

July 31, 2022

Good Morning All,

~Thank you to Jerrad Fenske and the guest musicians who performed a concert at Mass last night. The music was beautiful and as Fr. Gillespie stated music is part of God's beauty. We must



support artists and musicians!

~Divine Mercy Chaplet & Penitential Prayers at 3:00 pm

1. Today's Readings: [Eighteenth Sunday in Ordinary Time | USCCB](#)

2. The RE Corner with Jan Heithaus: We continue our series of quotes on the Eucharist by members of the early Church. Take time to understand that these were the first few hundred years after Christ rose from the dead. Their faith was strong in the Real Presence of Our Lord in the Eucharist. May we too have that strong faith!

3. Quote of the Day:

“Although we feel the humiliation keenly when we are insulted, persecuted, or calumniated, this does not mean that we cannot suffer such trials with sentiments of true humility, subjecting nature to reason and faith, and sacrificing the resentment of our self-love to the love of God. We are not made of stone, so that we need be insensible or senseless in order to be humble. Of some martyrs we read that they writhed under their torments; of others, that they more or less rejoiced in them, according to the greater or lesser degree of unction they received from the Holy Ghost; and all were rewarded by the crown of glory, as it is not the pain or the feeling that makes the martyr, but the supernatural motive of virtue. In the same way some humble persons feel pleasure in being humiliated, and some feel sadness, especially when weighted down with calumny; and yet they all belong to the sphere of the humble, because it is not the humiliation nor the suffering alone which makes the soul humble, but the interior act by which this same humiliation is accepted and received through motives of Christian humility, and especially of a desire to resemble Jesus Christ, who though entitled to all the honors the world could offer Him, bore humiliation and scorn for the glory of His eternal Father.” Fr. Cajetan da Bergamo, *Humility of Heart*

***St. Joseph, Pray for Us!***

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Linda McCormick  
St. Joseph Catholic Church & School  
1200 Cornelia Road  
Anderson, SC 29621

Phone: (864) 225-5341, ext. 102

Fax: (864) 225-6432

### **ST. EPIPHANIUS OF SALAMIS (Alt)**

"We see that the Saviour took [something] in His hands, as it is in the Gospel, when He was reclining at the supper; and He took this, and giving thanks, He said: 'This is really Me.' And He gave to His disciples and said: 'This is really Me.' And we see that It is not equal nor similar, not to the incarnate image, not to the invisible divinity, not to the outline of His limbs. For It is round of shape, and devoid of feeling. As to Its power, He means to say even of Its grace, 'This is really Me.'; and none disbelieves His word. For anyone who does not believe the truth in what He says is deprived of grace and of a Savior."

- "The Man Well-Anchored" [57] 374 A.D.

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### **ST. GREGORY OF NAZIANZEN (Alt)**

St. Gregory was consecrated Bishop of Sasima in the year 371 A.D and was a friend of St. Basil for most of his life.

"Cease not to pray and plead for me when you draw down the Word by your word, when in an unbloody cutting you cut the Body and Blood of the Lord, using your voice for a sword."

- "Letter to Amphilochius, Bishop of Iconium" [171] ca. 383 A.D.

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### **ST. GREGORY OF NYSSA (Alt)**

"Rightly then, do we believe that the bread consecrated by the word of God has been made over into the Body of the God the Word. For that Body was, as to its potency bread; but it has been consecrated by the lodging there of the Word, who pitched His tent in the flesh."

- "The Great Catechism [37: 9-13]"

"He offered Himself for us, Victim and Sacrifice, and Priest as well, and 'Lamb of God, who takes away the sin of the world.' When did He do this? When He made His own Body food and His own Blood drink for His disciples; for this much is clear

enough to anyone, that a sheep cannot be eaten by a man unless its being eaten be preceded by its being slaughtered. This giving of His own Body to His disciples for eating clearly indicates that the sacrifice of the Lamb has now been completed."

- "Orations and Sermons" [Jaeger: Vol 9, p. 287] ca. 383 A.D.

"The bread is at first common bread; but when the mystery sanctifies it, it is called and actually becomes the Body of Christ."

- "Orations and Sermons" [Jaeger Vol 9, pp. 225-226] ca. 383 A.D.

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### **ST. JOHN CHRYSOSTOM (Alt)**

From 386-397 A.D. St. John Chrysostom served as a priest in the main church of Antioch. He soon became renowned for his preaching and writing skills. In 397 A.D. he succeeded St. Gregory of Nazianz as Bishop of Constantinople.

"When the word says, 'This is My Body,' be convinced of it and believe it, and look at it with the eyes of the mind. For Christ did not give us something tangible, but even in His tangible things all is intellectual. So too with Baptism: the gift is bestowed through what is a tangible thing, water; but what is accomplished is intellectually perceived: the birth and the renewal. If you were incorporeal He would have given you those incorporeal gifts naked; but since the soul is intertwined with the body, He hands over to you in tangible things that which is perceived intellectually. How many now say, 'I wish I could see His shape, His appearance, His garments, His sandals.' Only look! You see Him! You touch Him! You eat Him!"

- "Homilies on the Gospel of Matthew" [82,4] 370 A.D.

"I wish to add something that is plainly awe-inspiring, but do not be astonished or upset. This Sacrifice, no matter who offers it, be it Peter or Paul, is always the same as that which Christ gave His disciples and which priests now offer: The offering of today is in no way inferior to that which Christ offered, because it is not men who sanctify the offering of today; it is the same Christ who sanctified His own. For just as the words which God spoke are the very same as those which the priest now speaks, so too the oblation is the very same."

Source: St. John Chrysostom, "Homilies on the Second Epistle to Timothy," 2,4, c. 397 A.D.

"It is not the power of man which makes what is put before us the Body and Blood of Christ, but the power of Christ Himself who was crucified for us. The priest standing there in the place of Christ says these words but their power and grace are from God. 'This is My Body,' he says, and these words transform what lies before him."

Source: St. John Chrysostom, "Homilies on the Treachery of Judas" 1,6; d. 407 A.D.:

"'The cup of blessing which we bless, is it not communion of the Blood of Christ?' Very trustworthily and awesomely does he say it. For what he is saying is this: 'What is in the cup is that which flowed from His side, and we partake of it.' He called it a cup of blessing because when we hold it in our hands that is how we praise Him in song, wondering and astonished at His indescribable Gift, blessing Him because of His having poured out this very Gift so that we might not remain in error, and not only for His having poured out It out, but also for His sharing It with all of us."

-"Homilies on the First Letter to the Corinthians" [24,1] ca. 392 A.D.

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### **ST. AMBROSE OF MILAN (Alt)**

"You perhaps say: 'My bread is usual.' But the bread is bread before the words of the sacraments; when consecration has been added, from bread it becomes the flesh of Christ. So let us confirm this, how it is possible that what is bread is the body of Christ. By what words, then, is the consecration and by whose expressions? By those of the Lord Jesus. For all the rest that are said in the preceding are said by the priest: praise to God, prayer is offered, there is a petition for the people, for kings, for the rest. When it comes to performing a venerable sacrament, then the priest uses not his own expressions, but he uses the expressions of Christ. Thus the expression of Christ performs this sacrament."

-"The Sacraments" Book 4, Ch.4:14.

"Let us be assured that this is not what nature formed, but what the blessing consecrated, and that greater efficacy resides in the blessing than in nature, for by

the blessing nature is changed... . Surely the word of Christ, which could make out of nothing that which did not exist, can change things already in existence into what they were not. For it is no less extraordinary to give things new natures than to change their natures... . Christ is in that Sacrament, because it is the Body of Christ; yet, it is not on that account corporeal food, but spiritual. Whence also His Apostle says of the type: `For our fathers ate spiritual food and drink spiritual drink.' [1 Cor. 10:2-4] For the body of God is a spiritual body."

- "On the Mysteries" 9, 50-52, 58; 391 A.D.:

"His poverty enriches, the fringe of His garment heals, His hunger satisfies, His death gives life, His burial gives resurrection. Therefore, He is a rich treasure, for His bread is rich. And 'rich' is apt for one who has eaten this bread will be unable to feel hunger. He gave it to the Apostles to distribute to a believing people, and today He gives it to us, for He, as a priest, daily consecrates it with His own words. Therefore, this bread has become the food of the saints."

- "The Patriarchs" Ch. 9:38

"Thus, every soul which receives the bread which comes down from heaven is a house of bread, the bread of Christ, being nourished and having its heart strengthened by the support of the heavenly bread which dwells within it."

- "Letter to Horontianus" circa 387 A.D.

*Source: therealpresence.org*