



# Bringing Home the Word

**Pentecost (C)**  
**June 5, 2022**

## Experience the Gift of the Holy Spirit

By Fr. Mark Haydu, LC

In his bestseller *The 5 Love Languages*, Gary Chapman points out that among the five ways people show love, a common one is to give gifts. Perhaps Jesus' love language was giving gifts, because he sure did it a lot! He gave sight to the blind, power to the weak, food to the hungry, drink to the thirsty, faith to the faithless, and love to the lonely.

Jesus wants to give us the Holy Spirit. We've read in Acts how the power of this gift of the Spirit transformed the early Church. Jesus wants to do the same for us.

### Sunday Readings

#### Acts 2:1-11

Then there appeared to them tongues as of fire, which parted and came to rest on each one of them.

#### 1 Corinthians 12:3b-7, 12-13 or Romans 8:8-17

In one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons.

#### John 20:19-23 or John 14:15-16, 23b-26

Jesus came and stood in their midst and said to them, "Peace be with you."

When we were baptized, we received the Holy Spirit, and at confirmation we said yes to his spiritual gifts more completely. Yet for many, the power of the Holy Spirit is a pious thought rather than something we experience daily.

Here are a few ways to open your heart to the Sanctifier's inspirations: First, be grateful for God's gifts and inspirations. St. Thérèse of Lisieux said, "What most attracts God's grace is gratitude, because if we thank him for a gift, he is touched and hastens to give us ten more." Second, practice detachment. If we cling to our possessions, viewpoints, and ourselves, there's little room for the Spirit to move us. Third, ask God for inspiration—then listen. God doesn't usually force himself on us, so ask him to come in more powerfully! Then practice a little silence and listen. You'll be surprised at how the Holy Spirit speaks to you! +

*"What most attracts God's grace is gratitude, because if we thank him for a gift, he is touched and hastens to give us ten more."*

St. Thérèse of Lisieux

### A Word from Pope Francis

The first advice offered by the Holy Spirit is, "Live in the present." The present, not the past or the future. The Paraclete affirms the primacy of today, against the temptation to let ourselves be paralyzed by rancor or memories of the past, or by uncertainty or fear about the future.

Pentecost Mass, May 23, 2021



### REFLECTION QUESTIONS



- What makes you feel better: avoiding a task or accomplishing it?
- How does the Holy Spirit speak to you?

# May the Force Be With You

By Paige Byrne Shortal

Several years ago I spent some time in India. One evening my hostess invited me to watch *The Bucket List* with her. Try to picture us: two women, one Hindu and one Catholic, unknown to each other until a month earlier, watching a movie about two men with terminal cancer who spend their last six months doing things they always wanted to do before they “kick the bucket.” Poonam and I sat late into the night discussing our own “bucket lists” and found we had much in common.

What do I want to do before I die? For that matter, what do I want to do before summer ends? Too often it flies by and come September I mourn that I only went swimming twice and I missed the cherry harvest, and I didn’t even begin a certain writing project.

Why do we not do what we want to do? This phenomenon isn’t limited to distasteful projects. I even put off tasks I enjoy. It’s not so much the work that’s daunting, it’s the starting. I don’t have a scientific mind, but when I learned of Isaac Newton’s first law of motion, I had an aha moment. The first part says that a body at rest, or moving at a constant speed in a straight line, will remain at rest, or keep moving in that straight line. Aha! That’s why it’s hard to get going or change. We’re like Newton’s inanimate objects, tending to continue as we are—purposeful and productive or on the couch watching reruns of *This Old House* while scrolling through Facebook.



The cure for boredom and mindless distraction by day and wide-eyed, heart-thumping panic by night is engagement—the flow of meaningful work and the feeling of competence while we do it. But sometimes a malaise settles over a person and it’s hard to get moving. As Newton explained in the second part of his first law of motion, that body at rest or moving in a straight line will get moving or change direction only when acted upon by an “unbalanced force.”

What’s an unbalanced force? Any force strong enough to get us moving in a new direction—or moving at all. Sometimes it takes a crisis, like a cancer diagnosis, or a job loss, or any serious trouble, to compel us to move in a new

direction. But sometimes a New Year’s resolution or making a “bucket list” will do the trick.

The ultimate unbalanced force, the Force that can knock us off our pins and set us right again, is the Holy Spirit. God didn’t create us to be slaves to safe routines and mindless amusements until this precious life is over. God made us for freedom and instilled in us a longing for meaning, a sense that our lives matter very much. We’re here to reveal—indeed to be—a face of God otherwise never known to this world. God sends the Holy Spirit to work in us, to help each of us become our true self before this life ends and we go home to heaven.

Meanwhile, the summer stretches before us. What’s on your list of things to do before summer kicks the bucket? +

*The ultimate unbalanced force, the Force that can knock us off our pins and set us right again, is the Holy Spirit.*

**PRAYER**

*Lord, you send forth your Spirit.  
Teach me to walk your  
way of love and compassion  
in hope and gratitude.*

—From *Hopeful Meditations for Every Day of  
Easter Through Pentecost*, Rev. Warren J. Savage  
and Mary Ann McSweeney

## WEEKDAY READINGS

June 6–11

**Monday**, Blessed Virgin Mary:  
Gn 3:9–15, 20 or Acts 1:12–14 / Jn 19:25–34

**Tuesday**, Weekday:  
1 Kgs 17:7–16 / Mt 5:13–16

**Wednesday**, Weekday:  
1 Kgs 18:20–39 / Mt 5:17–19

**Thursday**, Weekday:  
1 Kgs 18:41–46 / Mt 5:20–26

**Friday**, Weekday:  
1 Kgs 19:9a, 11–16 / Mt 5:27–32

**Saturday**, St. Barnabas:  
Acts 11:21b–26; 13:1–3 / Mt 5:33–37

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# Bringing Home the Word

Most Holy Trinity (C)  
June 12, 2022

## The Trinity: Our Faith Foundation

By Fr. Mark Haydu, LC

The Trinity at first appears as the most abstract belief in Christianity. It touches the mystery of God’s nature, how he exists, and how he acts. So, yes, it is mysterious. But as with all foundational truths, they have far-reaching effects. It is essential to grasp the basics because if not, everything you build with them will be faulty. Thus, it is vital to understand and believe in the Trinity. This is a basic building block of all we believe. “The mystery of the Most Holy Trinity is the central mystery of Christian faith and life” (*Catechism of the Catholic Church*, 234).

### Sunday Readings

#### Proverbs 8:22–31

When he established the heavens, there was I.

#### Romans 5:1–5

Hope does not disappoint, because the love of God has been poured out into our hearts through the holy Spirit.

#### John 16:12–15

[Jesus said,] “When he comes, the Spirit of truth, he will guide you to all truth.”

One of the earliest councils of bishops with the pope confronted this question of the Trinity. At the Council of Nicaea in the year 325, the bishops discussed what Jesus revealed to us about the Trinity. The fruit of their meetings nearly 1,700 years ago is the Nicene Creed that we still pray today.

The three divine persons are one and the same in their divine nature, but different in their actions. God the Father Almighty is Creator of heaven and earth. Jesus Christ is the Word through whom the Father created all things and the Savior he sent into the world. The Holy Spirit is the love of the Father and Son who is sent to sanctify humanity by leading people in the truth revealed by the Father and Son. God is the Creator, Jesus the Savior, and the Holy Spirit is Sanctifier and Teacher. Three divine persons with different missions, but one God. +

*The three divine persons  
are one and the same  
in their divine nature,  
but different  
in their actions.  
God in three persons.*

### A Word from Pope Francis

[T]his is faith: to welcome God-Love; to welcome this God-Love who gives himself in Christ, who moves us in the Holy Spirit; to let ourselves be encountered by him and to trust in him. This is Christian life. To love, to encounter God, to seek God; and He seeks us first; He encounters us first.

—Angelus, June 7, 2020



### REFLECTION QUESTIONS



- When confronted with something I don’t understand am I willing to learn more?
- Do I give thanks for the vastness of the universe?

# The Joy of Christian Morality

By Fr. Stephen Rehrauer, CSSR

When I was a professor of moral theology, my job was to train future moral theologians. I wanted to ensure my students had a clear sense of purpose and honorable motives. To accomplish this, I regularly posed two questions: “What is the purpose of the Church’s moral teaching?” And: “Why do you want to study moral theology?”



Church’s moral teaching is either the starting point or the essence of our religion. But the real purpose of moral teaching is to aid the faithful. It is directed primarily to those who already believe. If one has not yet found God and experienced the mercy, love, and forgiveness of Christ and does not

accept and appreciate the basic insights of the faith out of which moral teaching flows, then the Church’s concrete moral teachings will make little sense and will not find fertile ground in which to take root and bear fruit.

For those who reject faith experience as a reliable source of knowledge, Church moral teachings about war, peace, social justice, the economy, birth control, sexual behavior, poverty, hunger relief, etc., may be perceived as naïve and impractical. But for the Catholic faithful, Church teaching is the reliable and inspired wisdom of 2,000 years of lived, shared, and prayed faith experience.

It’s important to note that Church moral teaching is different and broader in scope than simple ethics. The magisterium and its theologians use the insights of philosophical ethics and human sciences as tools of human reason. But the Church teaching is the fruit of both scientific and theological

investigation into the nature and place of morality in the life of the believer.

The Catholic Church firmly believes that religious experience adds to the knowledge required to understand what a moral life is. It provides us the strength of God’s grace and enables us to actually choose and live what we know to be moral. This is why our Church teaches about faith and morals together. Morality flows out of and back into faith. Our faith reveals the deeper purpose of morality, orients our use of freedom as children of God, and empowers us to live authentically good lives. When understood and concretely lived in this way, the purpose of the Church’s moral teaching is to help us put into practice what we believe about God, ourselves, and the meaning of life. +

***Church teaching is the inspired wisdom of 2,000 years of faith experience.***

**PRAYER**

*God of mystery, you sent your Son and together with him in mutual love, the Holy Spirit. May we praise and honor you always by saying: Glory to the Father, and to the Son, and the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.*

—From *Celebrating the Gospels: A Guide for Parents and Teachers* by Gaynell Cronin

## WEEKDAY READINGS

June 13–18

**Monday**, St. Anthony of Padua:

1 Kgs 21:1–16 / Mt 5:38–42

**Tuesday**, Weekday:

1 Kgs 21:17–29 / Mt 5:43–48

**Wednesday**, Weekday:

2 Kgs 2:1, 6–14 / Mt 6:1–6, 16–18

**Thursday**, Weekday:

Sir 48:1–14 / Mt 6:7–15

**Friday**, Weekday:

2 Kgs 11:1–4, 9–18, 20 / Mt 6:19–23

**Saturday**, Weekday:

2 Chr 24:17–25 / Mt 6:24–34

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# Bringing Home the Word

*Most Holy Body and Blood of Christ (C)*

June 19, 2022

## The Miracle of the Eucharist

By Fr. Mark Haydu, LC

One of the most interesting representations of the Last Supper is a depiction from the Master of Fossa. This scene typically is illustrated much like da Vinci's *The Last Supper*—all the apostles sitting on one side of the table. In this rare interpretation, Jesus directly distributes the host to his apostles, reminding us of how we receive Communion today.

This rendering could be a nod to the feast of Corpus Christi, solemnly approved some thirty years earlier by Pope Clement V in 1311 in response to a eucharistic miracle in an Umbrian

town. A German priest, struggling with his belief in the Real Presence of Christ in the Eucharist, was celebrating Mass in Orvieto. After the consecration, the host turned to flesh and began to bleed. He wrapped up the Eucharist and brought it to the bishop in a nearby town. After confirming its authenticity, a miracle was declared.

Hundreds of documented eucharistic miracles help confirm our faith in the Eucharist. Should you question the belief that Christ's Body and Blood are really present in the Eucharist, perhaps reading about these miracles would help.

In this image, the Master of Fossa's scene of the Last Supper is placed directly beneath the painting of the crucifixion, in this way reminding us that the Mass and Eucharist make present to us today the power of Jesus' death. By receiving Communion, we unite ourselves with Christ and the events of the passion, death, and resurrection. For this reason, many Catholics silently repeat before receiving him, "My Lord and my God." +

*By receiving Communion,  
we unite ourselves  
with Christ and the events  
of the passion, death,  
and resurrection.*

### *A Word from Pope Francis*

Humans all over the world today need nourishment. And this nourishment is not just to satisfy physical hunger. There are other hungers—for love, ...for life, for affection, ...for forgiveness, for mercy. This hunger can be satiated only by the bread that comes from above.

National Eucharistic Congress of India,  
November 12, 2015



## Sunday Readings

### **Genesis 14:18–20**

Melchizedek, king of Salem, brought out bread and wine. He was a priest of God Most High.

### **1 Corinthians 11:23–26**

For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

### **Luke 9:11b–17**

[Jesus] said to them, "Give them some food yourselves." They replied, "Five loaves and two fish are all we have."

### REFLECTION QUESTIONS



- When I receive the Eucharist am I mindful of the privilege of this great gift?
- Does Communion give me the strength to serve others?

# Simple Yet Profound

By Fr. Donald Willard, CSsR

We're all aware of the need to nourish our bodies. The right nourishment comes from eating the right foods in the right quantities at the right times. For example, a person can eat an entire chocolate cake right before he goes to bed. It may satisfy his hunger, but it will do little to nourish his body. A person who continues this practice for several weeks may start having difficulties with his physical health.

The same principle applies to spiritual nourishment. The key to proper spiritual nourishment is that we receive the right nourishment in the right quantities at the right time. For example, the living Word of God as found in Scripture offers nourishment, but if I try to read the entire Bible in one afternoon I probably won't retain much information or gain proper understanding. I may actually damage my spiritual well-being because of personal biases, misunderstanding, and poor interpretation.

So, what is the best balance of spiritual nourishment for the most effective and healthy spiritual life? I can think of no better example than the one we experience at Mass. In this celebration we find two tables, the table of the Word and the table of the Eucharist. The living Word of God is proclaimed, and we receive instruction in its meaning. We don't need a lot of Scripture in one setting; we need just enough to lead us to a spiritual insight for the day. The homily inspires and



teaches us how the Word of God can transform our lives. Then we offer prayers and petitions, putting that Word into practice.

As we move to the table of the Eucharist, we bring forth gifts that symbolize our hopes, dreams, fears, thanksgivings, and memories. We give our lives to God, who through the power of the Holy Spirit transforms our gifts into the body, blood, soul, and divinity of Jesus Christ. A divine exchange has taken place.

Our life is given to God, and God gives us back the life of his son, Jesus Christ. We find our daily bread—spiritual nourishment in him. We are filled with divine life that transforms us into the fullness of who God wants us to

be. Here we find the source of strength to witness in faith, hope, and charity and to nourish the world with the love of God.

Each time we approach the eucharistic celebration, we are renewed, strengthened, enlightened, empowered, and transformed. It is spiritual nourishment from true spiritual food. The meal is simple and profound, but then again, that is how God always speaks to our hearts. +

*So, what is the best balance of spiritual nourishment for the most effective and healthy spiritual life? I can think of no better example than the one we experience at Mass.*

## PRAYER

*One Lord of all, we give thanks and praise for the gift of yourself in the meal of the Eucharist. Though many, we are made one in your life. You are our one bread, our one body, our one Lord of all in this one world. Thank you. Amen.*

—From *Celebrating the Gospels: A Guide for Parents and Teachers*, by Gaynell Cronin

## WEEKDAY READINGS

June 20–25

**Monday**, Weekday:  
2 Kgs 17:5–8, 13–15a, 18 / Mt 7:1–5

**Tuesday**, St. Aloysius Gonzaga:  
2 Kgs 19:9b–11, 14–21, 31–35a, 36 / Mt 7:6, 12–14

**Wednesday**, Weekday:  
2 Kgs 22:8–13; 23:1–3 / Mt 7:15–20

**Thursday**, Nativity of St. John the Baptist:  
Is 49:1–6 / Acts 13:22–26 / Lk 1:57–66, 80

**Friday**, Most Sacred Heart of Jesus:  
Ez 34:11–16 / Rom 5:5b–11 / Lk 15:3–7

**Saturday**, Immaculate Heart of the Blessed Virgin Mary: Lam 2:2, 10–14, 18–19 / Lk 2:41–51

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# Bringing Home the Word

Thirteenth Sunday in Ordinary Time (C)  
June 26, 2022

## Stay the Course to Jesus

By Fr. Mark Haydu, LC

One characteristic of Luke’s Gospel is that he arranges most of Christ’s preaching within a long journey from Galilee to Jerusalem. Jesus leaves behind his home in the north and travels south towards Jerusalem where his passion and death await. But Jesus places his steady focus is on his true homeland—heaven. That should be our main goal as well.

A farmer who plows a furrow or tills between rows of crops cannot be looking back at what he has already plowed, or he will inevitably stray off course. He keeps looking forward towards the end of the line. In the same way, we cannot

constantly look back at the pleasures, opportunities, and goods we have left behind to follow Our Lord.

Elisha burns his plow in sacrifice and also to express his definitive yes to the call. Like an explorer who burns his ships upon reaching a new land, his acceptance of Elijah’s invitation to be God’s prophet is total; there is no turning back.

As disciples of Jesus, we are called to a yes with no ifs, ands, or buts. Contradictory as this may seem, this is true freedom. Freedom isn’t doing what we want, when we want. This is actually slavery to our whims and constantly changing passions. We go nowhere and build nothing. Real freedom is having an unbounded capacity to recognize the truth, choose what is good, and live in the beauty of a life directed toward where we’ve set our hearts and minds. +

## Sunday Readings

### 1 Kings 19:16b, 19–21

Elisha left the oxen, ran after Elijah, and said, “Please, let me kiss my father and mother good-bye, and I will follow you.”

### Galatians 5:1, 13–18

For the whole law is fulfilled in one statement, namely, “You shall love your neighbor as yourself.”

### Luke 9:51–62

Jesus said, “No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God.”

*As disciples of Jesus,  
we are called to a yes  
with no ifs, ands, or buts.  
Contradictory as this may  
seem, this is true freedom.*

## A Word from Pope Francis

God’s first call is to *life*, through which he makes us persons....Then God calls us to *faith* and to become part of his family as children of God. Lastly, God calls us to a *particular state* in life. The greatest joy for every believer is to respond to this call he has for each of us....

Angelus, January 17, 2021



- With all my imperfections, do I still feel called by God?
- What is holding me back from the good I want to do?

# St. Peter and St. Paul, Pray for Us

By Paige Byrne Shortal

This week we will celebrate the Solemnity of Sts. Peter and Paul—two of the greatest saints of our Church. And they couldn't have been more different in how they came to faith in Jesus.

Peter walked with Jesus, talked with him, ate with him, camped out with him. And Peter was...well, slow to faith. He kept backsliding. Even after the mountain experience of the transfiguration where Jesus appears to him “dazzlingly white” and accompanied by Moses and Elijah; even after the calming of the storm and walking on water and the miraculous catch of fish; even after all the healings witnessed and hearing Jesus speak as no one had every spoken before—even after all that, Peter denied him and ran away. Yet it is clear that Jesus chose him, calling him the Rock on which he would build his church.

Paul was a very different personality. Before he came to gospel faith, he was a zealot, dedicated to persecuting the disciples of Jesus, a group he considered a heretical and dangerous sect within the Jewish community. And after his conversion on the road to Damascus, Paul, who was once called Saul, was just as zealous a disciple of Jesus, seldom with any doubts, never wavering, never looking back.

The first great council of the Church



was called because Peter and Paul disagreed. We are here today in churches all throughout the world in part because of the outcome of that council.

The disagreement between Peter and Paul had to do with Peter's treatment of the non-Jewish converts to the message of Jesus.

Remember, no one yet called themselves “Christian.” Followers of Jesus were Jews who came to believe that Jesus was the fulfillment of God's promise to the Jews. Peter held the non-Jewish believers in lesser regard and thought they would first have to submit to the law of Moses and be circumcised in order to be disciples of Jesus. Until they did so, Peter considered them “unclean” and refused to eat with them. And eating with them was the foundation of this new faith—what we know as the Eucharist. Peter was held in high regard and the other disciples followed his course.

Paul disagreed and said that while the Jewish people held the honorable position of being the first to know Christ, still Jesus was sent as the Savior of all, Jews and non-Jews. The Council of Jerusalem was called, and after vigorous argument, Peter and the other Jewish disciples came to see that Paul was right. What would have happened had Paul not challenged Peter? Or if the decision had gone the other way?

This story should give us great hope 2,000 years later. These two great saints, one might even say “founding saints” of our Church, disagreed over a matter of supreme importance. When there is conflict within the Church, the Holy Spirit is sure to be present, hovering, guiding, helping the truth to emerge. Saint Peter and St. Paul, pray for us. +

***Saints Peter and Paul  
were two of the greatest  
saints of our church.  
And they couldn't have been  
more different in how  
they came to faith in Jesus.***

**PRAYER**

*Lord, by your cross and  
resurrection you set us free.  
Liberate me from the prison  
of selfishness and empower me  
to lovingly serve my brothers  
and sisters.*

From *Faithful Meditations for Every Day  
of Ordinary Time*, Rev. Warren J. Savage  
and Mary Ann McSweeney

## WEEKDAY READINGS

June 27–July 2

**Monday, Weekday:**

Am 2:6–10, 13–16 / Mt 8:18–22

**Tuesday, St. Irenaeus:**

Am 3:1–8; 4:11–12 / Mt 8:23–27

**Wednesday, Sts. Peter and Paul:**

Acts 12:1–11 / 2 Tm 4:6–8, 17–18 / Mt 16:13–19

**Thursday, Weekday:**

Am 7:10–17 / Mt 9:1–8

**Friday, Weekday:**

Am 8:4–6, 9–12 / Mt 9:9–13

**Saturday, Weekday:**

Am 9:11–15 / Mt 9:14–17

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