

## TWENTIETH SUNDAY IN ORDINARY TIME

AUGUST 18, 2019

### MASS READINGS

MONDAY: JGS 2:11—19/MT 189:16-22

TUESDAY: JGS 6:11-24A/MT 19:34-40

WEDNESDAY: JGS 9:6-15/MT 20:1-16

THURSDAY JGS 11:29-39/MT 22:1-14

FRIDAY: RU 1:1-,3-6,14B-16,22/MT 22:34-40

SATURDAY: RV 21:8B-14/JN 1:45-51

**NEXT SUNDAY: 21<sup>ST</sup> SUNDAY IN ORDINARY TIME-RDGS: IS 66:18-21/HEB 12:4-7,11-13/LK 13:22-39**

### MASS INTENTIONS

MONDAY:FR. TOM MCSHERRY

TUESDAY: NANCY HARRINGTON

WEDNESDAY: SPECIAL INTENTION

THURSDAY: PAT BURDINE

FRIDAY: POOR SOULS

VIGIL: JOHN LIBBERS

7:30: LOUELLA THISE

10:00: FRED HARLESS

NOON:FOR THE PARISH

### MEMORIAL FLOWERS

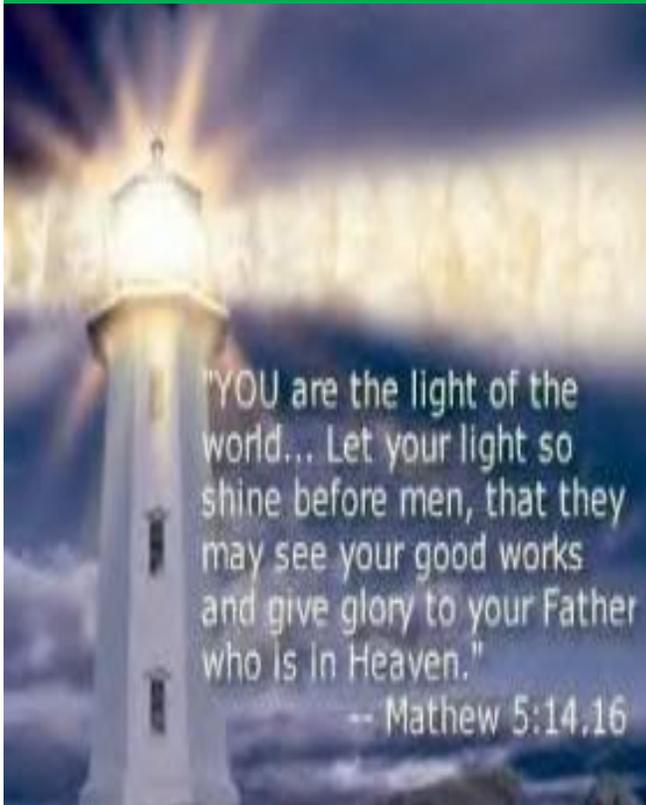
(Nelson, Richardson families & Beverly FitzSimons, Jeanne Hanthorn). (Claude & Anna King, Robert & Mary Bloyd). Marian Schwartz. Ann Hurbert. Farrell & LaGuire families. (Burnell, Anna, Henry Totten, Robert Stump, Victor & Dorothy Ringler). Norb & Mark FitzSimons. Sharron Myers. Jody Geller & Johnna Parker. LaGuire families. Bob Bennett. Verna Klemme. (Laverna & Jack Hurst, Don Biggs). Brose & Miller families. Charles Gick. Barb Kochert.

*"I have come to set the earth on fire,  
and how I wish it were already blazing!"*

We might find ourselves feeling a bit squeamish when consider passages with the word fire in them and perhaps it does not hurt that we do so from time to time. But the fire our Lord is referring to here is directly connected with the Holy Spirit. The tongues of flame found in the Acts of the Apostles when those awaited the Advocate which Jesus promised to send are now reflected in each and every one of us. We recall that Jesus referred to us as "lights" which should not be covered but set up so that all could see for the precise purpose of giving the Father honor and glory. Now we see a bit more clearly that those lights are illumined by the Holy Spirit glowing in our actions, especially those involving prayer, fasting and works of mercy. In prayer the Holy Spirit is welcomed each time we make the necessary time to engage the word of Scripture through reading and reflection. Our prayer takes on a new dimension when, moved by the Holy Spirit, we find ourselves praying with a new fervor, a new strength. The Holy Spirit is that power behind our own feeble and weak attempts and gives us the grace we need to listen, hear and follow the one who knows us better than we know ourselves. In fasting this same Spirit allows us to discern from the things of this world. in which we are presented with many wonderful things, to identify in what way we may wisely use those things for our eternal salvation. Our task is to listen to the Spirit's direction in subordinating all these things under the authority of the Kingdom. "Seek first the Kingdom of God and its righteousness", we are told. Fasting provides us the opportunity to follow the Spirit's lead in allowing us to do just that. Each thing is assigned its worth in light of our salvation and we would do well to treat it in that manner. Inordinate love of persons, places or things amounts to idolatry, that biblical malady which afflicted God's children and to which the prophets were sent to remind them who they were and what their purpose was. Finally, works of mercy flow from the Spirit in that the Spirit itself provides us with the proper intention in which to engage in charity, compassion and especially forgiveness. The Spirit given to us reminds us of how much we are loved and then in turn directs us to love and forgive in like manner. We are then called to be "on fire" with the Spirit that prayer, fasting and works of mercy might serve as that singular beacon drawing others to the Father and inviting them to share the same joy than enlivens us as citizens of the Kingdom. Through the gift of the Spirit we learn what true charity is as we reflect upon the love Christ showed when he embraced the cross for our sakes. Learning to do the same we become more closely united with our Triune God to whom all glory, honor and praise belong, forever and ever. AMEN

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### *God's Light*

Lord, you are the light  
This world desperately needs,  
Let our lamps keep burning bright  
So the lost may come to see

The light of your love  
Burning brightly in our hearts,  
Chasing away the darkness,  
Revealing who you are

So your glory may be seen  
In everything we do  
In our everyday happenings,  
May our lives acknowledge you

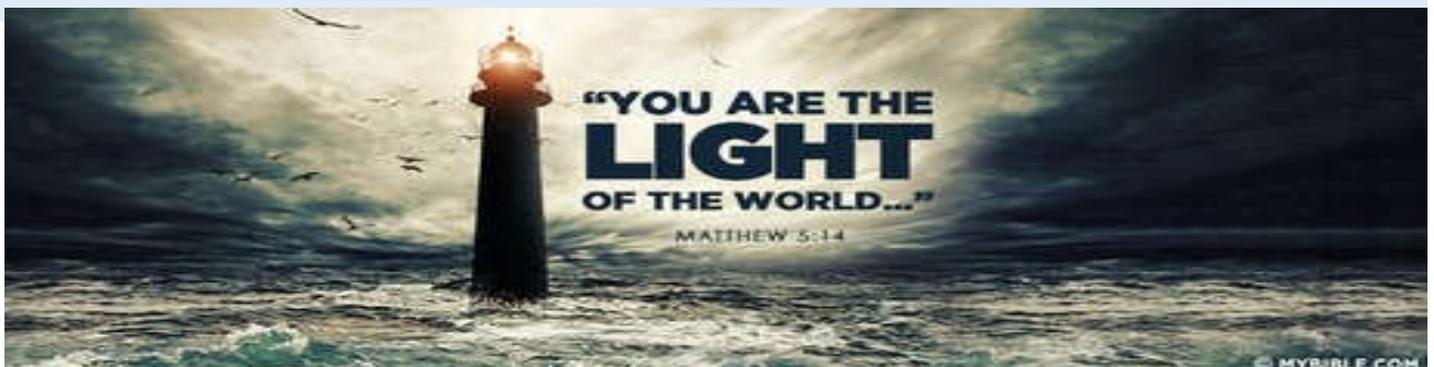
No matter where you send us,  
Whatever land we're in,  
May your light pierce through the darkness  
Penetrating deep within

To stir up deep desire  
To truly seek your face  
And come fully into your light  
And receive your saving grace.

© By M.S.Lowndes

### ***Matt. 5:14 You are the light of the world. A city on a hill cannot be hidden. (NIV)***

It only takes a tiny light to illuminate the darkness. In scientific terms, darkness is nothing, light is something. Darkness is the absence of energy. Light is the presence of energy. In your life, no matter who you are or where you are, you carry the energy or spirit of Christ to all those around you. That spirit is passed on from person to person, illuminating the darkness of their life. If we could track it, your transmission of Christ's spiritual light could be traced as traveling all over the world. When we face reality, each of us is critically important to God. We are important because we are His way of getting His love into the world. God's love is best delivered by you, in all the ways you can create, in all the ways He leads you. You carry the torch of the Love He sustains in all created in the universe. Too many of us do not want to believe we could ever be this important, but we are. If those of us who love the Lord deeply were to disappear from the earth, what would be the effect? You know the answer. If those of us who deeply love the Lord were to disappear, what would be the effect upon our friends, co-workers, contacts, and family members who remain? You know the answer. You are indeed "the light of the world." Let it shine



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**Matthew 5:14-16** “You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.”

Here is the best use of the word “light” relating to being a light for Christ in a dark and dying world. A light’s useless if it’s not visible.

It cannot shine into the darkness if it’s not put on display for others to see. Just as a lamp “gives light to everyone in the house” so we must shine our light so that others might see our “*good deeds*” and thus, “*glorify God the Father*” and hopefully, some might even be saved.

**First Peter 2:9** “But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”

If you have any doubts that you were chosen as “*a royal priesthood*” read Ephesians 1 because it’s all about God’s effectual calling. God has chosen us out of the world to be what ancient Israel failed to be, “*a people for his own possession*” in order that “*we may proclaim the excellencies of him who called you out of darkness into his marvelous light.*”

We’re called into the light to go back into the darkness to proclaim the “marvelous light” and that light is Jesus Christ (John 8:12).

**Philippians 2:14-16** “Do all things without grumbling or disputing, that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain.”

It’s hard to not grumble or complain about things. That seems to be the way of the world but we’re called to not dispute, grumble, or complain but to “*be blameless and innocent*” as the very “*children of God without blemish,*” thanks to Jesus Christ.

We are called to “*shine as lights in the world*” so that others who now sit in darkness might see the Light of the World.

**Second Corinthians 6:14** “Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?”

We cannot claim to be in the light while running with those who walk in darkness. The Apostle John shows that it’s not possible to claim to be in the light and yet walk (or associate) with those in darkness. John wrote “*If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin*” (1st John 1:6-7).

**Isaiah 49:6** “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth.”

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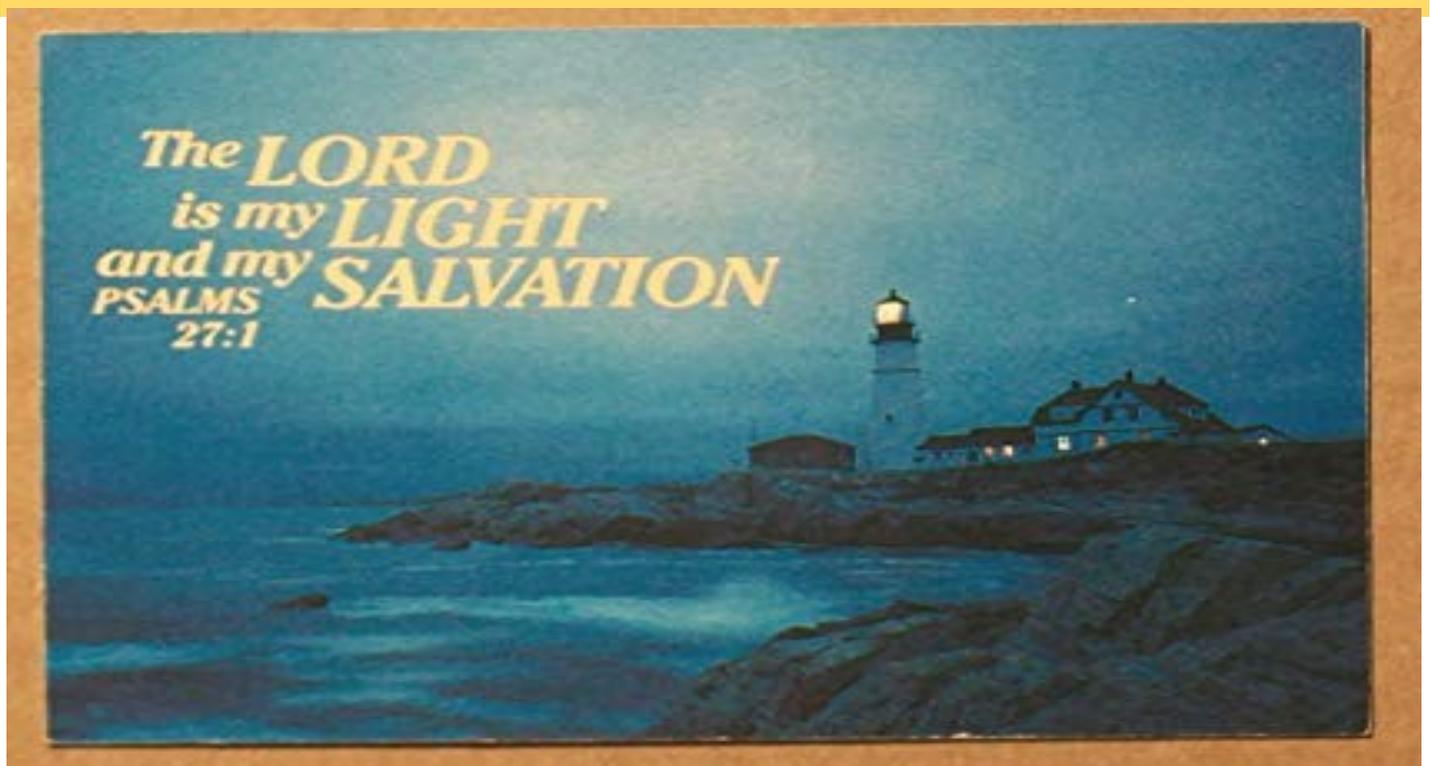
God wanted to use the nation of Israel as a light to bring them to the one, true God “*You are my servant Israel, in whom I will display my splendor*” (Isaiah 49:3) and how else would God’s splendor or glory be known? It could be known to the nations around Israel by their obedience and thus, God would bless them. Sadly, Israel failed the first time but apparently, she will get another change because God’s going “*to restore the tribes of Jacob and bring back those of Israel*” to be “*a light for the Gentiles*” for the express purpose that God’s “*salvation may reach to the ends of the earth.*” In similar fashion, that is what we are called to do today.

**Acts 13:47** “**For so the Lord has commanded us, saying, “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.”**”

Paul is quoting Isaiah 49:6 when he was speaking to a mixed audience of Gentiles and Jews and said that God was commanding him to be “*a light for the Gentiles*” in order “*that you may bring salvation to the ends of the earth.*” Even though this passage is about the Lord, Jesus Christ, Paul was using the context to express his calling to be the Apostle of the Gentiles but he never missed a chance to witness to his fellow Jew because of his great love for them (Rom 11). The love Paul had for the Jews was never diminished, even though the very ones he loved were persecuting him and sought to kill him.

**First Thessalonians 5:5** “**For you are all children of light, children of the day. We are not of the night or of the darkness.**”

If we are truly the children of light and children of the day as opposed to the children of the darkness and the children of the night (who have different fathers), then we should be walking in the day and in the light. We can more easily stumble and fall in the darkness than in the light and besides, “*We are not of the night or of the darkness.*”



## Jesus the Light of the World

Think of a glorious sunrise or sunset you have seen. No wonder some people worshipped the sun as a god. We, who are more “enlightened,” know the one, true God is not the sun but the Maker of the sun. However, we associate light with God, as did our Jewish ancestors in the faith. Bright clouds, a burning bush, and a pillar of fire were signs of God's presence for them. The psalmist spoke of God as light: “The LORD is my light and my salvation” (Psalm 27:1); and the prophet promised, “The LORD shall be your light forever” (Isaiah 60:19). Light stood for the glory of God. Prophecies also spoke of the Messiah as light: “Your light has come, the glory of the Lord shines upon you” (Isaiah 60:1). And the prophet Simeon hailed the child Jesus as “a light for revelation to the Gentiles.”

One ceremony for the Jewish Feast of Tabernacles was the lighting of four great candelabra in the Court of Women in memory of God's presence. While in the Court of Women on this feast, Jesus said, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life” (John 8:12). These words imply that Jesus was God as well as the Messiah. Jesus repeated his claim before he cured the blind man (John 9:5).

Light is beautiful and mysterious—like God. It is one but can be separated into many colors. No one knows if light is made up of particles or waves. In addition light has many functions that makes it a good symbol for Jesus. Light helps us see things. Jesus gives us the truth about God and about life, our origin, and our destiny. Light guides us as we travel. Jesus guides us safely through life to our heavenly home. Light promotes growth and life. Jesus brings us everlasting life. Light warms and comforts. Jesus welcomes us and calms us. Light prevents crime. Jesus is goodness itself. Light dispels darkness, which stands for evil. Jesus pierces the darkness of sin and death and conquers them. All the darkness in the world cannot put out one candle flame. Jesus cannot be overcome by evil.

We often think of Jesus as our light. John begins his Gospel with “the true light, which enlightens everyone, was coming into the world” (John 1:9). In the Nicene Creed, we call Jesus “Light from Light.” Our greatest celebration, the Easter Vigil, opens by lighting a paschal candle from new fire and acclaiming the light of Christ.

A famous poem by Cardinal John Henry Newman begins, “Lead, kindly Light, amid the encircling gloom,/Lead thou me on.” We pray for enlightenment to Christ and his Spirit, who came to us in the form of fire on Pentecost. Following their lights, we look forward to eternal light in God's kingdom where for all God's holy ones, “Night will be no more, nor will they need light from lamp or sun, for the Lord God shall give them light” (Revelation 22:5).

† Light of the world, illumine me! †

## You are the light of the world

Pope Francis-

*“You are the light of the world. A city set on a hill cannot be hidden”* (Mt 5:14). Our Lord Jesus Christ calls every believer to be a shining example of virtue, integrity and holiness. All of us, in fact, are called to give concrete witness of faith in Christ in our lives and, in particular, in our relationship with others.

The crimes of sexual abuse offend Our Lord, cause physical, psychological and spiritual damage to the victims and harm the community of the faithful. In order that these phenomena, in all their forms, never happen again, a continuous and profound conversion of hearts is needed, attested by concrete and effective actions that involve everyone in the Church, so that personal sanctity and moral commitment can contribute to promoting the full credibility of the Gospel message and the effectiveness of the Church's mission. This becomes possible only with the grace of the Holy Spirit poured into our hearts, as we must always keep in mind the words of Jesus: *“Apart from me you can do nothing”* (Jn 15:5). Even if so much has already been accomplished, we must continue to learn from the bitter lessons of the past, looking with hope towards the future.

This responsibility falls, above all, on the successors of the Apostles, chosen by God to be pastoral leaders of his People, and demands from them a commitment to follow closely the path of the Divine Master. Because of their ministry, in fact, Bishops, *“as vicars and legates of Christ, govern the particular churches entrusted to them by their counsel, exhortations, example, and even by their authority and sacred power, which indeed they use only for the edification of their flock in truth and holiness, remembering that he who is greater should become as the lesser and he who is the chief become as the servant”* (Second Vatican Council, Dogmatic Constitution [Lumen Gentium](#), 27). What more closely concerns the successors of the Apostles concerns all those who, in various ways, assume ministries in the Church, or profess the evangelical counsels, or are called to serve the Christian People. Therefore, it is good that procedures be universally adopted to prevent and combat these crimes that betray the trust of the faithful.

I desire that this commitment be implemented in a fully ecclesial manner, so that it may express the communion that keeps us united, in mutual listening and open to the contributions of those who care deeply about this process of conversion.

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# Announcements and Upcoming Events

## 75<sup>TH</sup> Anniversary MASS & RECEPTION

*with Bishop Doherty*



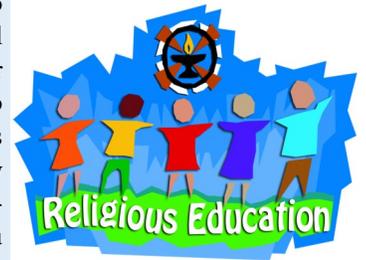
ST. MARY'S  
CATHEDRAL,  
LAFAYETTE

8.21.2019 AT 6:00 PM



Lafayette Deanery

We would like to provide several opportunities for parish families to register early this year to avoid any difficulties as classes begin. You may 1) register at



our web site [www.stannlafayette.org](http://www.stannlafayette.org) (click down on "Ministries" tab. (download forms, complete and put in collection basket) 2) receive registration forms from me at [dominic@stannli.comcastbiz.net](mailto:dominic@stannli.comcastbiz.net) 3) Obtain forms from me in the Bell Tower after Mass. (you may put completed forms in collection basket) or 4) register on Sunday August 18 during the parish breakfast in Memorial Hall. 5) You may also register on the first day of class, this is for those who absolutely cannot take advantage of the other options. I would not wait since we are short on space and may fill classes quickly, especially 2<sup>nd</sup> grade. Classes begin September 8<sup>th</sup> from 8:45-9:45 in Memorial Hall. **You MUST be registered in the parish before you can sign your children up for SRE.**

## Parish Breakfast



## SUNDAY OFFERING

\$6803

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

**ST. AUGUSTINE**