

**EIGHTEENTH SUNDAY IN
ORDINARY TIME**

AUGUST 1, 2021

SCRIPTURE REFLECTIONS for August 8th 19th Sunday in Ordinary Time

1 Kings 19:4-8

Have you ever wanted to “lay down and die?” When?
How has God gotten you up and moving again?

Ephesians 4:30-5:2

How have you saddened the Holy Spirit this week?
How have you imitated Christ this week?

John 6:41-51

Meditate on a moment of Jesus’ life as “son of the carpenter.”
Meditate on Jesus, Son of God, who comes to you in communion.

WEEKDAY MASSES August 3 - 6

Tues: **NO MASS TODAY – FR. IS OUT OF TOWN**

Wed: **NO MASS TODAY – FR. IS OUT OF TOWN**

Thurs: **NO MASS TODAY – FR. IS OUT OF TOWN**

Fri: **NO MASS TODAY – FR. IS OUT OF TOWN**

WEEKEND MASSES August 7 - 8

Sat: 5:00 pm St. Edward's - Nekoma People of the Parishes

7:30 pm St. Alphonsus Deceased Members of Tony Kram Family
Reader: Holly Lyons
EMHC: Holly Lyons

Sun: 8:30 am St. Alphonsus +Peter & Neva Bachman
Reader: Gary Metzger
EMHC: Dennis Karsky
Musicians: Bob & Choir

St. Michael's – Wales **NO MASS AT WALES TODAY**

10:30 am St. Alphonsus +Romaine Schaan
Reader: Jenny Chaput
EMHC: Darlene Rutledge
Musicians: Bob & Choir

Fellowship Hall Host: LaVern & Margaret Chaput

Fr. Michael Hickin's cell phone: 701-891-1238

Website for St. Alphonsus Parish – <http://www.stalphonsuslangdon.com/>

**Confessions: Tuesday, Wednesday and Thursdays after Mass or
by appointment**

Weekly Reflection for July 25, 2021: This week's reflection of the
parishioner's relationship with God and with the parish

Adult Envelopes	\$2,064.00
Intentional Givers	\$100.00
Plate	\$636.00
Children	\$0.00
Total	\$2,800.00

Eighteenth Sunday in Ordinary Time

Many people were as vulnerable and hard up in Jesus' day. Springtime was a time of particular hardship. So when Jesus fed five thousand people with bread that seemed to appear from nowhere, word soon circulated around the lakeside villages of Galilee. Within hours, so we hear in today's Gospel, crowds arrived from all directions, asking for more of this free food. You don't really want me, Jesus remarked sadly, you just want all the bread you can eat.

It was Passover time, the feast of Unleavened Bread, a time of year for remembering the exodus from Egypt, when Moses fed their ancestors with manna in the desert. It made it all the more exciting to hear how Jesus was feeding thousands of people – could he be another Moses? However, as Jesus points out, it was not Moses who gave them bread from heaven – it was God. "I tell you most solemnly," Jesus says, bread that is truly life-giving can only come from God. And he himself is that source of spiritual well-being. "I am the bread of life," he says. What a startling statement that was! Manna from heaven had been a pledge to their ancestors that God's promises would come true: The provision of daily bread had taught them to trust God to save them from dying in the wilderness and bring them to the promised land. Now Jesus was claiming to be that pledge of God's love; to be the fulfillment of God's promise of life and salvation.

Taken from The Living Word

18th Sunday in Ordinary Time

"Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not." ~ EXODUS 16:4

When the Israelites gathered more than their daily portion of manna, the surplus became wormy and rotten. In the same way today, self-reliance, pride and ego leads to hoarding and excessive surplus of goods and money. Living a stewardship lifestyle helps us discern our "wants" from our "needs". Living a grateful and generous lifestyle reminds us that God will provide all that we need and that we have plenty to share.

FOOD THAT LASTS - The people want more of the bread Jesus provided. They're so hyped about the multiplying loaves & fish they want to make him king. He builds on their desires, pointing further. "Do not work for food that perishes but work for food that endures."

His offer of Bread from Heaven turns out to be him. "I'm the Bread of Life that comes from heaven and gives life to the world." We find this Food that endures in the Eucharist and the Sacred Scriptures. That leads us to Part 2 of what I began last week, a 5-Part series on the Mass.

THE MASS - Section One, Liturgy of the Word, part two, *The Readings.*

The *Introductory Rites* conclude with the *Opening Prayer* or the *Collecta* formal prayer that sums up, 'collects', the quiet desires of the faithful. The priest's, "*Let us pray*" is a moment to lift our hearts and minds to God.

Then we sit to listen. Much thought has gone into our cycle of readings. "The treasures of the Bible are to be opened up more lavishly so that a richer fare may be provided for the faithful at the table of God's word. In this way the more significant part of the Sacred Scriptures will be read to the people over a fixed number of years" (*Sacrosanctum Concilium*, n. 51).

There's a cycle for weekday Masses and another for Sundays. Sundays are on a 3-year cycle. Each year features a different Gospel: Year A (Matthew), Year B (Mark), & Year C (Luke). The Gospel of John is read during the Easter Season and other special times, like this current 5-week stretch listening to John 6.

Some people just like to listen, but it's nice our *Breaking Bread* hymnals have the day's Scriptures. Some concentrate better when they read along. Either alone or as a family, reading the readings ahead of time is great prep for what God wants to give you at any given Mass.

God speaks directly and personally to us through his Word in the Bible. Please approach the Mass readings with this expectation. What a privilege to be able to listen to God. What a plus to do it together with fellow believers. The Second Vatican Council teaches that when the Scriptures are proclaimed in Church, Christ himself is speaking to us.

Altar Society meeting on Tuesday, August 10 at 6:00pm in the fellowship hall.

Our Lady of Mt. Carmel Heritage Society would like to thank everyone that helped make our annual Mass such a successful and enjoyable day. We sincerely appreciate your physical and financial support. The Heritage Society also thanks the St. Alphonsus School Foundation for donating the food they had left over to complete our meal.

OFFICE HOURS: The week starting August 2nd Monday, Tuesday, Wednesday & Thursday 8:00am – 12:00pm

Our Sympathy to the family of Sylvia Fetsch who was called home last week.
May she rest in the love of the Father.

There will do NO daily Mass August 3, 4, 5 & 6 Fr. is out of town

Fellowship Hall Cleaning for August - 7 – Carleen Schill & Becky Overby; 14 – Gael Balsdon & Carrie Bachman; 21 – Ruth Ann Olson & Janet Hall; 28 – Janet Hall & Kim Schneider

RETURNING PASTOR - My niece's wedding was spectacular. Family visiting every day. Relaxing. This Sunday, I'm off again. A guy from South Dakota picks me up in Rugby Sunday evening, we spend the night in Williston; then off to Glacier National Park 'til Saturday. Then I'm back home for the long haul.

The Readings follow a structure. The **First Reading** is from the Old Testament except during Easter when it is from the Acts of the Apostles. The Old Testament reading echo some theme from the Gospel reading of the same day. Try to find the link for yourself. Seeing these connections is part of how the Spirit weaves a message for you.

Next, we have the **Responsorial Psalm**, sung if possible. This Psalm is our prayerful response to what we heard in the First Reading and what we're getting ready to hear when we meet Jesus in the Gospel. The 150 Psalms are known as the Prayer book of the Bible. They are poems capturing a wide range of human emotion and ways of approaching God.

The **Second Reading** takes one of the letters of Saint Paul or another New Testament writer and divides it up into installments. This enables us to we hear large parts of these letters in sequence.

After the Second Reading, we stand for the **Gospel Acclamation**. It usually consists of a verse from the Gospel. It is preceded and followed by "**Alleluia**," Hebrew for "Praise God." If the Alleluia is not sung, then we omit it altogether. The Alleluia shows us that this is a joyful part of the Mass—because the time for the Gospel has arrived. In Lent we substitute Alleluia for another phrase to recall a time of penance and anticipation of a return to *ALLELUIA!*

The **Gospel** is the highpoint of the Liturgy of the Word. Thanks to the links between the First Reading, Psalm and Alleluia verse, our minds and hearts have been prepared for a personal encounter with Lord in the Gospel.

Before proclaiming the Gospel, the priest or deacon bows and prays silently, "Almighty God, cleanse my heart and my lips that I may worthily proclaim your holy Gospel." The priest and people sign themselves on the forehead, lips and chest before the Gospel is proclaimed. It is a sign that we want Gospel Wisdom to be in our thinking, our speech, and our affections. The minister concludes by kissing the Book of the Gospels, a symbol of Jesus. As he kisses it, he prays silently, "Through the words of the Gospel, may our sins be wiped away."

The **homily** follows the Gospel. Pope Francis writes: "The homily has special importance due to its Eucharistic context: it surpasses all forms of catechesis as the supreme moment in the dialogue between God and his people which lead up to sacramental communion. The homily takes up the dialogue which the Lord has already established with his people.

"The homily cannot be a form of entertainment like those presented by the media, yet it does need to give life and meaning to the celebration. It is preaching situated within the framework of a liturgical celebration; hence it should be brief and avoid taking on the semblance of a speech or a lecture. This context demands that preaching should guide the assembly, and the preacher, to a life-changing communion with Christ in the Eucharist." *Joy of the Gospel*, 137-138

We then stand for the **Creed**, summary of our Faith and our response in faith to God's Word to us. This prayer brings together doctrinal statements from two important Councils in the early Church: Nicea (325) and Constantinople (381). It is shared with all of mainstream Christianity.

The Liturgy of the Word ends with the **Prayers of the Faithful** or General Intercessions. We pray to God for all our needs, especially those that might be reflected by the readings we've just heard.

In the Liturgy of the Word God spoke to us in the Scripture readings and we spoke to God in the Psalm and Creed and Intercessions.