

AUGUST 8, 2021

19TH SUNDAY IN ORDINARY TIME

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Office staffed T, W and Th, as we are able.

We continue to offer three masses each week to enable people to attend while maintaining appropriate social distancing. The Sunday 9:30 am mass continues to be live streamed on our Facebook page. We are also offering a Saturday 5:00 pm mass and a Sunday 12:00 pm (noon) mass.

Although state capacity restrictions have been lifted, we must still maintain six feet of physical distancing between groups, which means that our attendance is still limited. The 9:30 mass is the most popular. When your schedule allows, please consider attending one of the other two services.

Attendance at mass is still NOT required. Please make choices that keep you and the community safe.

Fr. Joe and the staff hold you all in our prayers, and ask that you pray for us and for all the essential workers who are striving to keep things running.

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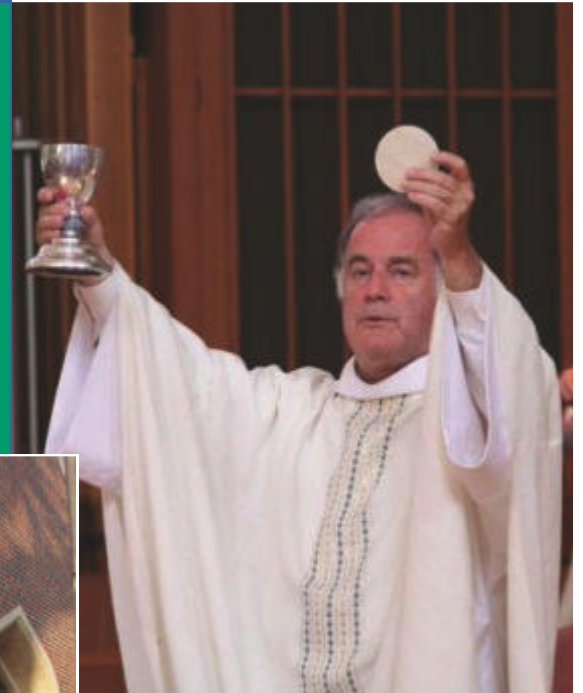
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“Live in love  
as Christ  
loved us.”

Paul to the Ephesians



Say YES to  
love and peace.  
Amen! Alleluia!



## This week at St. Albert's

(masses and intentions are in **BOLD** type)

**Saturday, August 7**

5:00 pm mass **Sharlene Stoddard †**

**Sunday, August 8**

9:30 am mass **For Our Parish Family**

10:30 am Ice Cream Social outside in front of the church between masses... music, free hot dogs & ice cream, kids' activities. All are welcome!

12:00 pm mass **For Our Parish Family**

**Monday, August 9**

8:15 am **Jerry Micko †**

**Tuesday, August 10**

8:15 am **Margaret Brown †**

**Wednesday, August 11**

**Thursday, August 12**

8:15 am mass — **Spencer Nelson**

12:00 to 3:00 pm Potluck lunch, crafting and conversation in the Social Hall

**Friday, August 13**

8:15 am mass **Marge Nelson**

**Saturday, August 14**

5:00 pm mass **Theresa Anderson †**  
**Margaret Zigler †**

**Sunday, August 15**

9:30 am mass **Joe Messenbrink †**

12:00 pm mass **For Our Parish Family**

## THE NEW NORMAL

- \* **We will continue to offer three Masses** each weekend for as long as the Sunday noon mass remains popular/practical. We also continue to livestream the 9:30 AM liturgy.
- \* **The general dispensation from the Sunday and Holy Day obligation has been lifted.** The dispensation remains available to people at high risk of developing serious illness and for people who care for such individuals. Anyone with symptoms or recent exposure to COVID-19 must still remain at home for the safety of all.
- \* **Morning masses in the chapel have resumed at 8:15 am, with the rosary at 8:00 am.** As in the pre-pandemic past, weekday masses will be Monday, Tuesday, Thursday and Friday. The East door off the back parking lot will be open for weekday masses, along with the elevator entrance.
- \* **Use of the front center church doors continues to be encouraged for weekend masses, along with the elevator entrance.**
- \* **There are no seating restrictions.** Please respect the desires of those who wish to maintain some physical separation. Hand sanitizer will be available for the foreseeable future.
- \* **Masks are no longer required** although of course they are still encouraged for the unvaccinated and anyone with pre-carious health. We do have disposable masks available.
- \* **Full singing resumes on the Feast of St. Dominic, August 7/8!** The hymnals are back in the pews. To sing is to pray TWICE!
- \* **Give the Sign of Peace** to those near you in ways others appear comfortable with.

## "I am your servant, Lord."

Would you like deeper involvement in the mass? To understand why Catholics do what we do during the celebration? In September, we'll offer training for the important role of altar server. It's open for 4th graders through adults. (Adults who could be available to serve daytime funerals are especially welcome, and there are a couple of additional tasks for funeral servers.) Give some thought to whether you or your children feel called to help in the liturgy, and watch for the announcement of training dates. If you have questions, contact Janelle or Fr. Joe.

## Are you on the "Friday Blast" list?

During the Covid-19 quarantine, the parish began a weekly email on Fridays with attachments of the weekly Bulletin and the weekend's scripture readings. We use it as well for updates on news that may have occurred since the Bulletin's Wednesday printing, as well as poems and other inspirational messages.

We began by using all the email addresses we have on file. If you don't receive "The Blast" and would like to, please email Erin at [e.sim@saintalbertthegreat.org](mailto:e.sim@saintalbertthegreat.org). (As with the Bulletin itself, the Blast will remain one of Erin's tasks as she steps back to being part-time at St. Albert's.)

## In our prayers

We remember those who need healing, including Michael Callaghan, Marge McInerney, Roger Cole, John Hall, Ben Wilkie, Ron Mandery, Bill Bowen, Dick Martin, Mary Iffert, Jessica Arvold Bainbridge, Joan Ellison, Curt Huovie, Gail Balego, Marianne Green, and Harry Duskin.

Please add a prayer for those who have died, including Tom Allenburg.

*Due to HIPAA privacy standards, hospitals and care centers cannot notify us of your need for our prayers or visits unless you direct them to call.*

*If you or someone you know would like to be included in our prayers, or have the Sacrament of the Sick, or communion brought to you, please let the office know at 612-724-3643.*

**Call Fr. Joe at 612-245-3345 or Jim Curran at 612-483-1546 if you would like the Eucharist brought safely to you at home.**

## **"Wonder Bread! It helps build strong bodies in twelve ways!"**

As a child, I remembered watching our black and white Philco television and being transfixed by the Howdy Doody Show. At 4:30 P.M., the announcer would begin each show by shouting: "Say kids, what time is it?" Enhanced by the live audience of children in the studio's "Peanut Gallery", we all shouted back: "It's Howdy Doody time!" Howdy, the gap-toothed marionette, would lead us in a chorus of song that prepared us to interact with a cast of memorable characters who would entertain us for half an hour. Buffalo Bob, Clarabell the Clown, Princess Summerfall Winterspring and Chief Thunderthud, to name just a few, would mesmerize us with their antics and banter. Welcome to the Kingdom of Doodyville!

"Doodyville," a joyous place that would be a precursor of Disneyland/Magic Kingdom, was a trip into simplicity and innocence. Coining the phrase "KOWABONGA," Chief Thunderthud's reply to most questions seemed to imply: "How about that?" However, the term could mean anything and would live on in the lexicon of "surfer dudes" who would borrow it from Snoopy, a cartoon character in the comic strip, "Peanuts." The Howdy Doody Show was sponsored by Wonder Bread, the white bread that "Helps build strong bodies in twelve ways." While I never read the fine print outlining the "twelve ways," I eagerly ate the bread, assuming, of course, that I was growing stronger eating white bread slathered in peanut butter and grape jelly.

In some sacrilegious way, Wonder Bread was our "Bread of Life." Later, I would come to appreciate the theological implications of "The Bread of Life" and Jesus' invitation to accept "our daily bread" as the real "wonder bread" that would sustain us for the journey of life. Latching onto Jesus' statement, "*I am the bread that came down from heaven*" has become the basis for understanding the Eucharist and the realization of entering into communion with our God and with one another. Some peanut butter and jelly might help us, from a human point of view, to swallow this theological conclusion. However, not unlike the Israelites' who raised the question, "What is this?" when presented with "*a fine flaky substance, as fine as frost on the ground,*" we too might easily ask the same question, "What is this?" as we approach Holy Communion.

When presented with the statement, "The Body of Christ" at communion, the traditional response is "Amen" and not "KowaBonga!" Perhaps the implications of "how about that" might give credence to the wonder of the Eucharist and the blessing offered to us. Regardless of our responses (I still like the lady who responded, "Thank you, darling") we are presented with an invitation to a faith, one filled with joy and gratitude. This affirmation of belief pushes us beyond the reality of the bread (host) and catapults us into a world of faith. Seeing beyond the limitations of this small piece of "wonder bread," our theological imaginations must allow us to soar into world of enchantment and belief, far more interesting than even a trip to Doodyville!

In our gospel reading (John 6:41-51) for this Nineteenth Sunday in Ordinary Time, Jesus continues his attempt to convince his listeners that he really is "the bread of life who has come down from heaven." Arguing the point that

it was God, not Moses, who sent the bread (manna) from heaven to the starving and grumbling Israelites trudging through the desert, Jesus reiterates a plea to "stop complaining" like your ancestors and "taste and see" the living bread before them:

*"I am the bread of life. Your ancestors ate manna in the wilderness, and they died. This is the bread that has come down from heaven, so that one might eat of it and not die. I am the living bread that has come down from heaven. Whoever eats of this bread will live forever."*

Today's gospel is the third portion of the "Bread of Life" discourse which will conclude with next Sunday's gospel. The on-going wrangling over Jesus' statement that "*I am the Bread of Life*" finds little sympathy with the audience following him. Confusion continues to abound regarding the literal and metaphorical implications of "*the one who eats this bread will live forever.*" The development of our own understanding of the Eucharist continues to raise questions ("What is this?") and the invitation to belief allows us to take a leap of faith as we encounter the Real Presence in the wonder of the bread offered to us.

Let's admit it, Jesus was a compassionate person; however, he drew the line in the sand between those who desired a real need of salvation (conversion) and those who chronically complained they required more proof before they would believe. Jesus chastises those who were demanding more miracles (signs). After the miracle of feeding the multitudes with the five barley loaves and two fish, the crowds chased Jesus around the area in search of more free meals. Sensing their anxiety and confusion, Jesus said: "*Do not complain among yourselves. I am the bread of life. Whoever eats of this bread will live forever.*" The statement is clear and the invitation "to eat" (believe) is without any expiration date.

In many ways, it is the task of theologians to examine the on-going mystery of the Eucharist and search for understandable words to explain it. However, the redeeming implications of the Eucharist reach far beyond words and invite us to inhabit a Kingdom of faith. In seeking a "communion of the faithful," the Eucharist remains the centrality of our faith. Perhaps the great irony remains that the Church continues to find multiple reasons to exclude so many from the bread of Life. Finding theological refuge in Paul's letter to the Ephesians (4:30-5.2), we must:

*"Put away from one another all bitterness and wrath and anger and wrangling and slander and malice. Be kind to one another, tenderhearted, forgiving one another as God in Christ has forgiven you. Live in love."*

Searching for a place of solace and joy, the liturgy, not unlike the Howdy Doody Show, must invite us to ask the question: "Say kids, what time is it?" Indeed, the Eucharist must be a place of mercy and joy that opens our hearts and minds to the extraordinary presence of God in the middle of our ordinary lives as well as an experience of laughter and love. KowaBonga!

*Peace, Fr. Joe Gillespie, O.P.*





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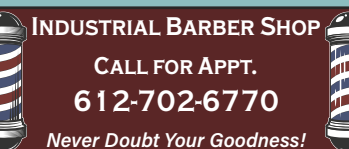
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