

NINETEENTH SUNDAY IN ORDINARY TIME

AUGUST 12, 2018

MASS READINGS

MONDAY: EZ 1;2-5,24-28C, PS 148, MT 16:22-27

TUESDAY: EZ 2:8-3:4, PS 119, MT 18:15, 10, 12-14

WEDNESDAY: *REV 11:18A; 12:1-6A,10AB, PS 45, I
COR 15:20-27, LK 1:39-56**

THURSDAY: EZ 12:1-12, PS 78, MT 18:21-19:1

FRIDAY: EZ 16:1-15, 60,63, IS 12, MT 19:3-12

SATURDAY: EZ 18:1-10, 13B,30-32, PS 51, MT 19:13
-15

**NEXT SUNDAY: TWENTIETH SUNDAY IN OR-
DINARY TIME -RDGS: PRV 9:1-6, PS 34,EPH 5:15
-20, JN 6:51-58**

***HOLY DAY OF OBLIGATION: MASSES 7AM/
NOON/5PM**

MASS INTENTIONS

MONDAY: SPECIAL INTENTION

TUESDAY: BETH GREVING

WEDNESDAY: ELDA MILLER

THURSDAY: BARBARA KOCHERT

FRIDAY: POOR SOULS

VIGIL: JEAN MCDONALD

7:30: BETH GREVING

10:00: JOHN SCOWDEN

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).

I am the living bread that came down from heaven:
whoever eats this bread will live forever:

John 6



To be alive in Christ Jesus is to partake of that heavenly bread, i.e. to “take and eat”. There is clearly more to this than meets the eye. To take means to accept, to interiorize all that Jesus said and did and what he continues to say and do through Word and Sacrament and through the teaching authority of the Church he founded. We take the “taking” very seriously in that being admitted to holy communion is not so much a right as it is a blessing, a gift bestowed on those who wish to receive this living bread and to manifest in their lives that they too are alive with the Spirit and whose words and actions reflect the presence of the Christ in their hearts. The “taking” involves a willingness to accept the challenge of the Gospel message to be “peacemakers”, to be “pure in heart”, to “hunger and thirst for righteousness”, in short to imitate the very Bread of Life himself. The “taking” means a preparedness to face the difficulties of being a Christian in a world hostile to the message of the Risen Lord in that life, in all its forms is sacred and precious and that we stand committed to witness to this in the many ways at our disposal. The “taking” also means a commitment to the life of the Church, a sense of service to ones brothers and sisters using not only the gifts and talents we have been able to discern but also be being prepared to accept a calling to engage in actions we might not have considered before, a willingness to be of service in the way the Spirit directs rather than just our own particular interests and activities. One we take, or accept we EAT...that is we interiorize. We become “other Christs” by receiving into ourselves that living bread come down from heaven thus designating us as heaven sent and bound. This means we now no longer live but Christ lives in us and that our thoughts and actions as well as our words reflect that abiding presence by which others might see our good works and give glory to our Father in heaven. This “eating” means an incorporation in to the body of Christ, the Church and an identification with its purpose and mission. Christ words directed to the apostles and disciples become directed to us as well as we go out into the world to bring the Gospel of Peace to all we meet. In the Mass then we “take and eat”, we are transformed and though our communion with the Blessed Trinity and one another we have a glimpse of that origin of that most wonderful Living Bread that gives life and hope to the world, for we now possess and live out that life and that hope.

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Take and eat

Bread of Life by Karen Chalfant

*There is a hunger in the world
That is not for food alone
It is a hunger in the soul
That through the centuries has grown*

*It's a hunger deep in the heart
For something this world can't give
Something that reassures
And makes one thankful to live*

*A hunger for the One
Who is the transformer of hearts
The One who is the redeemer
Where all transforming starts*

*The One who has called his children
To serve and share His passion for mankind
So their lives He may preserve
And salvation they may find*

*To walk out into the world
With their light held up high for all to see
That the truth is the only way
And in sin there is no plea*

*To dispel the hunger they feel
And lead them to the ultimate plan
To feast upon the bread of life
Bestowed straight from Jesus hand*

What does the Bible say about Bread?

[John 6:50-71](#)

This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh." The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Truly, 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. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ..

[John 6:32-35](#)

Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

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[Matthew 4:4](#)

But he answered, "It is written, "Man shall not live by bread alone, but by every word that comes from the mouth of God."

[John 6:55-59](#)

For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate and died. Whoever feeds on this bread will live forever." Jesus said these things in the synagogue, as he taught at Capernaum.

[Matthew 26:26](#)

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body."

[1 Corinthians 10:17](#)

Because there is one bread, we who are many are one body, for we all partake of the one bread.

[John 6:47-50](#)

Truly, truly, I say to you, whoever believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die.

[John 6:66-71](#)

After this many of his disciples turned back and no longer walked with him. So Jesus said to the Twelve, "Do you want to go away as well?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God." Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil." ...

[1 Corinthians 11:24](#)

And when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me."

[2 Corinthians 9:10](#)

He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness.

[John 6:35](#)

Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.

[1 Corinthians 11:23](#)

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,

[Mark 8:14](#)

Now they had forgotten to bring bread, and they had only one loaf with them in the boat.

[Mark 6:37](#)

But he answered them, "You give them something to eat." And they said to him, "Shall we go and buy two hundred denarii worth of bread and give it to them to eat?"

[Matthew 13:33](#)

He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened."

Use the above as "prayer starters". Read slowly, reflect on their meaning and your own desire for "abundant life". Let the Spirit fill you with this wonderful bread that you may experience the joy of this new life our Lord brings us. This will be the beginning of many fruitful Masses.

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Tasting the ‘living bread’

Deacon Faiva Po’oi

Marie is an extraordinary minister of holy Communion in her parish. Each Sunday she attends the 10 a.m. Mass. After Mass, she takes the Eucharist to a man named John. John lives alone. According to Marie, she usually finds John sitting in his rocking chair by the living room window. His chair creaks as he sways back and forth. John’s hearing is bad. His eyesight is poor, and a heart attack has slowed down his activity. Yet John’s 88-year-old faith is strong and vibrant.

Each Sunday John waits eagerly for someone. “That someone,” says Marie, “is Jesus, and I, a 22-year old college student am privileged to bring Jesus to John.” When Marie arrives with the Eucharist, John becomes an active participant. After taking off her coat, Marie sits down beside John. She reads the Sunday Gospel to him, and ends with a little reflection on the Gospel. Next comes the moment that John has been waiting for all week. Marie begins by praying the Lord’s Prayer with John. Then she holds up the body of Christ for John to see and says, “This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.” John answers in a soft but firm voice, “Lord I am not worthy to receive you, but only say the word and I shall be healed.” Marie then gives John holy Communion. After another prayer, Marie and John chat together for a while. Then they hug, say goodbye, and promise to pray for each other.

This simple story illustrates the kind of faith Jesus invites us to have when he says in today’s Gospel: “I am the living bread that came down from heaven ... My flesh is the real food; my blood is the real drink. Whoever eats my flesh and drinks my blood lives in me and I live in him.” In this Gospel, Jesus makes it clear that he gives himself – his very flesh and blood – to us as our “living bread.” This “living bread” is not only a source of nourishment for the present, for our life in the risen Christ, but also a source of nourishment for our journey toward everlasting life.

The story of Marie and John reminds us that if the reception of Communion is to be a faith experience, it must be done within the context of prayer. The moment of receiving holy Communion can be compared to a diamond, and the time before and after Communion, can be compared to a gold band. A diamond is beautiful in itself, but when made the centerpiece of a gold band, it becomes incomparably more beautiful. The same is true of Communion. In itself, the reception of holy Communion is a beautiful moment, but it becomes incomparably more beautiful if we place it within a setting of prayer.

We might ask ourselves this question: Does our own reception of the Eucharist make us more loving in our lives, especially toward those who need our love the most, like John in the story? In other words, does our reception of holy Communion draw us closer not only to Jesus, but also to one another?

Our reception of the Eucharist can and should transform us. When we drink from the cup, we are sharing in the blood of Christ. When we eat the bread, we are sharing in the Body of Christ.



Let us give thanks for the gift of his divine self.

Deacon Po’oi serves at St. Timothy Parish, San Mateo.

The Extraordinary Gift of Communion

[Mike Aquilina](#)

Communion is the condition of fellowship among those who share a covenant relationship with one another. In Hebrew the word for this bond is *chaburah*. In Greek it is *koinonia*.

Communion is a kind of friendship, but it is more than that. It is more like a family bond; and both Hebrew and Greek usage, in the time of the Apostles, suggested a religious dimension to the bond. The word *chaburah* described a group of friends who gathered for religious discussion and common prayer. They met weekly on the eve of the Sabbath (and the eve of holy days) for a formal meal. A rabbi held *chaburah* with his disciples. It was customary to serve fish at such a dinner, and the historian of Judaism Erwin Goodenough has proposed this ancient tradition as the distant ancestor of the modern parish fish fry. In the most ancient images of the Last Supper, Jesus and the Apostles are often depicted seated at table around a large platter of fish. They are gathered in *chaburah*, *koinonia*, fellowship, communion.

A *communion* is something more than a *community*. It is closer-knit, gathered for the most important purpose on earth as well as the most festive. It is defined by a common meal and sacred conversation.

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For the Jews of Jesus' time, such a meal renewed their most basic identity — as Israel, as God's chosen people. According to biblical theologian Scott Hahn, "The divine covenant brought about powerful fellowship among the People of God."

But the Jews stopped short of describing any *chaburah* between God and any human beings. They believed such communion to be impossible. The very idea would be an affront to God's transcendence.

Although the Jews shared a covenant with God, they dared not go the extra step and call it a communion. Yet, for Christians, God's Incarnation changed the terms of the divine-human relationship. God had made a New Covenant in the blood of Christ, and he had done so at a *chaburah* meal (Luke 22:20). At that meal, Jesus — God incarnate — declared his disciples to be no longer slaves, but friends (John 15:15). He sanctified them through his blood (Heb. 13:12). The shared blood of Jesus made it possible for his disciples to "enter the sanctuary" and enjoy communion with God (Heb. 10:19). Through the Incarnation, Jesus made it possible for his disciples to enjoy a share of his own eternal sonship, by sharing in his flesh and blood (Heb. 2:14). The language of *sharing*, so often used by the Apostles, is the language of communion — the verb form of the noun *koinonia*.

When Jesus consecrated bread and wine and declared it to be his Body and Blood, he commanded his Apostles: "Do this in remembrance of me" (Luke 22:19). Thus he established, for all time, the model and source of communal life for his *chaburah*.

The Acts of the Apostles presents the Church as such a communion: "And they devoted themselves to the apostles' teaching and fellowship [*koinonia*], to the breaking of bread and the prayers" (Acts 2:42).

The "breaking of the bread" was, ever afterward, the sign of the Church's fellowship and of communion with God. St. Paul asked the Corinthians: "The cup of blessing which we bless, is it not a participation [*koinonia*] in the blood of Christ? The bread which we break, is it not a participation [*koinonia*] in the body of Christ?" (1 Cor. 10:16).

Paul went a step further. He said that the bread was the cause and the sign of the Church's unity. Because the bread is Christ's Body — and the children *share* in that Flesh and Blood — the Church is Christ's Body. "Because there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:17).

The ritual meal, then — Holy Communion, as we have come to know it — is the most vivid expression of the reality Christ revealed to Paul (Saul) on the road to Damascus. God's people have become God's Body. They have been invited to share God's inner life (2 Pet. 1:4), "called into the fellowship [*koinonion*] of his Son, Jesus Christ our Lord" and of the Holy Spirit (cf. 1 Cor. 1:9; 2 Cor. 13:14).

Their union with God is closer than they had ever known to be possible. And so was the union of Christians with one another.

Excerpt from a chapter in [Apostles and Their Times: Archaeology, History, and Scripture Unveil What Life Was Really Like During the Apostolic Age](#), which is available from [Sophia Institute Press](#).



On a warm spring evening, the pope's celebration began with Mass outside Rome's Basilica of St. John Lateran and was to be followed by a traditional Corpus Christi procession from St. John Lateran to the Basilica of St. Mary Major, one mile away. Hundreds of members of parish and diocesan confraternities and sodalities -- dressed in blue, brown, black or white capes and robes -- joined the pope for Mass and would make the nighttime walk to St. Mary Major for eucharistic benediction with him.

"May this action of the eucharistic procession, which we will carry out shortly, respond to Jesus' command," he said in his homily. The procession should be "an action to commemorate him; an action to give food to the crowds of today; an act to break open our faith and our lives as a sign of Christ's love for this city and for the whole world."

In every celebration of the Eucharist, the pope said, the people place simple bread and wine into "poor hands anointed by the Holy Spirit" and Jesus "gives us his body and his blood." The people's gifts are an important part of the process, just as they were when Jesus fed the multitude with five loaves and two fish, Pope Francis said.

"Indeed," he said, "it is Jesus who blesses and breaks the loaves and provides sufficient food to satisfy the whole crowd, but it is the disciples who offer the five loaves and two fish."

"Jesus wanted it this way," he said. Rather than letting the disciples send the people away to find food, Jesus wanted the disciples to "put at his disposal what little they had."

"And there is another gesture: The pieces of bread, broken by the holy and venerable hands of Our Lord, pass into the poor hands of the disciples,

who distribute these to the people," Pope Francis said.

The miracle of the multiplication of loaves and fish, he said, "signals what Christ wants to accomplish for the salvation of all mankind, giving his own flesh and blood. And yet this needs always to happen through those two small actions: offering the few loaves and fish which we have; receiving the bread broken by the hands of Jesus and giving it to all."



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Announcements and Upcoming Events

**PLEASE READ:
IMPORTANT
MESSAGE**

ATTENTION PARENTS OF SRE (SUNDAY RELIGIOUS EDUCATION) AGE CHILDREN. (GRADES 2,3,4,5,6, AND CONFIRMATION CLASS FOR THOSE WHO WILL BE 13 IN OCTOBER OF 2019). OUR FIRST CLASS IS SUNDAY, SEPTEMBER 9TH AT 8:45, IN MEMORIAL HALL. AT THAT TIME I WILL ASK YOU TO 1) REGISTER YOUR CHILD(REN) (REGISTER IN THE PARISH AS WELL IF NECESSARY) 2) REVIEW PREVIOUS REGISTRATION FORMS FOR POSSIBLE CHANGES. RECEIVE MATERIAL FOR THE NEW CIRCLE OF GRACE CURRICULUM, RECEIVE OTHER PERTINENT MATERIALS AND THEN GO TO ASSIGNED CLASS AREA. IF YOU ARE UNABLE TO MAKE THIS FIRST CLASS NOTIFY ME AT dominic@stannli.comcastbiz.net.



Mother, Mary, is Inviting You to a Celebration! (Will You Accept?)

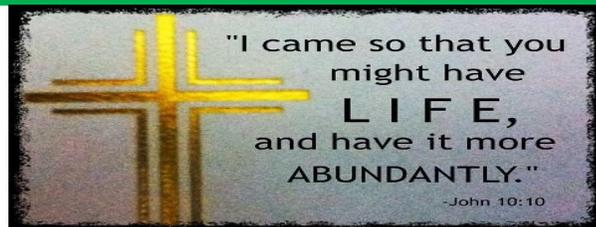
Where: Schoenstatt Wayside Shrine in
Delphi, Indiana

When:

Saturday, September 29, 2018,
9:30 am to 1 pm.

What: The 50th and 100th anniversaries of the deaths of Schoenstatt founder, Father Joseph Kentenich, and member of the founder generation, Joseph Engling
How: With the Rosary, Mass, Fun Family Activities, Faith Formation and Refreshments

For more information, contact Julie Haskell at jhas821@aol.com or visit our website at schoenstattindiana.org.



"This is enough, O Lord! Take my life." Talk about a bad day! Haven't we all been through this at some point in our stewardship journey, whether in the parish ministry work we are trying to do, at home with our family or in our profession — we get worn out and worn down.

Elijah's plea — melodramatic to be sure — is a form of the stewardship pillar of prayer, for prayer is simply lifting mind and heart to God. And God responds, sending restorative food and drink. Rejuvenated, Elijah is able to walk for 40 days until he arrives at the destination God had in mind for him all along!

Contrast this with the Gospel reading. The people, hearing Jesus' message, do not understand. But rather than take their complaint to Him as Elijah did, they begin to complain amongst themselves about him — that's murmuring, and it is counterproductive.

Feeling worn down at times is actually part of the stewardship journey. It means we are giving our all to the life God is calling us to live. But it is also a sign to us that we need to find new strength.

How? Ask the Lord! He will meet your physical needs. Even more, He will send you His own Son, the Bread from Heaven, to strengthen you with the Eucharist and the living Word of the Scriptures.

A stewardship way of life takes all the strength we have to give. The beauty of this way of life is that we have a God who delights in giving us every bit of strength we need to live it!

SUNDAY OFFERING: \$8909

CHURCH IN AFRICA: \$2941

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

ST. AUGUSTINE