



### Lauda Sion

*The final verses of the Eucharistic hymn compose by St. Thomas Aquinas c. 1264*

Behold the Bread of Angels,  
For us pilgrims food, and token  
Of the promise by Christ spoken,  
Children's meat, to dogs denied.

Shewn in Isaac's dedication,  
In the manna's preparation:  
In the Paschal immolation,  
In old types pre-signified.

Jesu, shepherd of the sheep:  
Thou thy flock in safety keep,  
Living bread, thy life supply:  
Strengthen us, or else we die,  
Fill us with celestial grace.

Thou, who feedest us below:  
Source of all we have or know:  
Grant that with Thy Saints above,  
Sitting at the feast of love,  
We may see Thee face to face.  
Amen. Alleluia.



# Corpus Christi

14 June 2020

Sacred Heart, Ronan  
Immaculate Conception, Polson  
St. Joseph Mission, Charlo

### Parish Office

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### Mass Schedule

*All Masses are at Immaculate Conception*

**Saturday at 6:00 pm**

*Confessions are available at 5:00 pm*

**Sunday at 10:30 am**

**Wednesday-Thursday-Friday**

*Mass is at 12:10 pm and there are no restrictions on these days. Confessions are available at 11:30 am and again immediately after the 12:10 pm Mass on Wednesday during a period of Eucharistic Adoration. The Rite of Benediction will be celebrated at 1:30 pm.*

**NOTE:** *Until Phase Three begins the occupancy of the church is greatly reduced. Please maintain a respectful distance from other parishioners who are not of your household, and please use alternate pews between the Masses: pews with a green dot are for Sunday and the red dots are for Saturday. Thank you for your continued patience.*

## Solemnity of the Most Sacred Heart of Jesus

### MASS AND ACTIVITIES

**Thursday, June 18th**

*12:10 pm Votive Mass, Jesus Christ the Eternal High Priest*

Immediately after Mass there will be a Holy Hour of Reparation in the presence of the Blessed Sacrament.

**Friday, June 19th**

*12:10 pm Solemnity of the Most Sacred Heart of Jesus*

## A NOTE FROM THE PASTOR

*Extra ecclesiam nulla salus. Outside the Church there is no salvation. (Catechism of the Catholic Church no. 846.)*

This fundamental dogma of the Catholic faith is one that makes a few folks uncomfortable and perhaps causes them to writhe, at least just a little. The reason? Relativism. Or to put it simply, your truth is fine for you and my truth is fine for me. Let's just get along. Religion then becomes a subjective affair with no reference to objective reality, a truth that lies beyond this visible world, a truth that gives form, order and intelligibility to everything we see.

In the opening verses of his gospel, St. John makes it clear that *in the beginning was the Word*, the Word being in the Greek language, *Logos*, which is the very personification of the creative mind of God (to put it very succinctly). This Word through Whom all things were made became flesh and dwelt among us. The Word that gave form, order and intelligibility to all of creation.

In the course of His preaching and teaching, Christ (the Word) would state emphatically that if we wanted to live, to be *saved*, that is, to escape the power of death over our mortal bodies and the loss of our immortal souls, than we *must* be born again in water and the Holy Spirit. In the regenerating bath of Holy Baptism we are truly re-born and we are given a participation in the very life of Jesus Christ, Who has no beginning and no end, and possess a life that cannot be destroyed. (The enemies of the Lord tried this experiment, and it failed; to destroy His life that is.)

Just as a new born infant would quickly die if it were not fed at the breast of its mother, so too we must be fed at the wounded side of our Savior. After His death on the cross, Christ's side was opened with a spear, and from His pierced heart blood and water came forth, a fountain from which we draw our life; the water of baptism, and the blood which cleanses and nourishes us in the Sacrament of the Holy Eucharist. *Note the parallel in which we are born from the side of Christ and become members of the Church, which is His Bride, by our incorporation into His Mystical Body, and the creation of Eve from the side of Adam as he slept. "At last this one is flesh of my flesh," the joyful cry of Adam when he awoke and beheld his bride, is an anticipation of the joy of Jesus Christ when He instituted the Holy Eucharist by which we are fed by Him and become that which we truly eat.*

*Unless you eat the flesh of the Son of Man you can have*

### ***Humbly asking for your prayers***

Marcy Bishop, Mary Oulette, Maryalice Rouselle, The Clay Family, Virginia Rubel, Lou Marchello, Deanna Hermes, Patricia Kelly, Glen Rogers, Vicki Rogers, Liz Hipp, Michael Conrad, Neil Miskimins, Ellen Holland, Kaylee Martin, Dave Evertz, Steve Ducharme, Samantha Huber (Found and in need of healing), Leonard & Gail Piedalue, Anonymous Request (Serious), Kate Shrider Olsen, Don Herbst, Len Moeder

*Please help to keep the list current by contacting the Parish Office. Also, out of respect for a person's privacy, please make sure that all individuals wish to be publicly identified.*

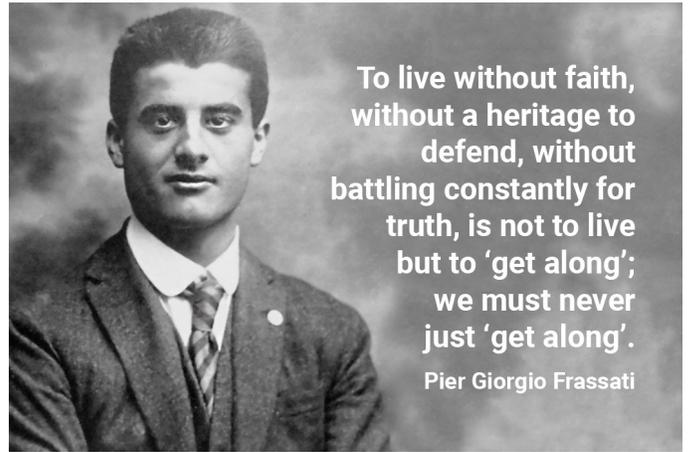
***Grace be to you and peace. We give thanks to God always for you all; Making a remembrance of you in our prayers without ceasing. 1 Thessalonians 1:2***

### **The Holy Father's prayer intention for June**

**The Way of the Heart** We pray that all those who suffer may find their way in life, allowing themselves to be touched by the Heart of Jesus.

#### ***Please pray for our seminarians!***

Dillon Armstrong, Tyler Frohlich, Matthew Christians, Kyle Tannehill and Kaleb Michell



*no life in you.* It is clear that Christ was not speaking symbolical when He spoke these words. Many of His disciples found the teaching to be scandalous, and left the faith in which they were being taught and formed. In the Sacrament of the Holy Eucharist Christ feeds us with His Body and His Blood, and in doing so He communicates His divine life to us, the life He first gave us in the Sacrament of Holy Baptism.

The point of all of this is that our faith must be more than an abstract, vague form of belief; nor can it be simply a matter of some cultural or social experience. It must be alive as Christ is alive. With humility, simplicity and love, we must approach the Lord as the poor beggars that we are; disfigured by sin, bruised and soiled by so many faults committed through human weakness, trusting that we will receive everything from our good Lord that we need; purification, healing, strength, and more than anything else, love. But also, there is the beautiful passage of Scripture that encourages us to *taste and see that the Lord is good.*

To *taste and see* that the Lord is good is to do just that, to rest in the consolation that within us now, in our Holy Communion, is the God who created us. And the Lord Whom the universe cannot contain now dwells in the poverty of our little hearts.

Peace,  
Fr. Kevin Christofferson

