



ENCYCLICAL LETTER ECCLESIA DE EUCHARISTIA OF HIS HOLINESS POPE JOHN PAUL II TO THE BISHOPS PRIESTS AND DEACONS MEN AND WOMEN IN THE CONSECRATED LIFE AND ALL THE LAY FAITHFUL ON THE EUCHARIST IN ITS RELATIONSHIP TO THE CHURCH

CHAPTER FOUR: THE EUCHARIST AND ECCLESIAL COMMUNION

40. The Eucharist creates communion and fosters communion. Saint Paul wrote to the faithful of Corinth explaining how their divisions, reflected in their Eucharistic gatherings, contradicted what they were celebrating, the Lord's Supper. The Apostle then urged them to reflect on the true reality of the Eucharist in order to return to the spirit of fraternal communion (cf. 1 Cor 11:17-34). Saint Augustine effectively echoed this call when, in recalling the Apostle's words: "You are the body of Christ and individually members of it" (1 Cor 12:27), he went on to say: "If you are his body and members of him, then you will find set on the Lord's table your own mystery. Yes, you receive your own mystery".⁸⁴ And from this observation he concludes: "Christ the Lord... hallowed at his table the mystery of our peace and unity. Whoever receives the mystery of unity without preserving the bonds of peace receives not a mystery for his benefit but evidence against himself".⁸⁵

41. The Eucharist's particular effectiveness in promoting communion is one of the reasons for the importance of Sunday Mass. I have already dwelt on this and on the other reasons which make Sunday Mass fundamental for the life of the Church and of individual believers in my Apostolic Letter on the sanctification of Sunday Dies Domini.⁸⁶ There I recalled that the faithful have the obligation to attend Mass, unless they are seriously impeded, and that Pastors have the corresponding duty to see that it is practical and possible for all to fulfil this precept.⁸⁷ More recently, in my Apostolic Letter Novo Millennio Ineunte, in setting forth the pastoral path which the Church must take at the beginning of the third millennium, I drew particular attention to the Sunday Eucharist, emphasizing its effectiveness for building communion. "It is" – I wrote – "the privileged place where communion is ceaselessly proclaimed and nurtured. Precisely through sharing in the Eucharist, the Lord's Day also becomes the Day of the Church, when she can effectively exercise her role as the sacrament of unity".⁸⁸

https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_20030417_eccl-de-euch.html

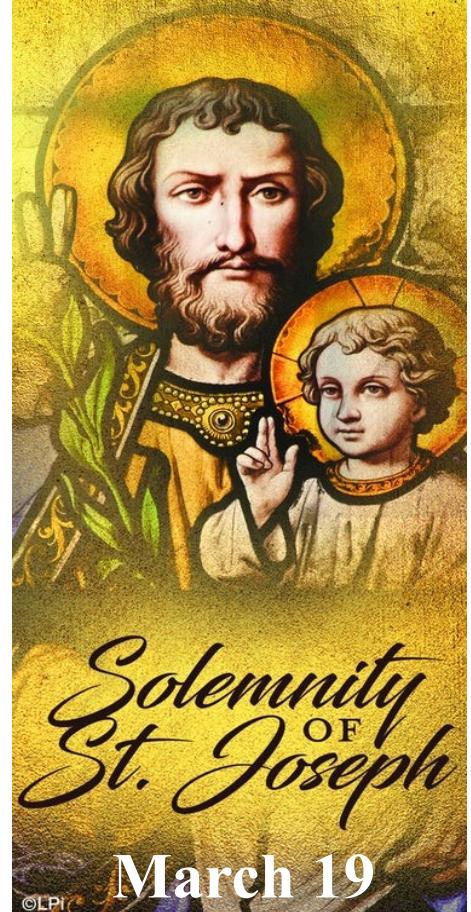
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Please pray for our sick and homebound...

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(Please contact the parish office if you would like to remove your name or family member's name from our prayer list.)



St. Joseph is honored with feast days throughout the Liturgical Year. This feast encourages us to look at Joseph's role as husband and head of the Holy Family. Though Joseph is only mentioned by two of the evangelists, he is paid the compliment of being a "just" man. This is a way of saying that Joseph was such a good and holy man that he shares in God's own holiness. Joseph's example as a husband can be best seen in how he respected Mary. He realized that God had a special plan for his wife and for his son, and Joseph did everything in his power to help this plan become reality. The feast of St. Joseph Husband of Mary has been celebrated throughout the church since the tenth century and has been honored as the Patron of the Universal Church since 1870. St. Joseph is the patron of workers, carpenters, Austria, Belgium, Bohemia, Canada, Mexico, Peru, and southern Vietnam.

<https://www.catholicnewsagency.com/saint/st-joseph-182>

LECTOR SCHEDULE — March 18-19

Weekend	Mass Time	Liturgical Celebration	Lector's Name
THE FOURTH SUNDAY OF LENT			
Sat. 18	05:00 P.M.	Vigil Mass	Lisa Wood
Sun. 19	08:00 A.M.	Sunday Mass	Dana Fox
	10:30 A.M.	Sunday Mass	Terry Moran
	12:30 P.M.	Sunday Mass (in Spanish)	Juanita Mata

DAILY FAITH

Question:

What can I do to help our family practice our faith each day?

Answer:

Some families practice their religion together as just another event on their schedule: go to church, observe Lent, help at the parish picnic, go to a meeting, volunteer time, make your confession, use your envelope... But the focus needs to be on who we are—God's people, in relationship with him, loved, forgiven, and redeemed, and called to live and proclaim the Gospel. Our awareness of God's presence and our sense of mission are supported by the daily rituals, celebrations, and traditions that help us stay focused. Sharing our faith strengthens us and clarifies the beliefs and values of Christian living. Daily family practices include time for prayer—before meals, before bed, before important meetings and activities. Attend Sunday Mass together and discuss the homily afterward. Create family celebrations for holy days and holidays. Make religion a regular part of your discussions. Include others, especially the elderly and the less fortunate, in your activities and charitable efforts. By applying the virtues of faith, hope, and love to each day, faith becomes part of who your family is. It influences how you act towards others, what you value, and how mindful of God you are. Faith is the leaven of life that helps all of us rise to our calling and dignity as God's people.

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EVERYDAY STEWARDSHIP

Talking about discipleship and truly being a disciple are two very different things. It is easier to know what we should do than to carry out. Many saints from our tradition have had much to say about this struggle to do what they know they must do, and not do that which they know they should not. It is part of being human. Without God, we have no chance to overcome this predicament.

Without God, our actions can ring hollow, or often we are too immobilized to act at all. Without God, we suffer with blindness to the truth of what is important and eternal. The story in John 9 of Jesus healing the blind man is about more than a physical healing and just one man. It is about how each of us can find healing of our blindness by turning to Jesus Christ. Are you someone that has been saying, "I don't understand all this talk of discipleship and stewardship; what's the big deal?" We all have a blindness that needs to be healed, and the body of Christ needs you so that God's presence in our world can be seen in a more profound manner. The reality is that God heals the blindness of those who seek him so that, in turn, they may be vehicles by which others may see as well. This Lent, you are invited to bring your blindness to Jesus. All the written reflections in the world will not give you new eyes. Those eyes can only be found in Jesus.

Tracy Earl Welliver, MTS

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PART TWO: THE CELEBRATION OF THE CHRISTIAN MYSTERY SECTION TWO THE SEVEN SACRAMENTS OF THE CHURCH CHAPTER ONE THE SACRAMENTS OF CHRISTIAN INITIATION Article 1 THE SACRAMENT OF BAPTISM

II. Baptism in the Economy of Salvation

Prefigurations of Baptism in the Old Covenant

1217 In the liturgy of the Easter Vigil, during the blessing of the baptismal water, the Church solemnly commemorates the great events in salvation history that already prefigured the mystery of Baptism: Father, you give us grace through sacramental signs which tell us of the wonders of your unseen power. In Baptism we use your gift of water, which you have made a rich symbol of the grace you give us in this sacrament.¹¹

1218 Since the beginning of the world, water, so humble and wonderful a creature, has been the source of life and fruitfulness. Sacred Scripture sees it as "overshadowed" by the Spirit of God:¹² At the very dawn of creation your Spirit breathed on the waters, making them the wellspring of all holiness.¹³

— *Catechism of the Catholic Church.*

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