



4609 Martin Street South, Cropwell, AL 35054
Office: 205-525-5161 Fax: 205-525-5162
www.ollpellcity.com parish@ollpellcity.com

Rev. William P. Lucas, Pastor

Deacon Terrence Rumore

Deacon Serge Brazzolotto

Deacon E. Lee Robinson

Director of Religious Education
Music Director
Parish Secretary

Kelly Cardenas
Charmaine Welch
Shelly Hamman

MASS SCHEDULE

Saturday : 5:00 p.m. Sunday: 8:30 a.m. & 11:15 a.m.
Weekdays: Monday, Tuesday, Thursday, Friday: 9:00 a.m.
Wednesday: 7:00 p.m.

OFFICE HOURS: Monday—Thursday 9:30 a.m.-1:30 p.m.

CONFESSIONS:

Saturday 4:00 p.m. - 4:50 p.m. or
by appointment.

MARRIAGES:

Must be scheduled with the Priest
at least 6 months in advance.

MORNING ROSARY:

8:30 a.m. before Mass.

MONDAYS:

Miraculous Medal Novena following Mass.

EVERY FIRST FRIDAY:

Novena To The Sacred Heart
of Jesus - before 9 a.m. Mass.
Eucharistic Adoration 9:30 a.m.-11:00 a.m.

HOLY HOUR OF ADORATION:

Third Sunday of every month at 7:00 p.m.
Second Wednesday of every month— 7:30 p.m.
Exposición del Santísimo el segundo Miércoles
de cada mes @ 7:30 p.m.

RELIGIOUS EDUCATION:

August through May. Ages 3 yrs. through
High School.

Our Lady of the Lake Catholic Church

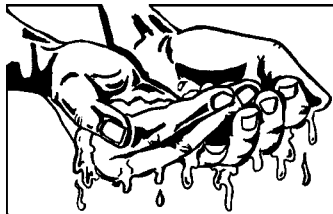
*Saturday, August 1 2020
Mass 5:00 pm*

Sunday, August 2, 2020

Masses 8:30 am & 11:15 am

*Eighteenth Sunday
in Ordinary Time*

August 2, 2020



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*All you who are thirsty, come to the water!
—Isaiah 55:1a*



Aug 3 - Aug 9

Monday: Robert Bungert by the Zielinkskis †
Tuesday: Bob Barrett by the Brazzolottos †
Wednesday: Pat Sullivan by Deacon & Rita Rumore †
Thursday: Paul Boyle III by Jerry & Brenda Kern †
Friday: Robert Hollis by Bob & Karen Hand †
Saturday: Trudy & Andy McClay by the Zielinkskis †
Sunday: John Crapet by the Brazzolottos †
For the People

Please pray for the ill and shut-ins:

Paul Boyle, Jacky Johnson, Peggy Gessler, Gail Layton, Tom Michaels, Diana Markevich, Dorothy DiMattia, Walton Smith, Juanita Crowson, Kelly Dale, Toni James, Bob Walsh, Sarah Svetlay, Charles & Libby Lafleur, Lance Stella, Marti Baird, Fred & Anna Brown, Jan Bowman, Silvia Moten

Please pray for all our loved ones who are ill and our shut-ins. To add a name, call the church office; or to add to the Prayer Hot Line please email Sharon Stice at sharonstice46@gmail.com or call 205-613-1053

Weekly Readings ~ August 3—August 9

Monday: Jer 28:1-17; Ps 119:29, 43, 79, 80, 95, 102; Mt 14:22-36

Tuesday: Jer 30:1-2, 12-15, 18-22; Ps 102:16-21, 29, 22-23; Mt 14:22-36 or Mt 15:1-2, 10-14

Wednesday: Jer 31:1-7; Jer 31:10-12ab, 13; Mt 15:21-28

Thursday: Dn 7:9-10, 13-14; Ps 97:1-2, 5-6, 9; 2 Pt 1:16-19; Mt 17:1-9

Friday: Na 2:1, 3; 3:1-3, 6-7; Dt 32:35cd-36ab, 39abcd, 41; Mt 16:24-28

Saturday: Hb 1: 12—2:4; Ps 9:8-13; Mt 17:14-20

Sunday: 1 Kgs 19:9a, 11-13a; Ps 85:9-14; Rom 9:1-5; Mt 14:22-33

Today's Readings



First Reading — All you who thirst, come to the water! You without money, come to the feast! (Isaiah 55:1-3)

Psalm — The hand of the Lord feeds us; he answers all our needs. (Psalm 145)

Second Reading — Nothing can separate us from the love of God in Christ. (Romans 8:35, 37-39)

Gospel — All ate until satisfied; they collected twelve baskets of what was left over. (Matthew 14:13-21)

The English translation of the Psalm Responses from *Lectionary for Mass* © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

HOMILY FOR JULY 26TH

What has happened in our parish this week is something I have never experienced in my 30 years as a priest: Three people from the same family, Rosemary Mateer, Mark Welford and Crystal Welford, who lived in the same house, died in a single week. Rosemary was living there while undergoing treatment for lung cancer, which was successful in shrinking the tumors. Mark died from a heart attack he suffered on July 9th. His wife Crystal and her sister Rosemary died of COVID-19.

How do we make sense of these things? What happens to our faith when confronted with this human tragedy for the family and friends of these three, good people?

As Christians, we believe that the future is hidden. Like a treasure in a field, we cannot see it yet. But we believe the future is like a treasure in another way. It is good rather than bad. It is a blessing rather than a curse. We suffer because of the separation we experience from those we love. But we believe their suffering is over, even as ours increases.

Pope Benedict, in his book on Hope, wrote that, as Christians, we always have a future. Life on this earth ends, but death is a passage to a different kind of life. Mark, Crystal, and Rosemary have gone ahead of us to that future. They wait for us there instead of us waiting for them to come back to us; as much as we may want that.

St. Paul, in the Letter to the Romans, assures us all things work out for the good for those who love God. That is not optimism. That is hope. Paul knew many hardships. Yet, he had the hope that, if he lived for God, all these sufferings would pale in comparison to the experience of God's love for him. God's love is like a valuable pearl. Sometimes we hesitate to fully commit to possessing that love. We hesitate to love God in return.

God's love is stronger than death. God's love is stronger than sin. The only obstacle between God's love and us is ourselves. We can reject God's love. No one can take it away from us. Even death cannot diminish God's love for us. The proof of that is the resurrection of Jesus Christ. The Father's love conquered death, but Jesus had to die for that to happen. That is the paradox of the cross: In order to conquer death, Jesus had to die. Jesus was the firstborn into eternal life. As His brothers and sisters, it is our destiny to join Him in eternal life.

In the First Book of Kings, Solomon asks for, "a listening heart." In the face of so much death, it might be better if we listened rather than spoke. God promises us death will not have the final word. Jesus Christ, the Word of God, has spoken the final word. It is a word of hope in God. It is a word of encouragement that we need to believe before we see its fulfillment. It is the promise that God's love is stronger than death.

Weekly Offertory

July 2020 — June 2021

	Actual*	Needed
Last Week	\$5,750.00	\$5,288.00
Year to Date	\$26,521.00	\$21,152.00

*Please note the actual total includes Seminarian Fund, Building Fund & Special Collections which are not part of the general operating budget.



Chair: Sonia Dale:

wmksdale2000@gmail.com

Vice Chair: Jennifer Rosato:

jrosato1972@gmail.com

Secretary: Gloria Raynor:

grodgers2010@gmail.com

Matthew Allor: mjallor.1969@gmail.com

Britton Falkner: brittonfalkner@gmail.com

Bernie Funderburg: boxacarbern1@aol.com

Debbie Gossett: debbiegossett@msn.com

Bart Perry: brpgep07@yahoo.com

Council meetings are open to all parishioners, and are typically on the third Wed. of the month after Mass.



The Christian Love Pantry

The Christian Love Pantry is still trying to help the poor in the St. Clair County area. To assist them we are continuing to collect canned soup at the church. You can leave donations, including money in the South vestibule (There is a box for cash donations).

If you prefer, you may drop your donation at the parish office during normal office hours.

Goal -100 cans/week.

Total cans last week – 47 cans.

Please consider donating \$1 per week!

Father James E. Coyle Memorial Mass

**Celebrant Bishop
Steven J. Raica, JCD**

***Let us remember a Holy Priest
Killed in the Line of Duty***

***Tuesday, August 11, 2020
12:10 P.M.***

***Cathedral of St. Paul
2120 3rd Avenue North***

Birmingham, AL

www.fathercoyle.org

205-447-896

“Father Coyle was a martyr to duty”

**Rt. Rev. Edward Allen, Bishop of Mobile—
8/12/1921**



Council 12270



Assembly 2972

Please join the Knights of Columbus of
Our Lady of the Lake

Wednesday August 12 at 6:30pm
as we conduct our:

"Silver Rose Pro-Life Prayer Service"

Each year Silver Roses are stewarded by Knights of Columbus councils along routes from Canada to Mexico. Every stop the Silver Rose makes, is a rosary-centered occasion for parishioners and Knights to pray for respect for life, for the spiritual renewal of our nation, and for the advancement of the message of Our Lady of Guadalupe. Share the message of Our Lady of Guadalupe and promote respect for life by participating in this meaningful pilgrimage.

The Silver Rose Prayer Service will be followed by Mass at 7:00 pm and Eucharistic Adoration 7:30 to 8:30 pm.

Watch the Silver Rose Prayer Service live on Our Lady of the Lake Mass Facebook page at:

<https://www.facebook.com/OLLPellcity/>

Assignments—August 5~ August 9

WEDNESDAY MASS 8/5/2020 7:00 PM

Lectors: Charmaine Welch
Ministers: Deacon

SATURDAY MASS 8/8/2020 5:00 PM

Altar Servers:
Greeters: Alan Ross, Paige Everett
Lectors: Marguerite Gorman
Ministers: Deacon
Ushers: Mark McRae, Amy Carreker

SUNDAY MASS 8/9/2020 8:30 AM

Altar Servers:
Greeters: Crapet/Freeman/Landman
Lectors: Carl Rochford
Ministers: Deacon
Ushers: Michael Gagliano, Phillip Thomaston
Bit Thomaston

8/9/2020 11:15 AM

Altar Servers:
Greeters: Mattie Osborne, Cowart/Lopez deVictoria
Lectors: Miranda Bryant
Ministers: Deacon
Ushers: Chris Gallegly, Andy Payant,
John Bluhm, Emily Bluhm

If you are unable to keep your assignment, please find a substitute.

If you or someone you love wants to learn more about our Catholic faith...

RCIA CLASSES WILL BEGIN ON AUGUST 25TH. SIGNUP SHEETS ARE IN THE FOYERS. CALL KELLY IN THE OFFICE FOR DETAILS.



Teachers Needed

Can you help?

Contact Kelly in the church office to volunteer (205)525-5161

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YOUTH GROUPS

JR. YOUTH - LOOK FOR A SPECIAL VIDEO LESSON ON AUGUST 9TH ON THE NEW YOUTH GROUP FB PAGE AND INSTAGRAM @OLLYOUTHGROUPS #OLLJRYOUTH



FREE! FREE! FREE!

The Knights of Columbus are offering a free one year membership in the Knights for a limited time.

You must sign up before midnight of August 5th. Go to kofc.org/joinus and enter the code: MCGIVNEY2020.

If you have thought about joining, now is the time to take advantage of this free offer and become a Knight and embrace our values of Charity, Unity, and Fraternity.

OLL Church Yard Sale September 11 and 12, 2020

8:00 am-1:00 pm

The annual Church Yard Sale to benefit Our Lady of the Lake Social Concern's Thanksgiving and Giving Tree projects has been scheduled. This event will truly be a YARD SALE due to COVID-19 restrictions. Donations are being accepted and volunteers are needed to help. Please contact Sharon Stice at 205-613-1053 or Brenda Rochford at 423-242-5029 to volunteer. Watch for

more details in next week's bulletin.



Calendar for August 2~ August 9, 2020

Sunday - August 2

Mass 8:30 am & 11:15 am

Monday- August 3

Mass 9:00 am

Tuesday- August 4

Mass 9:00 am

Wednesday- August 5

Mass 7:00 pm

Thursday- August 6

Mass 9:00 am

Friday- August 7

Mass 9:00 am

First Friday Adoration 9:30 am-11:00 am

Saturday- August 8

Mass 5:00 pm

Reconciliation 4:00-4:50 pm

Pilgrim Virgin-6:00 pm

Sunday - August 9

Mass 8:30 am & 11:15 am

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Knights of Columbus Council 12270

Pell City, AL

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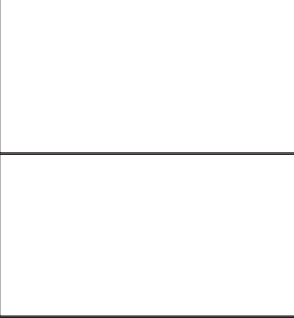
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UPDATE

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AUGUST 2020

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Exploring the History of the Sacraments

JOSEPH MARTOS



GINA VESCOVI/SHUTTERSTOCK

Until the mid-twentieth century, the Roman Catholic Church's understanding of its seven sacraments was largely independent of historical facts. According to one definition, sacraments were "*signs instituted by Christ to give grace*," even though there was little evidence in the Scriptures that Jesus of Nazareth actually instructed his followers to perform some of these rituals.

And the sacramental rituals themselves were assumed to have remained substantially unchanged for 1,900 years, even though there was no direct evidence that this was actually so. Yet it is not as though Catholic theologians intentionally decided to ignore historical facts in developing their explanations of the sacraments. Many of the facts were simply out of sight, buried in the archives of the Vatican and other old libraries. More importantly, though, the reason they did not bother to dig through these documents was that they believed that the truths of faith were changeless and unaffected by history.

But research in the nineteenth century helped lead Catholics to reevaluate this position, and by the early twentieth century it was generally accepted that many of the Church's beliefs and practices had changed through the years. Catholics believed the Church was entitled to modify its ecclesiastical regulations and adapt its forms of worship to the customs of different peoples, provided that nothing essential was altered. Changed teachings could be understood as doctrinal development.

An Evolution Toward Perfection

Catholics believed the Church, under the guidance of the Holy Spirit, was becoming more aware of the fullness of divine revelation. Thus, what was perhaps only implicit in Scripture could, over time, become part of the Church's doctrines. Likewise, anything that was accepted throughout the Church's history could become an explicitly proclaimed doctrine. In short, Catholics admitted a certain amount of doctrinal development that was considered to be an evolution to better formulations of Christian doctrines.

During this period, historical differences in the theology of the sacraments were usually regarded as stages in the evolution of the Church's understanding of its sacramental rituals, with the doctrinal pronouncements of the Council of Trent in the sixteenth century being considered final and normative for all subsequent centuries. Historical accounts of the sacraments were thus written from a terminal point of view: the Church has finally arrived at the best understanding of the sacraments, but we can go back in history to discover how it came to these truths.

This point of view often led to the assumption that the most recent customs in sacramental practice were the best since they also were the result of a long evolution. But historical studies in the twentieth century began to suggest that this model for interpreting changes in the Church's beliefs and practices was inadequate. Historians began discovering that some Church practices were not ancient. And liturgical experts began to awaken suspicions that some sacramental rituals were not always the best, especially since they had undergone little change since the Renaissance.

The Second Vatican Council (1960s) and liturgical reforms did much to revise the Church's sacramental practices. Efforts were made to update the sacraments and incorporate the insights of biblical, historical, and liturgical research into the new rites. Catholic theologians were concerned about showing that the revised rites represented a recovery of older traditions, not a break from tradition. The new model must acknowledge the validity of previous traditions and allow for growth. It must account for the evolution of sacramental theory and practice without appealing to external causes such as divine providence, and yet it must remain open to further interpretation.

Theology of the Sacraments

That such a model is available can be learned from looking at writings on the history or theology of the sacraments in Catholicism. Many authors use this model without expressly advertising to it, particularly in their studies of individual sacraments. Basically the model applies the notion that experience gives rise to ideas that bring about changes in behavior and experience, which suggest new ideas that lead to new experiences.

In short, the things that people do influence what they think, and what they think influences what they do. Applying this basic notion to the history of theology, we can say that the religious experience of the early Christian community triggered theological ideas that influenced the religious experiences of Christians in the Roman Empire,

and those experiences generated ideas that affected

the religious experiences of Christians in medieval Europe. More specifically,

the sacramental experiences of

Christians in one period of history generated a sacramental theology that in turn influenced the sacramental experiences of Christians in a later period.

The actual historical process of sacramental experience affecting sacramental theology affecting sacramental experience

was hardly ever as neat and simple as

this basic notion. Plus, there have been dead ends and untried paths.

Properly speaking,
a sacrament is something
that is a sign of a sacred reality
pertaining to human beings; so that
what is properly called a sacrament
in the present sense of the word
is a sign of a sacred reality that
makes people holy.

THOMAS AQUINAS

Twists and Turns

We've seen radical turning points and places where no turns were possible. There has been backtracking, and even some going around in circles. Also, the sacraments were not immune from political and cultural influences. The key thread is the notion that ideas and experiences, thinking and doing, theory and practice, influence each other over time.

There are also some fundamental assumptions of note. One is that religious experience, and specifically sacramental religious experience, is a human experience. For those who have had it, it is as real as fear and as important as love. It is also a common human experience. It is not restricted to primitive peoples, and it is not exclusive to religious fanatics. And though there are many such experiences and an even greater diversity in the descriptions of them, there is a sameness that often pervades these descriptions and makes it possible to recognize one's own experience in the words of another. But religious experiences are as transpersonal and as transcultural as the experience of joy or sorrow. Sacramental experiences happen to people, and so they have a place in a work of history; they can be historical facts.

The second assumption is that the Catholic understanding of the word *sacrament* can be broadened, and it has to be broadened if we are going to use the model mentioned earlier to explain the history of the sacraments. Not long ago,

sacraments referred exclusively to seven liturgical rites. Since Vatican II, Catholic theologians have expanded the meaning of the term so it can be applied to Christ and to the Church as well. But before the Middle Ages it had an even broader meaning, and it is this meaning that we must use if we are to develop an understanding of the sacraments that can cover the past twenty centuries and be open to developments. Doing this will enable us to regard narrow theological definitions of “sacrament” as authentic Catholic applications of this broader meaning, while retaining the broader meaning when discussing sacraments in other religions.

Sacraments Today

The life of Jesus provided both the historical starting point and the existential meaning of the Christian sacraments.

All deeply interpersonal encounters change a person inwardly and call for an outward response, and in the same way some sacramental encounters have a permanent effect on those who fully participate in the Church’s rituals. The sacramental characters of baptism, confirmation, and orders, then, are these permanent effects of the encounter with Christ, calling Christians to live a life of faith, of witness, and of service. These three sacraments signify that Christ’s call for a response is real and permanent even if people do not immediately recognize who it is that is speaking to them in and through these rituals. This is particularly true of infants who, when they are baptized, are not yet capable of fully encountering Christ for responding to his call.

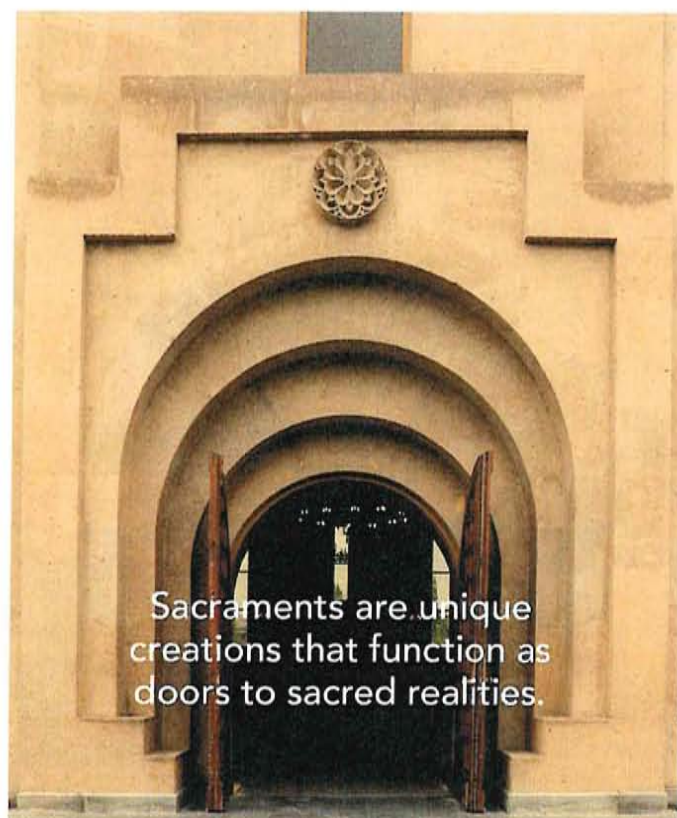
Christ showed that salvation from the stagnation and self-centeredness of sin was possible, and since he was the first and only person to do this completely, Christians have regarded him not only as God’s perfect Son but also as their personal Savior and the Redeemer of human nature. In this sense, Christ was and remains a sacrament, a sure sign of what is humanly possible with the help of God’s grace.

Christians see that if they live like Christ they, too, can stretch beyond their abilities and limitations. Although they do not embody God’s grace as perfectly as Jesus did, those who accept Christ as their Savior and live as he did become in their turn sacraments to others. Traditional theology spoke of the Church as a source of salvation because through the community people were introduced to Christ and to the life of self-transcendence that he made possible. The Church was thus and continues to be a sacrament, a sign of Christ and a channel of grace in the world.

In the course of history, the Church came to adopt seven ritual signs of God’s grace. These are symbolic activities in the sense already described because, when they are performed, the community collectively expresses what it is and what it is becoming more fully: a community of those who are saved by grace, confirmed to live in the Spirit, willing to forgive, and more. At the same time these are also symbolic activities for those who fully participate in them because when they consciously make these ritual activities their own they individually express who they are and who they are becoming more fully: persons who are saved by grace, living in union with Christ and the Church, willing to be forgiven and healed, and more.

On one hand these ritual sacraments are expressions of the nature of the Church, and on the other hand they are signs and means of grace to those who deeply enter into them. They are signs of the self-transcendence that God makes possible, and they are means of acknowledging, experiencing, and incorporating grace in daily life. The sacraments of course do not exist in isolation but they are part of a larger symbolic network that constitutes the Church. Christian faith (and especially Catholic faith) is structured sacramentally in that what is not present is made present through symbols. For this reason, the Church can be said to be the fundamental sacrament in Christianity because it mediates Christian truth and meaning, thereby creating Christian faith, Christian community, and so on. Even Scripture is sacramental because it is a complex linguistic symbol of the divine, and for this reason it is called God’s word. In this light, reading the Scriptures is a symbolic performance that makes God present to the reader through understanding, reflection, and openness to self-transformation.

Sociologically speaking, sacraments are celebrations and transition rituals. They symbolize what people believe and move them into new phases of living what they believe. Psychologically speaking, they are intensification rituals. They express what people are already living and deepen their commitment to it. Historically speaking, they are therefore human creations, as human as works of art, types of education, or styles of recreation. But they are also very unique human creations, for they function as doors to sacred realities, not by chance as art and education and other experiences do, but deliberately. And so what really counts is not the doors themselves but what lies beyond them.



Sacraments are unique creations that function as doors to sacred realities.

"Adhering to the teaching of the Holy Scriptures, to the apostolic traditions, and to the consensus...of the Fathers," we profess that "the sacraments of the new law were...all instituted by Jesus Christ our Lord."

CATECHISM OF THE CATHOLIC CHURCH, 1114; QUOTATION FROM THE COUNCIL OF TRENT

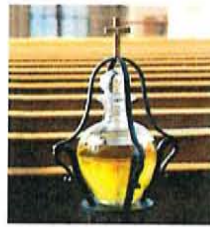


Baptism

Anointing after Baptism—Almighty God, the Father of our Lord Jesus Christ, has freed you from sin, given you new birth by water and the Holy Spirit, and joined you to his people. He now anoints you with the Chrism of

salvation, so that you may remain members of Christ, Priest, Prophet and King, unto eternal life.

ORDER OF BAPTISM



Anointing

Lord God, loving Father, you bring healing to the sick through your Son Jesus Christ. Hear us as we pray to you in faith, and send us the Holy Spirit, our Helper and Friend, upon this oil, which nature has provided to serve the

needs of your children. May your blessing come upon all who are anointed with this oil, that they may be freed from pain and illness and made well again in body, mind, and soul.

RITE OF ANOINTING OF THE SICK



Confirmation

Almighty God, Father of our Lord Jesus Christ, who brought these your servants to new birth by water and the Holy Spirit, freeing them from sin: send upon them, O Lord, the Holy Spirit, the Paraclete; give them the

spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety; fill them with the spirit of the fear of the Lord.

ORDER OF CONFIRMATION

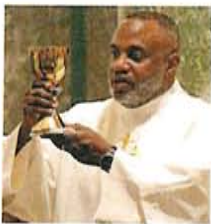


Marriage

Father, you have made the union of man and woman so holy a mystery that it symbolizes the marriage of Christ and his Church....Father, keep them always true to your commandments. Keep them faithful in marriage and

let them be living examples of Christian life. Give them the strength which comes from the gospel so that they may be witnesses of Christ to others. Bless them with children and help them to be good parents. May they live to see their children's children. And, after a happy old age, grant them the fullness of life with the saints in the kingdom of heaven.

ORDER OF CELEBRATING MATRIMONY



Eucharist

At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying: Take this, all of you, and eat of it: for this is my body which will be given up

for you. In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying: Take this, all of you, and drink from it: for this is the chalice of my blood, the blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

LITURGY OF THE EUCHARIST—EUCCHARISTIC PRAYER II



Ordination

We ask you, all-powerful Father, give these servants of yours the dignity of the presbyterate. Renew the Spirit of holiness within them. By your divine gift may they attain the second order in the hierarchy and exemplify right

conduct in their lives. May they be our fellow-workers, so that the words of the gospel may reach the farthest parts of the earth, and all nations, gathered together in Christ, may become one holy people of God.

RITE OF ORDINATION

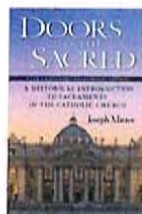


Reconciliation

God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and sent the Holy Spirit among us for the forgiveness of sins. Through the ministry of the Church may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.

ACT OF PENITENCE

ACT OF PENITENCE



Source: *Doors to the Sacred: A Historical Introduction to Sacraments in the Catholic Church* by Joseph Martos, text and copyright updated 2014 (Liguori #824517).

Joseph Martos (1942–2020) was a respected educator, speaker, author, and authority on the interaction of religious experience, theological ideas, cultural developments, and liturgical ritual through the ages. His work takes interdisciplinary, accessible, and balanced approaches.

Imprimi Potest: Stephen T. Rehrauer, CSsR, Provincial, Denver Province, the Redemptorists
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