



August 7, 2022

Nineteenth Sunday in Ordinary Time

MASS INTENTIONS

Saturday, August 6 ~ Vigil/19th Sunday in Ordinary Time
5:30 PM

Sunday, August 7 ~ 19th Sunday in Ordinary Time
9:30 AM Daniel Maleike,
Marilyn Pierce/healing

Monday, August 8
9:00 AM

Wednesday, August 10
9:00 AM The People of the Parish

Friday, August 12
9:00 AM

Saturday, Aug. 13 ~ Vigil/20th Sunday in Ordinary Time
5:30 PM

Sunday, August 14 ~ 19th Sunday in Ordinary Time
9:30 AM Daniel Maleike,

MINISTERS OF THE WORD

Saturday, Aug. 13 ~ Vigil/20th Sunday in Ordinary Time
5:30 PM Al Ceriale

Sunday, August 14 ~ 20th Sunday in Ordinary Time
9:30 AM AnnMarie MInerly

EUCCHARISTIC MINISTERS

Saturday, Aug. 13 ~ Vigil/20th Sunday in Ordinary Time
5:30 PM Jen Zupetz (a), Barbara Cinque (c)

Sunday, August 14 ~ 20th Sunday in Ordinary Time
9:30 AM Marie Barnett (a), Ann Clouse (c)

PRAY FOR THOSE WHO SERVE

Alexandria Baker-Bonitz (*Navy*) Dylan Bonitz (*Navy*)
Sarah Bowen (*Navy*) Juan Gonzalez (*Navy*)
Kaila McGowan (*Marines*) Anthony Pagano (*Navy*)
Joseph Ruize (*Navy*) Carissa Tironi (*Army*)
Elliott Weidel (*Marines*)

PRAY FOR THOSE IN NURSING HOMES

Regina Parthesius, Robert Wise

PRAY FOR THOSE WHO ARE ILL

Bridget Auer, Joanne Bach, Rob Brosnan,
Sr. Margaret Ellen Burke, Courtney Collins, Peter Cavalier,
Barbara Ceriale, Brian Cross, Nicole Dawson, Marie DiMare,
Tina DiMare, Agnes Ferrone, Anna Gallo, Joe Gallo,
Michael Gallo, Margaret Hale, Ninette Kondratowicz,
Nicole Langer, Jon Miller, Janet Murphy,
Helen Ryan, Frances Salewski, Sue Schmaus, Chris Strobl

LOOKING AHEAD

Helping Hands Food Pantry
Every 1st, 3rd & 5th Saturdays by Appointment
(9 AM start)

Monday, August 8
Parish Council Meeting ~ 7:00 PM



Friday, September 2
OLA Goes to a Renegades
Picnic, Baseball Game
& Fireworks

(Tickets available in the Church Office)

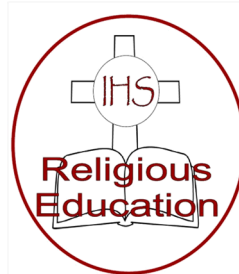
Monday, September 5 ~ Labor Day
No 9 AM Mass & Office Closed

Tuesday, September 13
Religious Education Classes Resume ~ 6:30 PM

Registration for 2022/2023 Term

Registration for the upcoming Religious Education term is now taking place by appointment. Your child (ren) must be registered **prior** to the term's opening on Tuesday, September 13. Classes will take place on most Tuesday evenings from 6:30 to 7:30 PM.

For questions or concerns, or to make an appointment, please call the R.E. #, 845-733-1518, and leave a message for Christine Herschel, R.E. Coordinator.



Mass Attendance/Collection

Attending Mass July 30 & July 31 **126**
Weekend's Collection: **\$1,356.00**

Today's Scripture Readings

19th Sunday in Ordinary Time

Wisdom 18:6-9 Hebrews 11;1-2, 8-19

Luke 12:32-48

ABOUT THE LITURGY: Remembering: Anamnesis 2

The Second Reading today offers this summary, "Abraham was looking forward to the city ... whose architect and maker is God." This, too, is what liturgy does. It looks both backwards and forward at the same time. Liturgy, especially the Eucharistic Prayer, in an action of Anamnesis, is a remembrance of the events of the Paschal Mystery – Christ's Suffering, Death, and Resurrection – in such a way that makes us present at those salvific moments. We have brought to the Last Supper, the Cross, and the Tomb as we pray together, led by the priest acting *in persona Christi capitis*, that is, in the person of Christ the head. There is, at the very same time, a looking forward, to the heavenly banquet in the New Jerusalem.

Caught up in our limited sense of time going only in one direction, we can only look both back and forward from a particular moment of time while we are at Mass. In God's time, these are all the same events happening at the same moments, which we can only glimpse at while celebrating the Mystery.

This is just scratching the surface of anamnesis. Next week, we'll look more deeply at what it is and consider other places in the Liturgy where one may look and pray with it.

The Mystery of the Eucharist continued from column on right...

so that the angel of death would pass over their houses and leave the Israelites unharmed. This marked a people set apart and chosen by God as his special possession. Each family was then to eat the lamb with unleavened bread as a reminder of the haste with which the Israelites had to prepare for their departure from Egypt and with bitter herbs as a reminder of their deliverance from slavery. At the Last Supper, Jesus reveals himself to be the Paschal Lamb ("Behold the Lamb of God") whose sacrifice brings liberation from slavery to sin and whose blood marks out a new people belonging to God. All the sacrifices in the Old Testament prefigure and find their fulfillment in the one perfect sacrifice of Jesus.

*Look for the next segment of this document
from the USCCB* in next week's bulletin.*

*United States Council of Catholic Bishops

The Mystery of the Eucharist in the Life of the Church

By the United States Conference of Catholic Bishops

13. At the Last Supper, celebrating the Passover, Jesus makes explicit that his impending death, freely embraced out of love, is sacrificial: While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins" (Mt 26:27-28). In the words and gestures of the Last Supper, Jesus makes it clear that out of love for us he is freely offering his life for the forgiveness of our sins. In doing so, he is both the priest offering a sacrifice and the victim being offered. As priest, Jesus is offering a sacrifice to God the Father, an offering prefigured by the offering of bread and wine by Melchizedek, Priest of God Most High. Anticipating his Passion in the institution of the Eucharist, Christ has indicated the forms under which his self-offering would be sacramentally present to us until the end of time.

14. Why is it so important that we understand the Eucharist as a sacrifice? It is because all that Jesus did for the salvation of humanity is made present in the celebration of the Eucharist, including his sacrificial Death and Resurrection. Christ's sacrifice of himself to the Father was efficacious and salvific because of the supreme love with which he shed his blood, the price of our salvation, and offered himself to the Father on our behalf.

15. His blood, shed for us, is the eternal sign of that love. As a memorial the Eucharist is not another sacrifice, but the re-presentation of the sacrifice of Christ by which we are reconciled to the Father. It is the way by which we are drawn into Jesus' perfect offering of love, so that his sacrifice becomes the sacrifice of the Church. As Pope Benedict XVI wrote, The remembrance of his perfect gift consists not in the mere repetition of the Last Supper, but in the Eucharist itself, that is, in the radical newness of Christian worship. In this way, Jesus left us the task of entering into his "hour." "The Eucharist draws us into Jesus' act of self-oblation. More than just statically receiving the incarnate Logos, we enter into the very dynamic of his self-giving." The Eucharist is a sacrificial meal, "the sacred banquet of communion with the Lord's body and blood." Its fundamental pattern is found in the Jewish celebration of the Passover, which involves both a meal and a sacrifice. The Passover meal is celebrated in remembrance of the Exodus, when the Israelites were told to sacrifice a lamb to the Lord and to mark the doorposts of their houses in blood ...continued at left



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