



### SUNDAY REFLECTION

To be a believer is to be involved. What is our initial reaction to such a statement? For example, we see Church organizations and conclude that, as individuals, we are unimportant. We observe Church hierarchy and reason that, as individuals, we have nothing to offer. We witness Church activities and think that, as individuals, we are inconsequential. Yet, even as individuals, we are Church. To be a believer is to be involved.

In the First Reading Ezekiel's office meant being involved. He was to be a sentinel, not simply for his own interests, but for the house of Israel. Though he was outside the structure of government, he was called upon to serve that structure. He had to be a lookout for those who would opt for death, namely, breaking off the ties of intimacy with God and the community. He had to be on the watch for those who were depressed because of the exile and had given up the will to be members of the community of Israel. As an Israelite, especially as a believing prophet, Ezekiel was necessarily involved with others. To be a believer is to be involved.

Matthew's community was not sinless. However, belonging to that community implied being involved. In the case of personal wrong, being involved meant correcting the sinner in private and, if necessary, gathering others to win back the wayward member. Being involved implied joining in common prayer, especially in situations where the whole community was called upon to act as a body. Being involved meant the realization that the least private act was by its very nature ecclesial. To be a believer is to be involved.

Examples of this: husbands and wives who see their married love as their gift to community living have realized the Christian message of involvement. Parents who offer their family the contagious example of Christian living and are not content to foist Christian education solely on the structure have captured the Christian sense of involvement. The unmarried who reach out to those not covered by the system – the lonely, the derelicts, the unchurched – demonstrate their faith by such involvement. All those who see their ‘personal’ gifts such as prayer, temperance, and chastity, as communal gifts thereby recognize that they are involved in community. To be a believer is to be involved.

Eucharist may also play a part in this theme. Eucharist presents the concerned, involved Jesus to the community as its model for living. It understands the Eucharistic gifts as the sacrament of Christian involvement. To believe in Jesus’ Eucharistic presence is to allow that presence to permeate the other dimensions of daily life. To eat and drink with the community is to become food and drink for the community. To be a believer is to be involved.

**STEWARDSHIP:** Am I my brother’s keeper? All three readings today suggest that for the Christian steward he answer is “Yes!”

## **READINGS FOR THE TWENTY-FOURTH SUNDAY**

**13 SEP ‘20**

**Sir. 27:30-28:7:** Ben Sira/Sirach urges forgiveness of the faults of others as the means of avoiding divine punishment. He adds that to forgive one’s neighbor is to experience the forgiveness of one’s own sins at prayers.

**Rom. 14:7-9:** Here Paul appeals to the liberating experience of Jesus that implied the death of all egocentricity. To die and rise with Christ is to live for God and others.

**Mt. 18:21-35:** In the parable of the unforgiving official Jesus teaches that to be forgiven means to forgive others. This official falls from grace because he refuses to share grace.

## **What is “Full Communion With the Catholic Church”?**

### **Introduction**

When people become Catholic they often describe it as “coming into full communion with the Catholic Church.” That might sound like an obtuse description of the event, but it is actually both accurate and important in its details. This is because Catholics consider all validly baptized Christians to be “in the Church” even if they are not members of the Catholic Church. In fact, to whatever degree a given Christian group affirms the truths of the faith, to that degree it can be considered “in communion” with the Catholic Church. Thus, a validly baptized Christian who becomes Catholic is actually moving from *partial* to *full* communion – not “converting” (talk of “conversion” should technically be reserved for non-Christians becoming Catholics).

This viewpoint has ramifications for several other considerations as well, and an understanding of partial and full communion will clear up much confusion.

### **Communion**

The Greek word for “communion” is κοινωμία (tr. *koinonia*). It appears in 43 verses of the New Testament. It means “sharing” or “fellowship” as can be seen in several examples. It is probably best exemplified in the *communal* life of the believers described in Acts 2:42.

Likewise, we also find the term related to the Eucharist (aka *communion*) in 1 Corinthians 10:16. Thus, the term is closely related to the very idea of the Church – people called to God's *community* of faith.

As stated in the Nicene Creed, there is only *one* Church. The Church that Jesus Christ founded was founded on Jesus' apostles (Mt. 16-18) and built from people united to Jesus' apostles or their successors (Eph. 2:20; 1 Timothy 1:6, 4:14, 5:22 ). So long as one is validly baptized, he is part of this one Church (Eph. 4:5) even if not in perfect communion with it because the Church is Christ's body (1 Cor. 12:27) – not a bunch of body *parts* – and Christ cannot be divided (1 Cor. 1:13).

This, however, did not stop Christians from making in-house distinctions (Rom. 14:2-3) as well as illicit divisions (1 Cor. 1:12). The latter occurred when one departs from the faith (*apostasy* – 1 John 2:19), knowingly commits to serious doctrinal error (*heresy* – 2 Pet. 2:1), or refuses submission to the authority of the Church (*schism* – 1 Cor. 1:10), or breaks unity over secondary issues (*disputes* – Titus 3:10). Depending on which of these wounds to unity are at work, the resultant communion relationship is altered. For the Catholic, only total apostasy breaks communion 100%.

Where there are sins, there are also divisions, schisms, heresies, and disputes. Where there is virtue, however, there also are harmony and unity, from which arise the one heart and one soul of all believers. (Origen, *Hom. in Ezech.* 9)

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Catholicism sees itself as encompassing the One, Holy, Catholic, and Apostolic Church. This does not mean, however, that non-Catholics are completely outside her boundaries. Because communion with the Catholic Church is based on baptism, and at least some elements of Christian faith are held in common among all legitimate Christian groups, their validly baptized members are considered to be in partial communion with the Catholic Church. Thus, even Protestants are considered in partial communion and therefore individual Protestants are not necessarily outside the Catholic Church.

The Church knows that she is joined in many ways to the baptized who are honored by the name of Christian, but do not profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter. Those who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church. With the Orthodox churches, this communion is so profound that it lacks little to attain the fullness that would permit a common celebration of the Lord's Eucharist. (CCC 838)

And as stated elsewhere:

Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church: 'For men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. Justified by faith in Baptism, [they] are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church.' Baptism therefore constitutes the sacramental bond or unity existing among all who through it are reborn. (CCC 1271)

So it is that when a Christian becomes Catholic the Church sees them as moving from *partial* to *full* communion, because even as non-members they were already part of the

Church.

### **Salvation**

These distinctions also help explain the Catholic Church's view of salvation. Because the Catholic Church distinguishes between full and partial communion, non-Catholics are not automatically "outside the Church." Thus, the fearsome statement that "Outside the Church there is no salvation" does not simply apply across the board to all non-Catholics.

Salvation is not limited to members of the Catholic Church, nor even to those in communion with her because God is not limited in his abilities to reach people, even when they lie outside his normative means. Thus, *Gaudium Et Spes* (also from Vatican 2) said that, "since Christ died for all men, and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery."

However, partial communion is not equivalent to some "mere Christianity" that is based only on areas of complete agreement. A group on the fringe of communion with the Church may indeed partake in God's grace by reading Scripture or through prayer – but these alone may not be sufficient for true salvation. A good example of this might be some heretical Christian sects. Even the grace of having God's word before them is not a guarantee of salvation due to their distorted understanding of the Scripture.

Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; He is present to us in His body which is the Church. He Himself explicitly asserted the necessity of faith and baptism, and thereby affirmed at the same time the necessity of the Church which men enter through baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it. (CCC 846)

### **Anathema**

The anathemas pronounced at the Council of Trent against Protestants must also be understood given the above distinctions. Trent was dealing with Catholics who were protesting Catholic doctrine (heretics / schismatics) – not people who were raised Protestant. The anathemas pronounced declared that Catholics who rejected Catholic dogma were no longer Catholic, because by their actions they were rejecting the Church. Trent's anathemas would not apply to a Protestant today unless one was a Catholic who had become Protestant by knowingly rejecting the Catholic Church. In other words, it requires an informed will, not just circumstances:

This affirmation [CCC 846 above] is not aimed at those who, through no fault of their own, do not know Christ and His Church: Those who, through no fault of their own, do not know the Gospel of Christ or His Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do His will as they know it through the dictates of their conscience—those too may achieve eternal salvation. (CCC 847)

Although most clearly stated at Vatican 2, the council did not invent a new interpretation of "no salvation outside the Church" as it is often claimed. We see seeds of such a view in Scripture (e.g., Acts 10:34-35; Rom. 10:14-18) as well as the teaching of early Church Fathers like Justin Martyr. Further, Thomas Aquinas asserted the possibility of receiving grace in extraordinary ways (e.g., "baptism of desire"). Finally the extreme Jansenist understanding of this teaching

was rejected by Pope Pius V and at least one pre-Vatican 2 priest (Fr. Leonard Feeney) was excommunicated for holding an extreme view. Many doctrinal issues take time to formulate or clarify, and the statement “no salvation outside the Church” is no different.

### **Unity**

The fact of partial communion does not mean that all is well, however. Jesus, Paul, and Peter were quite clear that unity is a non-negotiable in the Christian life. Thus, to the degree that these groups have caused disunity in the body of Christ, they are in sin and missing out on the fullness of the faith. This is why the Catholic Church continues to strive for ecumenical dialog (in the best sense), rather than making allowances for division or (worse) raise separation to a virtue. It is also why legitimate diversity is permitted and encouraged to enrich the faith. Groups in full communion with the Catholic Church are not dividing it. Rather, each is forming the one Catholic Church for its own region or culture.

The unity of the pilgrim Church is also assured by visible bonds of communion: profession of one faith received from the Apostles; common celebration of divine worship, especially of the sacraments; apostolic succession through the sacrament of Holy Orders, maintaining the fraternal concord of God’s family. (CCC 815)

Finally, because it is through Christ’s Church that the fullness of the means of salvation can be obtained, many significant elements in the life of the Church may be missed by those outside her visible boundaries – but many *do* exist. It follows that although these separated communities are deficient or even distorted, they retain some measure of grace (often quite a bit). Thus, while the Catholic Church does not consider herself in complete disunity with those who have separated from her in one way or another, the wounds to unity are not simply accepted as legitimate visible variations in an otherwise singular, invisible Church (as opposed to “Branch Theory”).

### **Conclusion**

The idea of partial communion helps explain why the Catholic Church can at once believe that salvation is not found outside herself, and yet extend the possibility of salvation to non-Catholic (and even non-Christian) groups and individual persons. God’s offer of salvation is far richer, though, than a mere “Get-Out-of-Hell-Free Card,” as his will for his people is far more grand than an eternal change of location. So, while the fullness of the faith with all the graces available to mankind is only found in God’s Church, this does not mean that none are found elsewhere.

Even in the beginnings of this one and only Church of God there arose certain rifts, which the Apostle strongly condemned. But in subsequent centuries much more serious dissensions made their appearance and quite large communities came to be separated from full communion with the Catholic Church – for which, often enough, men of both sides were to blame. The children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the separation, and the Catholic Church embraces upon them as brothers, with respect and affection. For men who believe in Christ and have been truly baptized are in communion with the Catholic Church even though this communion is imperfect. The differences that exist in varying degrees between them and the Catholic Church – whether in doctrine and sometimes in discipline, or concerning the structure of the Church – do indeed create many obstacles, sometimes serious ones, to full ecclesiastical communion. The ecumenical movement is striving to overcome these obstacles. But even in spite of them it

remains true that all who have been justified by faith in Baptism are members of Christ's body, and have a right to be called Christian, and so are correctly accepted as brothers by the children of the Catholic Church. (*Decree on Ecumenism*, Second Vatican Council, 3)

## **ADORATION**

Once again the church will be open on Friday evenings from 5:00 -7:00 p.m. for personal time for adoration

**Adoration is what?** Eucharistic Adoration is the act of worshiping God as He is present in the consecrated Eucharist. Since the Last Supper, when Jesus broke the bread and distributed the wine, saying, "*This is my Body*" and "*This is my Blood*," Catholics have believed that the bread and wine are no longer merely baked wheat and fermented grape juice, but the actual living presence of the Second Person of the Trinity. Spending time before the Blessed Sacrament, in prayer and devotion, is exactly the same as spending time before the living God.

*"In a world where there is so much noise, so much bewilderment, there is a need for silent adoration of Jesus concealed in the Host. Be assiduous in the prayer of adoration and teach it to the faithful. It is a source of comfort and light, particularly to those who are suffering."*

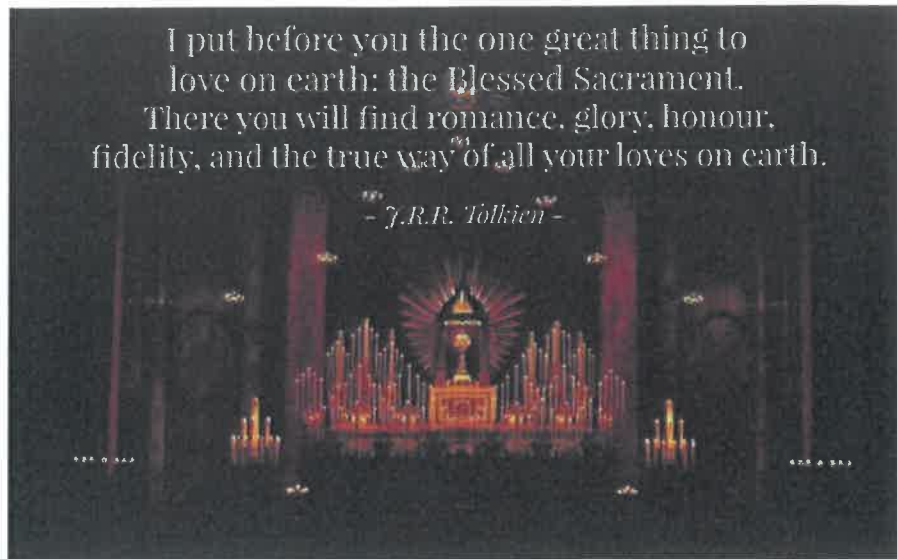
**-Pope Benedict XVI, February 22, 2007**

For 2000 years, Catholics have believed Jesus to be truly present in the most Holy Eucharist, just as He taught His disciples in John 6. We believe that at each celebration of the Mass, bread and wine are truly transformed into the Body and Blood of Jesus Christ. Therefore, Jesus comes to be present with us not only spiritually, but physically. In the Eucharist, Jesus is just as present with us in the disguise of bread and wine as He was in the disguise of a man 2000 years ago when He walked the earth. Therefore, if Jesus is truly present (body, blood, soul, & divinity) in the most Holy Eucharist, then we can gaze upon Jesus and worship Him in His physical presence. Therefore, we are blessed with the awesome opportunity to worship Jesus through Adoration of the Blessed Sacrament, or most Holy Eucharist. In Eucharistic Adoration, the Eucharistic Host (the Body of Jesus) is placed in a monstrance to be adored.

You are invited to take this opportunity at the end of the week to spend some time before the Eucharist in the presence of the living Christ; Body, Blood, Soul, and Divinity under the appearance of bread in order to settle the mind and heart after a busy week before the beginning of the weekend.

*"You shall do homage to the Lord Your God;  
Him alone shall you adore."*

**-Matthew 4:10**



## DAILY SCRIPTURE REFLECTIONS TWENTY-THIRD WEEK 6-12 SEPTEMBER

### A Disturbing Sin

Monday 7 September

1 Cor.5:1-8 Ps. 5:5-6,7, 12 Lk.6:6-11

"Stretch out your hand." He did so and his hand was restored. But they became enraged and discussed together what they might do to Jesus. (Lk. 6:10-11)

This is a very disturbing passage. Over and over again we find that the scribes and Pharisees acted with much intentional and calculated malice. Here they were looking for anything they could try to accuse Jesus of doing. And what do they find they can accuse Him of? They witness Him doing a miracle on the Sabbath day. And they act as if this is a sin on the part of Jesus. Seriously?

The reason this passage is so disturbing is because those who were the religious leaders of the time were clearly only interested in themselves, and Jesus was getting in the way of their self-importance. He was becoming more popular and respected than the scribes and Pharisees and they were filled with envy.

One important point to learn from this passage is that the sin of envy lead us to irrationality and foolishness. This sin blinds us and leads us to think and say foolish things. This is what the scribes and Pharisees did. Who in their right mind would "accuse" Jesus of doing something as good as healing on the Sabbath? Only those who have become blind by envy.

Though this passage is disturbing, it should hopefully become disturbing in a helpful way. It should be an opportunity for each of us to look at our own lives and to examine the relationships we have. Do you see envy present in any of those relationships? Do you see yourself acting and thinking in an irrational way at times towards this person or that?

Reflect, today, upon any tendency you may have to be like the scribes and Pharisees. Know that their actions were included in the Scripture to teach us about this ugly sin we sometimes

struggle with. Let the disturbing part of it motivate you to work toward freedom from envy in your life.

*Lord, I do want to be free of the sins of pride, envy and jealousy. Help me to see these in my life, to repent of them and to replace them with Your mercy and love. Jesus, I trust in You.*

### **Praying Before You Act**

**Tuesday 8 September The Nativity of the Blessed Virgin Mary**

**Mi.5:1-4 or Rom. 8:28-30 Ps. 13:6 Mt. 1:1-16, 18-23**

The choice of this day for the celebration of the Birthday of the Mother of the Lord probably goes back to the anniversary of the consecration of a basilica in Jerusalem in her honor about the sixth century. The basilica was near the Pool of the Sheep Gate (See Jn. 5) and pious legend associated with the family home of Mary: it was rebuilt by the Crusaders in the thirteenth century as the Church of St. Anne.

An image central to today's liturgy is that of the dawn or rising sun. In the northern hemisphere, the equinox is drawing closer and the dawn is a little later each day. The Entrance Antiphon and Prayer both refer to Mary as mother of the Rising Sun of Justice. Mary's birth in time heralds the dawning of the messianic age. In the words of the daily *Benedictus* at Morning Prayer: "In the tender compassion of our God, the dawn from on high will break upon us, to shine on those who dwell in darkness and the shadow of death and to guide our feet into the way of peace" (ICEL translation).

The readings look back to Mary as the Mother of the Lord. The prophecy of Micah (First Reading: Mic 5:1-4) recalls the promise to Bethlehem of a renewed dynasty of David which will ensure that justice and fair dealing are restored. The intervening chants take up once more the ideas of light and joy. The Gospel (Mt. 1:1-6, 18-23) is Matthew's genealogy of the ancestors of Jesus, the last of whom is 'Joseph, the husband of Mary of whom was born Jesus who is called the Christ'.

The Prayer over the Gifts has echoes of the old Roman prayer from the Christmas liturgy in which we pray to share in the divinity of Christ who humbled himself to share in our humanity: here we pray that 'his sharing in our human nature will give us courage in our weakness, free us from our sins and make our offering acceptable.'

### **The True Blessings**

**Wednesday 9 September St. Peter Claver**

**1 Cor. 7:25-31 Ps. 45:11-12, 14-17 Lk. 6:20-26 or Is.58:6-11 Mt. 25:31-40**

"Blessed are you who are poor...

Blessed are you who are now hungry...

Blessed are you who are now weeping...

Blessed are you when people hate you...

Rejoice and leap for joy on that day!" (Lk. 6:20-23)

Are the above statements typos? Did Jesus really say these things?

At first, the Beatitudes can seem quite confusing. And when we strive to live them, they can be very challenging. Why is it blessed to be poor and hungry? Why is one blessed who is weeping and hated? These are difficult questions with perfect answers.



The truth is that each Beatitude ends with a glorious outcome when fully embraced in accord with the will of God. Poverty, hunger, sorrow and persecution are not, by themselves, blessings. But when they befall us they do offer an opportunity for a blessing from God that far surpasses any difficulty the initial challenge presents.

Poverty affords one the opportunity to seek out the riches of Heaven above all else. Hunger drives a person to seek the food of God that sustains beyond what the world can offer. Weeping, when caused by one's own sin or the sins of others, helps us seek justice, repentance, truth and mercy. And persecution on account of Christ enables us to be purified in our faith and to trust in God in a way that leaves us abundantly blessed and filled with joy. At first, the Beatitudes may not make sense to us. It's not that they are contrary to our human reason. Rather, the Beatitudes go beyond what immediately makes sense and they enable us to live on a whole new level of faith, hope and love. They teach us that the wisdom of God is far beyond our own limited human understanding.

Reflect, today, upon the incredible wisdom of God as He reveals these, the deepest teachings of the spiritual life. At very least, try to reflect upon the fact that God's wisdom is far above your wisdom. If you struggle to make sense of something painful and difficult in your life, know that God has an answer if you but seek out His wisdom.

*Lord, help me to find blessings in the many challenges and hardships of life. Rather than seeing my crosses as evil, help me to see Your hand at work in transforming them and to experience a greater outpouring of Your grace in all things. Jesus, I trust in You.*

## **Love Your Enemies**

**Thursday 10 September**

**1 Cor.8:1-7,11-13 Ps. 139:1-3, 13-14, 23-24 Lk. 6:27-38**

Jesus said to his disciples: "To you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you." (Lk. 6:27-28) These words are clearly easier said than done. When it comes right down to it, when someone acts in hate toward you and mistreats you, the last thing you want to do is love them, bless them and pray for them. But Jesus is very clear on the fact that this is what we are called to do. In the midst of some direct persecution or malice done to us, we can easily be hurt. This hurt can lead us to anger, desires for revenge, and even hatred. If we give in to these temptations, then we suddenly become the very thing that hurt us. Sadly, hating those who have hurt us only makes things worse.

But it would be naive to deny a certain interior tension we all face when we are confronted with harm from another and the command from Jesus to love them in return. If we are honest we must admit to this interior tension. The tension comes as we try to embrace the command of total love despite the hurt and angry feelings we have.

One thing this interior tension reveals is that God wants so much more for us than to simply live a life based on our feelings. Being angry or hurt is not all that enjoyable. In fact, it can be the cause of much misery. But it doesn't have to be. If we understand this command of Jesus to love our enemies, we will start to understand that this is the path out of the misery. We will start to realize that giving in to hurt feelings and returning anger for anger or hate for hate only makes the wound deeper. On the other hand, if we can love when we are mistreated, we

suddenly discover that love in this case is quite powerful. It's love that goes way beyond any feeling. It's true love purified and given freely as a gift from God. It's charity at the highest level and it is a charity that fills us with an abundance of authentic joy.

Reflect, today, upon any wounds you carry within. Know that these wounds can become the source of your own holiness and happiness if you let God transform them and if you allow God to fill your heart with love for everyone who has mistreated you.

*Lord, I know that I am called to love my enemies. I know that I am called to love all those who have mistreated me. Help me to surrender to You any feelings of anger or hate and replace those feelings with true charity. Jesus, I trust in You.*

### **Noticing the Sins of Others**

**Friday 11 September 9/11**

**1 Cor. 9:16-19, 22-27 Ps. 84:3-6, 8, 12 Lk. 6:39-42**

"Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own?" (Lk. 6:41)

How true this is! How easy it is to see the minor faults of others and, at the same time, fail to see our own more obvious and serious faults. Why is this the case?

First of all, it's hard to see our own faults because our sin of pride blinds us. Pride keeps us from any honest self-reflection. Pride becomes a mask we wear which presents a false persona. Pride is an ugly sin because it keeps us from the truth. It keeps us from seeing ourselves in the light of truth and, as a result, it keeps us from seeing the log in our own eye. When we are full of pride, another thing happens. We start to focus in on every small fault of those around us. Interestingly, this Gospel speaks of the tendency to see the "splinter" in your brother's eye. What does that tell us? It tells us that those who are full of pride are not so much interested in putting down the serious sinner. Rather, they tend to seek out those who have only small sins, "splinters" as sins, and they tend to try and make them seem more serious than they are. Sadly, those steeped in pride feel far more threatened by the saint than by the serious sinner.

Reflect, today, upon whether or not you struggle with being judgmental toward those around you. Especially reflect upon whether or not you tend to be more critical of those striving for holiness. If you do tend to do this, it may reveal that you struggle with pride more than you realize.

*Lord, humble me and help me to be free of all pride. May I also let go of judgmentalness and see others only in the way You want me to see them. Jesus, I trust in You.*

### **A Rock Foundation**

**Saturday 12 September The Most Holy Name of the Blessed Virgin Mary**

**1 Cor. 10:14-22 Ps. 116:12-13,17-18 Lk. 6:43-49**

"I will show you what someone is like who comes to me, listens to my words, and acts on them. That one is like a man building a house, who dug deeply and laid the foundation on

rock; when the flood came, the river burst against that house but could not shake it because it had been well built." (Lk. 6:47-48)

What does your foundation look like? Is it solid rock? Or is it sand? This Gospel passage reveals the importance of a solid foundation for life.

A foundation is not often thought about or worried about unless it gives way. This is important to reflect upon. When a foundation is solid it often goes unnoticed and there is little concern during storms at any time.

The same is true of our spiritual foundation. The spiritual foundation we are called to have is one of deep faith grounded in prayer. Our foundation is our daily communication with Christ. In that prayer Jesus Himself becomes the foundation for our life. And when He is the foundation of our life, nothing can harm us and nothing can keep us from fulfilling our mission in life.

Contrast this with a weak foundation. A weak foundation is one that relies upon oneself as the source of stability and strength in times of hardship. But the truth is that none of us are strong enough to be our own foundation. Those who attempt this approach are fools who learn the hard way that they cannot endure any storm life throws at them.

Reflect, today, upon how well the foundation of your life has been built. When it's strong, you can give your attention to many other aspects of your life. When it's weak, you will continually be doing damage control as you seek to keep your life from falling apart. Recommit yourself to a life of deep prayer so that Christ Jesus will be the solid rock foundation of your life.

*Lord, You are my rock and my strength. You alone support me through all things in life. Help me to rely upon You even more, so that I may daily accomplish all that You call me to do. Jesus, I trust in You.*

## **PRAYERS**

Lord Jesus, You are love itself, help me to love.

Help me to see life and other people the way You see them.

Help me to speak to others the way You would speak to them.

Whatever I do in the coming week let it be done in love so that the light of God's love may shine through me among the shadows of our world.

## **SCHEDULE FOR THE WEEK OF SUNDAY 6 SEPTEMBER - SUNDAY 13 SEPTEMBER**

**This week we will be returning to what had been our normal schedule with one modification. On most Mondays Mass will not be celebrated with the exception of holidays such as Labor Day, Memorial Day, Independence Day**

### **Sunday 6 Sep**

8:30 a.m. Mass (Presentation of Cub Scout Religious Emblem Parvuli Dei  
To Natalie Harris)

11:30 a.m. Mass

### **Monday 7 Sep Labor Day**

8:30 a.m. Mass (Mondays will normally be a day off with the exception of  
(Holidays))

**Tuesday 8 Sep**

8:30 a.m. Mass

12:00 – 3:30 p.m. Outside Appointment

**Wednesday 9 Sep**

6:30 a.m. Mass

8:30 a.m. Mass

**Thursday 10 Sep**

8:30 a.m. Mass

5:00 p.m. Confession

6:30 p.m. Mass

7:00 – 8:30 p.m. Meeting

**Friday 11 Sep**

8:30 a.m. Mass

10:00 a.m. - 1:00 p.m. Outside appointment

5:00 p.m. – 7:00 p.m. Adoration

**Saturday 12 Sep**

8:30 a.m. Mass

1:30 p.m. – 4:30 p.m. Confession

5:00 p.m. Mass (Leslie Trapp Confirmation)

**Sunday 13 Sep**

7:00 a.m. Mass

8:30 a.m. Mass

11:30 a.m. Mass (Matthew & Brandon Coakley Confirmation)

1:00 – 2:30 p.m. Parent Meeting Confirmation

