

August 2, 2022

Good Morning All,

~ Hilltoppers Meeting today in the Hall at 11:30. Main Course is an Enchilada Casserole (not spicy) so come and bring a side to enjoy with your fellow parishioners! Guest speaker - Jerrad Fenske, Director of Music.

~ Knights of Columbus meeting in the Hall at 6:30.

1. Today's Readings: [Tuesday of the Eighteenth Week in Ordinary Time | USCCB](#)

2. The RE Corner with Jan Heithaus: A great saint for this year of Eucharistic renewal, St. Peter Julian Eymard is known as the Apostle of the Eucharist. He encouraged perpetual adoration as a response of love and frequent Communion as a source of strength for the Christian life. Throughout his life, he was fascinated by the Presence of Christ in the Holy Eucharist, which became the all-consuming focus of his life. He said: *"The greatest grace of my life has been a lively faith in the Blessed Sacrament since my childhood. The Holy Eucharist is Jesus, past, present and future."* (eucharisticadorationcanada.com)

3. Quotes of the Day: St. Peter Julian Eymard

~"Go to the good Lord very simply, with the surrender of a small child. Tell the good Lord what you are thinking, what you want, what is upsetting you. Oh! How happy we become when we discover this interior conversation with our Lord. We carry our treasure with us everywhere. He becomes the center of our heart and life."

~"Keep your soul at peace, in order to be able to be attentive and very faithful to the inner movement of the Holy Spirit."

~"There's nothing that can stop God's love for you."

St. Peter Julian Eymard, Pray for Us!

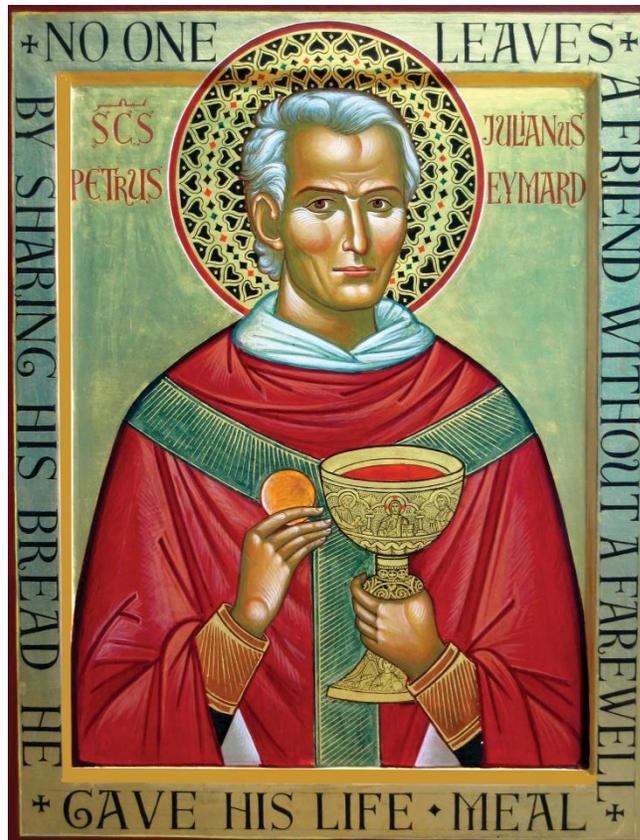
St. Joseph, Pray for Us!

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Saint Peter Julian Eymard

He once described himself as “a little like Jacob, always on a journey,” always seeking. But, in truth, it was there from the beginning — the great love and the driving passion of his life: Jesus Christ in the Eucharist.

One day, young Peter Julian Eymard [pronounced A-mard], just five years of age, wandered off from the family home. His sister and half-sister searched frantically for the boy and finally located him in the parish church, standing on a stool close to the tabernacle of the high altar. In response to their anxious questioning, he answered simply, “I am here listening to Jesus.”

The Early Years — 1811-1839

Like all of us, Peter Julian Eymard was conditioned by his familial and cultural background as well as by the social and political milieu of his time.

Life in France during the first half of the nineteenth century was difficult. Years earlier, the French Revolution had radically altered the political, social, and

religious landscape of the country. As a teenager, Eymard would experience the Industrial Revolution which swept across Europe. As a young man, he witnessed the dawning of the Age of Romanticism in art, music, and literature.

Peter Julian's road to the priesthood, as well as his life as a priest, was shadowed by the cross. An intransigent anti-clericalism marked French society, and his father, having seen several sons die, did not want his only surviving son to become a priest. His first attempt to pursue the priesthood ended in serious illness. Following his father's death, he tried once again, and on July 20, 1834, at age 23, was ordained a priest of the Diocese of Grenoble.

The Church of Eymard's day was greatly affected by Jansenism, a religious movement which focused on the gravity of human sinfulness and a corresponding belief in the unworthiness of human motivation and activity. Thus, in his seminary years and first years of ministry, Eymard was influenced by a predominantly reparation spirituality. He would struggle his whole life to seek that inner perfection that would enable him to offer the gift of his entire self.

Perhaps it was the intensification of this spiritual struggle along with his lifelong devotion to Mary that led him to enter religious life. On August 20, 1839, Father Eymard professed vows as a member of the Society of Mary (the Marists).

The Marist Years — 1839-1856

Throughout his life, Peter Julian had an intense devotion to Mary, the Mother of God. He knew about the apparition of Our Lady of La Salette and enjoyed traveling to various Marian shrines. It was Father Eymard's apostolic work for the Society of Mary that would put him in contact with the various currents of Eucharistic piety that were flowing through the French Church and elsewhere in Europe.

Despite persistent health issues, Peter Julian was an amazingly energetic and hardworking priest and religious. Naturally drawn to contemplation, the demands of his ministry, especially his preaching schedule and the various administrative duties assigned to him, made it impossible for him to live a purely contemplative life. He was an outstanding organizer of lay societies, a zealous educator, a well-prepared preacher, and something of a prophetic figure in his Marist community and even to his superiors.

Father Eymard was especially effective at preaching Eucharistic devotions, very popular at the time. It was on one such occasion, on Corpus Christi, May 25, 1845, that he had a powerful experience that would change the course of his life. While

carrying the Blessed Sacrament in procession at Saint Paul's Church in Lyons, he felt an intense attraction to Christ in the Eucharist and resolved to "bring all the world to the knowledge and love of our Lord; to preach nothing but Jesus Christ, and Jesus Christ Eucharistic."

This grace would gradually consume his life and his energies over the next several years. When responsibility for writing a rule for the new Third Order of Mary was entrusted to him by Father Jean Claude Colin, the Marist founder, Peter Julian asked permission to write a Eucharistic rule. Father Colin answered that this was not the charism of the Society of Mary. Nevertheless, the idea for such a rule had already been written in the mind and heart of Father Eymard, and, in 1856, he made the painful decision to leave the Marists in the hope of a founding a religious congregation dedicated to the Eucharist.

The Years of Founding — 1856-1868

Founding the Congregation of the Blessed Sacrament was not an easy task. Faithfully following the Holy Spirit's inspiration brought Father Eymard relational conflicts, situations of personal embarrassment, financial troubles, and physical exhaustion. The first hurdle was getting approval for the new Eucharistic institute.

The work of preparation for First Communion, especially among adults, was the aspect of Eymard's vision that interested Archbishop Marie Dominique Auguste Sibour of Paris when the two met and the priest shared his project. Eucharistic communities and organizations were springing up throughout France — many of them emphasizing only prayer and reparation — but Archbishop Sibour rightly perceived that Eymard's understanding of the Eucharist was not limited merely to adoration but to reaching out to those who were estranged from the Church and evangelizing them. He gave approval on May 13, 1856. This date is observed in the congregations Father Eymard founded as the feast of Our Lady of the Blessed Sacrament.

Father Eymard immediately directed his ministry to the young workers, the "rag pickers," and other barely employable men who made up a large segment of the labor force of Paris. No sooner did he attract a few followers to join him than he had to close the house and move to another location. This happened twice within the span of a few years. At times, the Eymardian communities were so poor that a neighboring convent of sisters fed the priests and brothers. Not being able to provide food and shelter did not help Father Eymard attract vocations!

“Gift of Self”

As early as 1845 — and perhaps owing to the grace of his experience at Saint Paul’s in Lyons on Corpus Christi — Father Eymard began to move away from a spirituality of reparation to a spirituality which emphasized the love of Christ. In 1865, just three years prior to his death, he made a long retreat in Rome. During this retreat, he was struck by the overwhelming realization of Christ’s love for him, a love which he felt was taking over his entire life. In response, he wished to make the “gift of self:” of his will, his personality, and his affections, to God and to Christ in the Eucharist.

Anticipating the renewal brought about by the Second Vatican Council, Saint Peter Julian Eymard had a vision of Eucharistic communities of priests, deacons, brothers, sisters, and lay people living lives of total dedication to the spiritual values that are inspired by the celebration of the Eucharist and deepened through prayer before the Blessed Sacrament.

His life was a true journey to Christ in the Eucharist, a journey begun intuitively on that day when a small boy wandered away from his family home to go to church — to listen to Jesus in the tabernacle.

A Continuing Witness

The life of the Apostle of the Eucharist has inspired people around the world to live a more dynamic and transformative Eucharistic life by uniting regular participation in the Mass, times of contemplation and prayer in the presence of the Blessed Sacrament, and service to others in Christ’s name.

Source: blessedsacrament.com

Aug. 2, You Can Get This St. Francis-Themed Indulgence

An indulgence is the remission of the temporal punishment due to sins which have already been forgiven, and it can be plenary or partial.



St. Francis of Assisi. (photo: Bradley Weber / Flickr CC BY NC ND 2.0.)

The feast of Our Lady of the Angels of Porziuncola and its associated indulgence is a way to focus on the importance of Mary and the Franciscan tradition in the Church, said one friar.

The Aug. 2 feast is found in the Franciscan tradition, and marks the dedication of the parish church, called Porziuncola or “little portion,” which is one of those Italy’s St. Francis of Assisi rebuilt in obedience to Christ’s command to “rebuild my church.”

“The Porziuncola is at the heart of the Franciscan journey,” Father David Convertino, the Executive Director of the Franciscan Missionary Union, told CNA.

“For Francis, it was his most beloved place. He lived near it with the early followers ... and he loved the Porziuncola, as it was part of his devotion to Our Lady.”

An indulgence is the remission of the temporal punishment due to sins which have already been forgiven, and it can be plenary or partial.

A plenary indulgence requires that the individual be in the state of grace by the completion of the acts, and have complete detachment from sin. The person must also sacramentally confess their sins and receive Communion, up to about 20 days before or after the indulgenced act.

Anyone who visits a Catholic church with the intention of honoring Our Lady of the Angels and recites the Creed, the Our Father, and prays for the Pope's intentions, may receive a plenary indulgence on Aug. 2.

“Any kind of a prayer form that helps people come closer to God is obviously a good prayer form, and certainly an indulgence is one way,” Father Convertino said.

“It helps us focus on, in this case, the meaning of the Porziuncola and the Franciscan tradition, how it's situated in the greater idea of the Church.”

The Porziuncola was built in honor of Our Lady of the Angels in the fourth century, and by St. Francis' time had fallen into disrepair. The church, which was then located just outside of Assisi, became the “motherhouse” of the Franciscan orders.

“Although Francis realized that the kingdom of heaven is found in every dwelling on earth ... he had learned nevertheless that the church of Saint Mary at Portiuncula was filled with more abundant grace and visited more frequently by heavenly spirits,” says the life of St. Francis written by Friar Thomas of Celano, read today by Franciscans.

“Consequently he used to say to his friars: ‘See to it, my sons, that you never leave this place. If you are driven out by one door return by the other for this is truly a holy place and God’s dwelling.’”



The Porziuncola, a rather small chapel, is now located inside a large basilica which was built around it, to enclose and protect it.

“You have this large basilica built over this teeny tiny little chapel,” Father Convertino reflected. “If that chapel wasn’t there then the basilica wouldn’t be there, but if the basilica wasn’t there, the chapel probably wouldn’t be there either, given 800 years of war, weather, and turmoil.”

For Father Convertino, the duality of the big church and the little church is a reflection of the relationship between the world-wide Catholic Church and the smaller communities which make it up.

“We feel the Franciscans kind of convey, we're the ones at the heart of the Church, the little church there.”

He said that each time he visits Assisi, the “experience” of the Porziuncola is “compounded more and more,” and added that “it's such a magnificent place, and the friars there are wonderful.”

Father Convertino also discussed the fresco now painted around the entrance of the Porziuncola, which shows St. Francis, together with some of his followers, receiving the indulgence from Christ and Our Lady.

“The idea behind the story is that Francis is asking Jesus for a Porziuncola indulgence, and Jesus is saying to Francis, ‘Well, you really better ask Mary, ask my mother.’”

Source: ncregister.com