

PASTOR'S MEANDERINGS  
FOR TEENTH SUNDAY ORDINARY TIME (C)

6 – 7 JULY 2019



## SUNDAY REFLECTION

In the Eucharist we share in the life, death and resurrection of Christ. As we share in His suffering we join with members of His mystical body, the church, who are suffering in any way and we look forward in hope to the joy of the Resurrection.

As Paul reminds us in today's reading extracted from his letter to the Galatians, our apostolate involves us in being assimilated to Jesus in the total reality of His life, death and resurrection. While, at this moment, we receive Jesus into us as our food and drink, the means of new life, let us resolve to work to conform ourselves to Him in all the details of our daily lives and so be collaborators in the new creation, preparing the final arrival of God's kingdom.

**STEWARDSHIP:** "The harvest is rich," Jesus tells the seventy-two in today's Gospel, "but the workers are few." The situation is the same today. How can I help with God's harvest? Am I called into the field? Am I one who could provide food or shelter or wages to those who toil in the fields of the Lord.

Herbert Hoover

"Peace is not made at the council tables or by treaties, but in the hearts of men."

## READINGS FIFTEENTH SUNDAY

14 JUL '19

**Deut. 30:10-14:** God's law is not beyond our strength, for God is as close to us as our own breath and heartbeat.

**Col. 1:15-20:** In Christ, first-born of all creation and the first to be born from the dead, God reconciles all things in heaven and on earth, through the blood of the Cross.

**Lk. 10:25-37:** The parable of the Good Samaritan confronts us with the question: "Who is capable of actively becoming a neighbor?"

Bertrand Russell

"The root of the matter, if we want a stable world, is a very simple and old fashioned thing, a thing so simple that I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will greet my words. The thing I mean is love, Christian love, or compassion. If you feel this, you have a motive for existence, a reason for courage, an imperative necessity for intellectual honesty."

## MONTHLY INTENTION

The Integrity of Justice. That those who administer justice may work with integrity, and that the injustice which prevails in the world may not have the last word.

## JULY DEDICATED TO THE PRECIOUS BLOOD

From the time of the Passion, when Christ poured out His blood for our salvation, the faithful have practiced devotion to the Most Precious Blood of Jesus. In the month of July, the Church

honors the Precious Blood and encourages us in this devotion. The traditional feast day devoted to the Precious Blood of Jesus Christ is July 1st.

The devotion has its scriptural roots in numerous references from the New Testament. In Romans 5:9, we read of justification by His blood. In Hebrews 10:19, we read of our sanctification and consecration by the Precious Blood. In 1 John 1:7 we are told that it cleanses us from all sin.

**Romans 5:9:** "Much more surely then, now that we have been justified by His blood, will we be saved through Him from the wrath of God."

**Hebrews 10: 19-22:** "Therefore, my friends, since we have confidence to enter the sanctuary by the Blood of Jesus, by the new and living way that He opened for us through the curtain (that is, through His flesh), and since we have a Great Priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water."

**John 1:6-7:** "If we say that we have fellowship with Him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin"

Many saints have spoken of devotion to the Precious Blood of Jesus; notable among them is St. Catherine of Siena, who often wrote about the Precious Blood of Jesus in her *Dialogue*---a written account of her mystical visions. Below is the *Constant Prayer of St. Catherine of Siena to the Precious Blood of Jesus* .

Precious Blood, Ocean of Divine Mercy: flow upon us.

Precious Blood, Most pure Offering: Procure us every Grace!

Precious Blood, Hope and Refuge of sinners: Atone for us!

Precious Blood, Delight of holy souls: Draw us! Amen.

In more recent times, this devotion has more widely taken root in our Catholic tradition. Devotion to the Precious Blood spread greatly through the prayer, preaching, and work of Bl. Gaspar del Bufalo, a 19<sup>th</sup> century Roman priest, and founder of the Missionaries of the Precious Blood.

Blessed Gaspar brought this beloved devotion out of the sanctuary and into the hearts of Catholics around the world. It is through his life's work that the devotion grew widespread in the Church.

The faithful are encouraged to honor the Precious Blood always and especially during the month of July. Consider making an act of love to the Precious Blood every day this month, such as an Act of Consecration to the Precious Blood of Jesus and the Litany of the Precious Blood as an act of love and reparation to the Sacred Heart of Jesus.

The Precious Blood courses through the Church, giving life to the Body of Christ. It was the cleansing agent that allowed the holy saints and martyrs to wash their robes clean. It is the price of our redemption, the object of our salvation, and the assurance of our eternal inheritance.

As we honor the Precious Blood of Jesus in union with the Church this month, may it awaken in our hearts a love and gratitude for Christ's gift to us, for He has saved us by His Blood.

**The Precious Blood** – The blood of Christ saves us from sin. It is the blood of Christ that gives us the hope of heaven. St. Paul tells us that Jesus reconciled “to himself all things, whether on earth or in heaven, making peace by the blood of his cross” (Col. 1:20). Without the blood of Christ shed for us, all would be lost.

### **ALTAR RELICS Continued**

“Which saints’ relics are under the altar? Well I cannot tell you at this point. The box containing the relics is “securely jammed on its shelf. Apparently there has been some expansion of the wood either of the box itself or that surrounding the opening of the shelf restricting the movement of the box itself.

When I’ve gotten that corrected the various relics will be listed here.

### **GESTURES & POSTURES Continued:**

The following is an excerpt from a presentation made by Rev. Cassian Folsom at an Adoremus Conference held in Los Angeles on 22 Nov. 1997. Rev. Folsom is a Benedictine monk who is vice-rector of the Pontifical University of Sant’ Anselmo and pro-president of the Pontifical Liturgical Institute in Rome.

## **SACRED SIGNS AND ACTIVE PARTICIPATION AT MASS**

### **What Do These Actions Mean, and Why Are They So Important?**

#### **What does "active participation" mean?**

But before I begin with the Mass itself, let me first describe the big picture for you: this will set the stage for what follows. The big picture is the well-known expression "active participation" at Mass. What does that mean?

First of all, it means the interior participation of all the powers of the soul in the mystery of Christ's sacrificial love. Participation, in the first place, is something interior; it means that your mind and heart are awake, alert and engaged.

Secondly, participation involves exterior action: saying things and doing things. What I'm going to focus on today, are the bodily gestures and sacred signs we use in the course of the Mass. So we're talking about the relationship between soul and body in liturgical prayer.

This theme is an important one, because modern man, it seems to me, has lost this sense of the unity of his being: the unity of body and soul, of the interior man and the exterior man.

A famous theologian of the earlier part of (the 1900's), Romano Guardini, was already talking about this problem in the 1920's. He said: "**The agent acting in the liturgy, the one who prays and offers, is not 'the soul' or 'the interior spirit' but man. It's the whole man which carries out liturgical activity. The soul, to be sure, but only insofar as it gives life to the body. The interior spirit, to be sure, but only insofar as it manifests itself in the body.**"

We have a hard time getting this right. Either we act as if the body is everything (which is one of the great temptations of our day) or we act as though there is a great divorce between body and soul and the body is of no account at all. Remember, the ultimate goal for the Christian is not the immortal soul, but the resurrected body! So the problem of the relation between body and soul remains. We may poke fun at the ancients for not always getting it right, but modern

man is in no better shape; in fact, he's much worse. Modern man boasts of the power of his intellect, desperately searches for the sensual pleasure of the body, and forgets his soul altogether. It's a rare thing when a person succeeds in integrating mind, soul and body into the unity of what the human person is called to be: **"man fully alive"**, as St. Irenaeus, says. Now, why am I talking about all this? Because these problems show themselves in the liturgy. The solution, according to Romano Guardini, is liturgical formation. He says: **"Filled as we are with the negative formation of the spirit of the age, we must learn once again to live our religion as 'men fully alive'. That is, we must learn to pray with our body also. The way we carry ourselves, our gestures and actions these things must become spontaneously religious in themselves. We must learn to express our interiority exteriorly ... we must become capable once again of living in a world of symbols."**

I am convinced that we can rediscover these things in our own Catholic tradition. In fact, if we can learn these things and live them out in practice, we'll be making a significant contribution to the new evangelization.

How many young people of the West have looked to the religions of the Far East for some kind of experience of God? Such people are willing to follow a rather strict discipline, to remain seated for hours, back straight, without moving, all for the sake of meditation. But the richness of prayer - even mystical prayer - is our Catholic inheritance: like a treasure box filled with amazing and precious gems but alas, often shut, locked, the key rusting on a hook and the box itself pushed into a corner and forgotten.

But we have the key! Holy Mother Church offers us the key. And part of the treasure we will find in the Church's tradition is the role of the body in both private and liturgical prayer.

We can begin our study of sacred signs and gestures, starting from the very beginning of the Mass and going all the way to the end. Next week

## **THE LORD'S PRAYER:**

There have been some questions regarding media reports that Pope Francis intended to reword sections of the Lord's Prayer. Specifically from "lead us not into temptation" to "Do not let us fall into temptation."

The Federation of Diocesan Liturgical Commissions has provided the following clarification.

### **From the FDLC:**

"As many of you may know, the conference of bishops in Italy did recently approve an Italian translation to the *Roman Missale, terza edizione*. Pope Francis approved this edition and explained his approval of the new translation of the Lord's Prayer and the theology behind it. In other languages, the phrase better translates into "do not let us fall into temptation."

In 2010, the USCCB voted to keep the traditional translation of the Lord's Prayer in the English translation of the Roman Missal, third edition. They even retained "thy" and "thou" because the words were most familiar to the faithful. Until we hear otherwise, this remains the official translation for the dioceses of the United States; there are no plans at this time to revisit that translation.

## Quotes from America's Founding Fathers

In the last couple of decades there has been a steadily increasing push to rewrite our history. In making that statement I'm not saying that there should not be an ongoing drive to present the most accurate and truthful accounting of what has gone on in the past, good as well as bad. How else can we as a society and individuals steadily approach the fulfillment of the ideals and principles that are embodied in our founding documents and symbols. At the same time we need to be aware and refute those attempts to rewrite history and reinterpret our rights, and obligations in order to be seen as embracing the latest fad in political correctness. Case in point while we celebrate the July Fourth weekend. The trend today is to interpret the founding of this nation /society as not being based on Judeo/Christian principles; that the "Founding Fathers" were really "deists" who might have acknowledged some aspect of an all-powerful force but one with very little shall we say involvement in the affairs of mankind. Permit me to submit a few quotes from some these principal individuals that strove to bring this nation into existence for your consideration.

"It cannot be emphasized too strongly or too often that this great nation was founded, not by religionists, but by Christians; not on religions, but on the Gospel of Jesus Christ. For this very reason people of other faiths have been afforded asylum, prosperity, and freedom of worship here." (Patrick Henry, *The Trumpet Voice of Freedom: Patrick Henry of Virginia*, p. iii.)

"Resistance to tyranny becomes the Christian and social duty of each individual....Continue steadfast and, with a proper sense of your dependence on God, nobly defend those rights which heaven gave, and no man ought to take from us." (John Hancock, *History of the United States of America*, Vol. II, p. 229)

"While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of Patriot, it should be our highest glory to add the more distinguished character of Christian." (George Washington, *The Writings of Washington*, pp. 342-343)

"Without morals a republic cannot subsist any length of time; they therefore who are decrying the Christian religion, whose morality is so sublime and pure (and) which insures to the good eternal happiness, are undermining the solid foundation of morals, the best security for the duration of free governments." (Charles Carroll, {Catholic} signer of the Declaration of Independence)

"It is when people forget God that tyrants forge their chains." (Patrick Henry)



Parish Bulletin Announcement  
(*EthicsPoint Launch*)

**“Christian stewardship calls us to utilize the resources of the diocese with integrity.”**

Bishop Barry C. Knestout announces the implementation of a hotline that will be used to report concerns of suspected financial, administrative or human resource misconduct within the Diocese of Richmond.

The hotline will be handled by an independent, third-party reporting system, EthicsPoint, to ensure accountability and transparency with reporting procedures. The use of such a hotline is another safeguard to protect the resources entrusted to us by the people of our diocese. Reports can be made online or by phone. Employees, volunteers, clergy, parishioners and any other individual wishing to report can do so anonymously, if they wish.

The toll-free number is 844-739-3210 and is offered in multiple languages. To submit a report online, please visit the diocesan website, [www.richmonddiocese.org](http://www.richmonddiocese.org), and select “EthicsPoint.”

The hotline number is not a 911 or emergency service number. Individuals should not use this number to report information that is of an immediate threat to life or property.

Additionally, EthicsPoint is **NOT** intended to receive information about sexual abuse allegations. Abuse allegations should be reported immediately to local law enforcement and the Attorney General’s Clergy Abuse Hotline at 1-833-454-9064.

Additional information including a video message and letter from Bishop Knestout, a list of frequently asked questions and other resources regarding EthicsPoint can be found by visiting the diocesan website.

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**Anuncio del Boletín Parroquial  
(Lanzamiento de EthicsPoint)**

**"La corresponsabilidad cristiana nos llama a utilizar los recursos de la diócesis con integridad."**

El Obispo Barry C. Knestout anuncia la implementación de una línea telefónica directa que se usará para reportar inquietudes sobre presuntas faltas de conducta financiera, administrativa o de recursos humanos dentro de la Diócesis de Richmond.

Un sistema de informes independiente, EthicsPoint, se encargará de la línea directa para garantizar la responsabilidad y la transparencia de estos procedimientos. El uso de esta línea directa asegura la protección de los recursos que las personas de nuestra diócesis nos han encomendado. Los informes se pueden hacer en línea o por teléfono. Los empleados, voluntarios, clérigos, feligreses y cualquier otra persona que desee reportar una inquietud o preocupación pueden hacerlo de forma anónima, si lo desean.

El número es 844-739-3210 y se ofrece en varios idiomas. Para enviar un informe en línea, visite el sitio web de la diócesis, [www.richmonddiocese.org](http://www.richmonddiocese.org), y seleccione "EthicsPoint".

Este número telefónico no es un 911 o número de servicio de emergencia. Las personas no deben usarlo para dar información que represente una amenaza inmediata de vida o de propiedad.

Además, la intención de EthicsPoint NO es de recibir información sobre acusaciones de abuso sexual. Las denuncias de abuso se deben hacer inmediatamente con las autoridades locales y a la línea directa de abuso del clero del Procurador General al 1-833-454-9064.

Para más información, incluyendo un mensaje en video y una carta del Obispo Knestout, una lista de preguntas frecuentes y otros recursos relacionados con EthicsPoint, visite el sitio web diocesano.

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