

# Parish News...

The Parish festival is on August 14<sup>th</sup> only from 5-8pm in the school cafeteria. Polish kitchen will only serve up a polish platter and mushroom stew/Polish and American beer & wine. Will have take-out available. There will also be a flea market. Thursday, Friday and Saturday. 50/50 Raffle

Parish Bake Sale. The CCM Guild will host its annual bake sale at the Parish Festival. They are in need of pies, cakes, cookies, cupcakes and bread. All donations will be greatly appreciated. Please drop off at the school August 14 from 10am to 3pm

Liturgical Roles for Lectors & Eucharistic ministers are needed for all masses. Whether you have been one of the elects or start, please call the Parish Office with your intentions as well as the Mass time you prefer

St. Anthony/St. Agnes Food Fest- Friday August 6<sup>th</sup> 3-6pm. Sausage & Pepper Tunnel \$7.50; Steak Tunnel w/onion & mozzarella; \$9.00 Cheese Calzone \$8



Faith Formation, the program will start on September 12th and in person. Any family who would like to pre-register their children, please call me to register. The cost will be the same as last year, \$25 per child or \$45 per family.

Attached please find a copy of the school schedule. This may be subject to change depending on certain circumstances. Should something change, I will send out an email to all families

As in last year, we will provide each child their own packets of supplies, crayon, pencils and glue sticks. Please try and register your children before this date so we can have material ready when classes start

I will be available for registration these following days, if you would like to register your children, August 18 & September 1 & 8 (Wednesday) from 5-6:30pm, weekend of 21/22 September 4/5 after the Masses in the school

Some families have been questioning the issue regarding masks for the children this coming faith formation year. The program is under the direction of the Syracuse Diocese. The Syracuse Diocese consults with the State of New York with respect to protocol for a safe return back to classes. . There is no current direction for the beginning of the fall session. Once this information is provided, all families will be informed.

As like last year all parents will be required to sign the **COVID -19 Personal Home Screening and Personal Protection Covenant** before their child is allowed in the program

This year, I have an opening Catechist for Grades for Kindergarten, and combined 4,5 & 6 Grade and combined 7<sup>th</sup> & 8<sup>th</sup> Grades. Virtus is a requirement in order to be a Catechist. Also looking for assistants for these grades as well. This will also require each person to be Virtus trained. The program is based upon the weekly Gospel reading and is easy to teach the children. Anyone interested, please contact me directly. 315 527-8399.

Sacrament of First Communion or Confirmation students is a 2-year program per the Syracuse Dioceses. Any child making First Communion would be 1 Grade and 2<sup>nd</sup> Grade. Confirmation is 9<sup>th</sup> Grade and 10<sup>th</sup> Grade. If anyone has any questions regarding these requirements, please contact me directly.



**10th Grade Confirmation students will need to complete community service in the Parish. Students will be required to work 2 hours this year at the Parish festival on August 14th. Any 9<sup>th</sup> Grade Confirmation student may assist as well in completing their community service in the Parish.**

The mandatory retreat will be with St. Paul's in October at Syracuse University for the 10<sup>th</sup> Graders who are to make their Confirmation this October 23<sup>rd</sup> from 10-5pm. The cost of the retreat is \$40. The Parish will pay the \$20 with the remaining \$20 from the student. Transportation will be provided along with the lunch.

Confirmation is October 28th @ 7pm at St. Paul's Catholic Church in Whitesboro. Bishop Lucia will celebrate the Confirmation Mass

Confirmand/Sponsor sharing. Last week I sent out a handout for a Summer with my Sponsor. You should have already chosen your Sponsor. This handout notes what a sponsor role is for the Confirmand and what you should have with your sponsor. There should be at least 5 sponsor-confirmand meeting between now and Labor Day. If anyone has any questions, please give me a call. 315-527-8399



## **Nineteenth Sunday of Ordinary time**

**Sunday Reading –**

**First Reading: 1 Kings 19:4-8**

**Responsorial Psalm Ps 34:2-3, 4-5, 6-7,8-9**

**2<sup>nd</sup> Reading: Eph 4:30-5:3**

**Gospel: 6:41-51**



We face another Sunday in which the Gospel text focuses on a discussion between Jesus and the crowds about bread which comes from Heaven. To make matters more difficult, we have one more Sunday after this one which seems to be yet another round of the same conversation. A diet of bread, week after week, may get rather tiresome and stale — unless careful attention is paid to the movement of John 6.

Verse 35 is included to make the necessary connection back to Jesus' claim that he himself is the bread of life. The rest of today's text acts as an explanation of that claim. In last Sunday's text, the center of attention was upon Jesus as the gift from the Father for the life of the world. Building on that claim, this Sunday's text focuses on Jesus as the center of faith to which the Father draws people. The movements within chapter 6 for these two Sundays, and for the one that will follow, are certainly

interconnected, but they are not identical. Jesus is not simply repeating himself, and John is not writing in circles.

The conversation is getting more and more difficult. In verse 41, the crowds who had made such efforts to find Jesus after he had crossed the lake begin to grumble (NRSV translates this as “complain”), just as Israel in the wilderness had done (for example, Exodus 17:3). Their complaint in verse 42 focuses on the difficulty caused by their own presumed knowledge of Jesus. They conclude that he has not come from Heaven, because they know his parents. Familiarity is breeding contempt. One who has been among them cannot possibly be what Jesus claims to be.

There is theological irony at play here. The crowd’s professed knowledge of Jesus’ “father and mother” only reveals their complete ignorance of the Father who sent Jesus (verse 44). The truth is not found in knowing the human parents who have nurtured Jesus’ childhood. Rather, the truth is found in knowing that Jesus has come from the Father in Heaven. The crowd’s self-assured “knowledge” stands in their way of seeing the truth. We suffer from the same difficulty of seeing beyond what we “know” to be true (about the poor, about ourselves, about the line separating “the saved” from everyone else, etc.), so that we might see the divine Truth among us.

The only way out of such deadly unbelief is to be drawn into faith by the Father, and this activity of the Father is a major focus of today’s text. Once again, the profound and holy mystery of faith is embraced by this text, and we ought to be careful not to unravel it into bland or moralistic pieties. Faith is not simply a human choice to be made, but is the activity of the Father drawing people to Jesus. The word used in verse 44 is the same word used to describe fishing nets being hauled into the boat (21:6). We must be dragged into faith by God; there is no other way to come. But what does that say about the grumblers in this text? What does it say about those around and among us who, to all appearances, have not been drawn to Jesus? What does it say about ourselves, when we recognize our own resistance to faith to be so deep and persistent?

There are no easy answers to such questions, but there is promise and hope in this text’s declaration that God does in fact draw people to faith in Jesus. God is busy doing that right now (“the work of God”, verse 28) through the words of Jesus read in this text and preached from the pulpit. The paradoxical tension in this text between the call to faith and the declaration that faith can come only from God is not something to be untangled but to be heard and believed, and thereby to be drawn by God. Even to the grumblers, Jesus comes as the bread of life, opening our eyes and hearts to new possibilities.

Jesus is hardly making this any easier on the crowds. He had begun by talking about “bread from heaven,” and he was misunderstood. In response to that misunderstanding, Jesus made the claim both clearer and more offensive: “I am the bread of life.” That claim got people grumbling and complaining at the beginning of today’s text. When people begin to complain about our own statements, the common response is to try and make this point more gently, more acceptable, less open to objection. Instead, Jesus again makes the claim even more bold and offensive. At the end of our text, Jesus defines the bread that he will give as his own flesh. Such a statement seems designed to make people nervous and worried about just what following Jesus might involve.



This week's Gospel is about Jesus is the Living Bread

We see signs all around us every day. As we walk down the halls at school, we may see signs that tell the different rooms in the school such as the cafeteria, office, library, computer lab, or music room. Each classroom probably has a sign by the door with the teacher's name on it so students will be able to find their classrooms.

When we travel around our town, we see signs that tell us what we should or should not do. I have some pictures of some sign that you probably see every day. Let's see how many of them you know.

Our lesson today is about signs of a different kind--not a sign you can touch, but something that would prove to people that Jesus really was sent by God. Like when Jesus fed 5,000 people with just five loaves of bread and two fish. That was a sign that Jesus was from God, but the people totally missed it. They wanted even more signs, more proof.

The Bible says when people realized Jesus had left that place and gone somewhere else, they went looking for Him. They found Him way over on the other side of the lake.

Jesus said to them, "You came looking for me not because you saw God in my actions, but because I fed you. You shouldn't be so concerned about things like food. Instead, you should be seeking the eternal life that I can give you."

Here's how the people responded: "Show us a miraculous sign if you want us to believe in you. What can you do? After all, Moses gave our ancestors bread from heaven to eat when they were in the wilderness. Can you do that?"

Jesus answered them, "The true bread of God is the One who comes down from Heaven and gives life to the world."

"Give us that bread! Give it to us every day," the people said.

Jesus replied, "I am the Bread of Life. Whoever comes to me will never be hungry again, and whoever believes in me will never be thirsty."

Some people today are still asking for some special sign that will prove that Jesus was sent from God. But God has given us all the signs we need right here in the Bible. All God wants is for us to believe in the one He sent.

Heavenly Father, we thank You for Your Son Jesus, who is the Bread of Life. We don't need a sign. We believe in Him, which means He gives us life forever with You. In Jesus' name, amen.

## Weekly Prayer

**Jesus is the Bread of Life. Just as God gave the Israelites manna in the desert, Jesus is our Bread of Life, our salvation.**

*...the bread which I shall give,  
for the life of the world,  
is my flesh...*

*John 6:51*



God has exercised  
His condescension towards our weakness  
and placed all His life-force  
into the elements of bread and wine,  
which are thus endowed  
with the spirit of His own life.  
So believe in it without hesitation,  
for our Lord Himself has clearly said:  
"This is my body" and "This is my blood".

*St Cyril of Alexandria (380-444) Father & Doctor of the Church*

*Anastpaul/18*



### **COVID Update:**

Some inquiries have been made by members of the clergy who have been approached to provide a religious exemption for the coronavirus vaccine. Please be advised that religious exemptions *are not being granted* for the coronavirus vaccine. Secondly, we are monitoring the coronavirus situation in our diocese and if there are any updates to the protocols they will be distributed immediately.

### **Washington, D.C. – Continue to Oppose Federal Taxpayer Funding for Abortions**

Last week, in two separate votes on packages of appropriations bills, the United States House of Representatives voted to force federal taxpayers to pay for abortions domestically and overseas, ending the Hyde Amendment and similar provisions, such as the Helms and Weldon amendments, that have been in place for forty-six years and have protected federal taxpayers from being forced to pay for abortions both domestically and overseas. The statements of the USCCB Committee Chairs, Cardinal Dolan, Archbishop Naumann, and Bishop Malloy, can be found [here](#) and [here](#) . The appropriations bills move to the United States Senate next.

If you have not done so already, please click [here](#) to take action and contact your elected officials and please click [here](#) to visit [notaxpayerabortion.com](http://notaxpayerabortion.com) for more information and to sign the petition.

### **From the Office of Liturgy and the R.C.I.A.**

#### **The Assumption of the Blessed Virgin Mary**

This year the Solemnity of the Assumption is celebrated on Sunday, August 15<sup>th</sup>. Consequently, the Twentieth Sunday in Ordinary Time is not celebrated. The Mass formulary, scripture readings, music, etc. are taken from the Assumption. This also applies to any Mass celebrated at or after 4:00 PM on Saturday, August 14<sup>th</sup>.

## Fatima Consecration

A call to the world starting September 4<sup>th</sup>, 2021, and ending October 7<sup>th</sup>, 2021. Register at [fatimaconsecration.org](http://fatimaconsecration.org)

Most of us remember where we were on the morning of September 11, 2001. We watched in horror as images of the terrorist attacks flooded the news media. We mourned the thousands of men, women, and children who perished in the World Trade Center, in the Pentagon, and in a field in Pennsylvania. Churches, synagogues, and mosques opened their doors as people tried to find meaning. Believers - old and new - found comfort, strength, and challenge in prayer. This September, our assemblies will be faced with renewed turmoil. Media coverage, national observances and family gatherings will refresh their minds and open their wounds. Our nation will again express its grief. While politics and patriotism will certainly be visible, prayer should take the more central role on this somber anniversary. The Federation of Diocesan Liturgical Commissions offers the following [Liturgy Preparation Aid: Prayer Resources for the Twentieth Anniversary of September 11, 2001](#) for communal and private prayer.

***From the Office of Youth & Young Adult Ministry***

**Middle School Summer Pilgrimage  
August 14, 2021 - Niagara Falls, New York**

Come join the Diocese of Syracuse Office of Youth and Young Adult Ministry on a special summer pilgrimage for middle school students! We will visit Niagara Falls, ride the Maid of the Mist, tour the Fr. Baker Museum, and visit Our Lady of Victory Shrine for Mass!

This event is open to boys and girls entering grades 6th through 8th.

Cost is \$40 per person, and includes all activities, a t-shirt, and Chick-fil-A dinner.

Registration is now open!

For more information or to register a group, please visit [the event on the Diocesan website](#).

**NCYC (National Catholic Youth Conference)  
November 18-21, 2021 - Indianapolis, Indiana**

Join the Syracuse Diocese Delegation to the National Catholic Youth Conference in Indianapolis! NCYC is a powerful, biennial, three-day experience of prayer, community, and empowerment for Catholic teenagers (of high school age) and their adult chaperones. Don't miss the powerful talks, informative and inspiring workshops, music, and experiencing the sacraments with 10,000 young Catholics from around the US!

This event is open to youth in grades 9 through 12.

Cost is \$645 per person, and includes the conference fee, t-shirts, transportation, and lodging at double occupancy with breakfast.

For more information or to register a group, please visit the [Diocesan Event page](#).

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