

SAINT ANTHONY OF PADUA ROMAN CATHOLIC CHURCH

July
5
2015

FOURTEENTH SUNDAY IN ORDINARY TIME

"The Spirit of the Lord is upon me, for he sent me to bring glad tidings to the poor."

Insert 1
Vol. 61
Num.27

Wellsprings: a Book of Spiritual Exercises by a Jesuit priest, Father Anthony de Mello

Chapter III: LOVE

The Pilgrim

10. And I discover to my joy that the Lord is here beside me on the road, showing me that if I wish to be alive and free I must shed my fear of walking unaccompanied; then he will be my constant resting place, for everywhere I go he will be present—and then, at last, the whole of creation will be a home to me.

11. We come to a rise in the road, the Lord and I. I turn back to take a final look at my home there in the distance—and my heart wells up with gratitude and love at the sight of that nest where destiny decreed that I should stay till I built up strength to fly.



To be continued . . .



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Almighty God, You have given us this good land for our heritage. We humbly ask You that we may always prove ourselves a people mindful of Your favor and glad to do Your will. Bless our land with honorable

endeavor, sound learning and pure manners. Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Defend our liberties and fashion into one united people the multitude brought here out of many nations and tongues. Endow with the Spirit of wisdom those to whom in Your Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Your law we may show forth Your praise among the nations on earth. In time of prosperity fill our hearts with thankfulness, and in the day of trouble do not allow our trust in You to fail.
Thomas Jefferson

Pray for a priest each day

Week of July 6—July 12

- | | |
|--------|-----------------------|
| Mon | Rev. Augustinus Seran |
| Tues. | Rev. Bryce Sibley |
| Wed. | Rev. Gregory Simien |
| Thurs. | Rev. George Simon |
| Fri. | Rev. Jody Simoneaux |
| Sat. | Rev. Cedric Sonnier |
| Sun. | Rev. Joseph Stemmann |



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Catholic Questions and Answers

Why are some parts of the bible so confusing?

All meaningful human expression must be interpreted to be understood. This is true of a film, or novel, of a cartoon or a racing form, of a letter from a friend or a facial expression.

There is no such thing as reading a text "at face value,"; that is, without interpretation. To refuse to interpret is one way of interpreting, namely, literalism. It does not deliver the "real unvarnished meaning" but condemns the reader to a superficial (at best) or erroneous reading.

Given that interpretation is necessary for genuine encounter with the word of God through Sacred Scripture, how is such interpretation to be done? Three connections are foundational.

First, we must be convinced that God does indeed desire to communicate with us and that the Bible is a privileged form of that communication.

Second, however, we must realize that the Bible is not a crystal ball. It is a text, and like all great texts it grows in meaning as our life experience expands. But texts are themselves also products of the times, places, cultures and circumstances in which they were written.

Third, we readers are limited human beings. If we require preparation and effort to read the stock market report, we must expect interpretation of the biblical text to require effort: study, prayer, discussion.

Catechism: All About Catholic Reconciliation

Sacrament of Reconciliation

2. What is the scriptural basis for the sacrament of Penance?

"On the evening of the first day of the week," Jesus showed himself to his apostles. "He breathed on them, and said to them: 'Receive the Holy Spirit. If you forgive the sins of anyone, they are forgiven; if you retain the sins of anyone, they are retained'" (Jn 20:19, 22-23).

3. What re the essential elements of the Sacrament of Penance?

Among the essential elements of the sacrament of penance are three acts of the penitent, namely: contrition or repentance, confession or disclosure of sins, and the intention to make reparation and do works of reparation. The final essential element is the prayer of absolution by the priest.

4. What sins must be confessed?

All mortal sins, of which the penitent is conscious, after a diligent examination of conscience, must be recounted by him in confession. The confession of grave sins followed by absolution is the only ordinary means of reconciliation with God and with the Church.



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Theology of the Body

Part 3: St. Paul's Teaching on the Human Body

Pope John Paul II

THE SPIRIT FREES US FROM THE POWER OF THE FLESH

Putting to Death the Deeds of the Flesh

This self-mastery, the "putting the works of the body to death" is the indispensable condition for life in the Spirit, because "life according to the flesh" inevitably results in the "death" of the spirit.

Heaven

Paul, in Romans and Galatians,

constantly widens this horizon of "sin-death" by speaking often of heaven. Paul writes, "Those who do such things shall not inherit the kingdom of God" (Gal. 5:21). This also applies to "the fornicator, the impure man, or one who is covetous" (that is, an idolater) (Eph. 5:5). These works that exclude from the kingdom extend to all kinds of sins, although sins of sexual impurity are at the top of the list (cf Eph. 5:3-7).

To be continued . . .

Apostolic Exhortation of the Holy Father Francis

THE JOY OF THE GOSPEL

CHAPTER TWO

AMID THE CRISIS OF COMMUNAL COMMITMENT

II. Temptations Faced by Pastoral Workers

Yes to the new relationship brought by Christ

87. Today, when the networks and means of human communication have made unprecedented advances, we sense the challenge of finding and sharing a "mystique" of living together, of mingling and encounter, of embracing and supporting one another, of stepping into this flood tide which, while chaotic, can become a genuine experience of fraternity, a caravan of solidarity; a sacred pilgrimage. Greater possibilities for communication thus turn into greater possibilities for encounter and solidarity for everyone. If we were able to take this route, it would be so good, so soothing, so liberating and hope-filled! To go out of ourselves and to join others is healthy for us. To be self-enclosed is to taste the bitter poison of immanence, and humanity will be worse for every selfish choice we make.

88. The Christian ideal will always be a summons to overcome suspicion, habitual mistrust, fear of losing our privacy, all the defensive attitudes which today's world imposes on us. Many try to escape from others and take refuge in the comfort of their privacy or in a small circle of close friends, renouncing the realism of the social aspect of the Gospel. For just as some people want a purely spiritual Christ, without flesh and without the cross, they also want their interpersonal relationships provided by sophisticated equipment, by screens and systems which can be turned on and off on command. Meanwhile, the Gospel tells us constantly to run the risk of a face-to-face encounter with others, with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others. The Son of God, by becoming flesh, summoned us to the revolution of tenderness.

To be continued . . .



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Anointing of the Sick

A Changed Sacrament With Many Graces

By Barbara Beckwith

Catholics have embraced Vatican II's emphasis on Anointing as a sacrament for healing the sick and aged, as well as comforting the dying.

Experiences of this Sacrament

Our request that you readers share how this sacrament has touched your life got an overwhelming response, many of which are posted on our Web site.

Anointing Brought Me Peace

"I suffered a heart attack on December 11, 2008, and an operation placed two stents into my heart. Initially, my recovery went well but about 30 hours later, while in the ICU ward of Scott and White Hospital, Temple, Texas, I began to experience total cardiac arrest and received defibrillation shocks to revive me.

"After approximately seven of these episodes, over a four-hour time frame, I asked for a priest to visit me. In the presence of another chaplain and my wife, the priest anointed me and laid hands on me. I remember feeling relief and very content while I received the sacrament. My fears left me.

"Afterward, I went on to suffer four more cardiac arrest episodes/defibrillation shocks, and a second operation installed two additional stents into my heart.

"I quickly began recovery again the evening of December 12 and was discharged from the hospital on December 16. I am still recovering well as of this writing.

"I firmly believe that the peace and contentment I received during the anointing saved my life."

—Bill, Texas

Lifted the Burden of Fear

"In 2006 I was diagnosed with breast cancer. I went to our parish's monthly healing Mass to receive the Sacrament of the Sick.

"I felt the burden fall from me as Father Drew was anointing me in my parish church. The sacrament helped me to face bravely the unknown. I still had to have the recommended surgery and follow it up with radiation, but I was able to pursue my physical healing with the burden of fear lifted from my shoulders.

"I am celebrating every day of being a cancer survivor!"

As our commanding officer inspected his plane before takeoff, one of my fellow mechanics asked, "Excuse me sir. Do you need to have a college education before they let you fly one of these?" "Yes, that's true," said our CO. "So," continued my friend, "does it ever bother you that they let high school dropouts like me fix them?"



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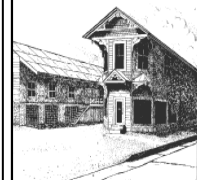
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