

# ST. SEBASTIAN CHURCH

373 BON AIR ROAD, GREENBRAE, CA 94904-1709  
(415) 461-0704 WWW.SEBASTIAN94904.COM

18TH SUNDAY IN ORDINARY TIME

AUGUST 2, 2015

*“... For the bread of God is that which comes down from heaven and gives life to the world.”*

So they said to him,

“Sir, give us this bread always.”

Jesus said to them,

*“I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.”*

## MASS SCHEDULE

Saturday Evening.....5 PM  
Sundays .....7AM, 9AM, & 11AM  
Monday - Saturday ..7AM & 9AM

## CONFESSIONS

Saturdays .....3:30 - 4:30PM

## EXPOSITION & ADORATION

Mon-Fri 7:30-8:55am, 9:30-10:30, 3-4pm

Pastor..... Rev. Mark Taheny

Parochial Vicar ... Rev. Paul Perry

Deacon ..... Bill Turrentine

Deacon ..... David Previtali

Secretary..... Agata Konopka

*Parish School of Religion:*

Gretchen Harris: StSebPSR@gmail.com

*Confirmation Youth Group:*

Deacon Dave: StSebCYG@outlook.com

### MASS INTENTIONS FOR AUGUST 3 - 8

Mon 7AM Patricia Hassler  
9AM Stan Lawrence

Tue 7AM Stephen Schlesselmann  
9AM David Fanelli

Wed 7AM Fr. Frank Filice  
9AM Charlotte Hughes

Thu 7AM Fr. Frank Filice  
9AM Antoinette Reaney

Fri 7AM Fr. Frank Filice  
9AM Antoinette Reaney

Sat 7AM Souls in Purgatory  
9AM Allan Hutton

### PLEASE INCLUDE THE FOLLOWING PEOPLE IN YOUR PRAYERS:

Angela, Bertha, Kristen, Mary, Monica, Patrick, Sandra L., Stephanie, Tim, Vivien, Ann Boeri, Cathy Connor, Elizabeth Cook, Nancy Lampe, Monte Maroevich, Chris Matthew, Mark Piatti, Rose Tannlund, and Sherry Willis.

### BACK-TO-SCHOOL DONATION OPPORTUNITY

As children head back to school, Catholic Charities has a donation opportunity for you and your community to practice compassion and support those in need. Back-to-School Donations equip children from low-income families with necessary supplies for school, as well as the necessary confidence and tools to succeed. The supplies you donate help children ranging from K-8 to high school age. We are seeking: backpacks, school supplies, and Target gift cards to provide students with uniforms. The last day to submit donations is August 14. To donate, please contact Diana Contreras, Volunteer Manager, at [dcontreras@CatholicCharitiesSF.org](mailto:dcontreras@CatholicCharitiesSF.org) or 415-972-1297; or Jane Ferguson Flout, Director of Community and Parish Engagement at [jfergusonflout@CatholicCharitiesSF.org](mailto:jfergusonflout@CatholicCharitiesSF.org) or 415-972-1227. Your donations truly make the difference in these children's education.

### SUNDAY COLLECTION

<b>Weekly Goal</b>	<b>\$ 5,200.</b>
<b>Last Weekend</b>	<b>\$ 3,482.</b>
<b>Shortfall</b>	<b>\$ 1,718.</b>

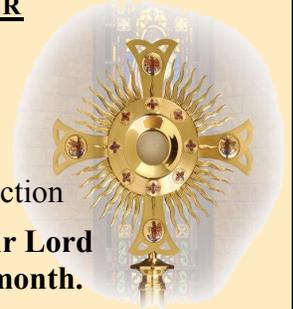
### CENACLE OF PRAYER

*TODAY*

3 to 4pm  
Exposition

of the Blessed Sacrament,  
Rosary, Meditation, & Benediction

**Spend an hour here with Our Lord  
on the first Sunday of each month.**



### THE REAL PRESENCE OF JESUS

Consider the divine Word. In the Bible, God creates the whole of the universe through the power of his word: "Let there be light," says the Lord, "and there was light" (Gn 1:3). The prophet Isaiah speaks for Yahweh and says, "For just as from the heavens the rain and snow come down and do not return there until they have watered the earth, making it fertile and fruitful ... So shall my word be that goes forth from my mouth; It shall not return to me void, but shall do my will, achieving the end for which I sent it" (Is 55:10-11). God's speech does not so much describe the world as create it and constitute it. ... Jesus is not simply one spiritual teacher among many but the Son of God, the very Logos of God, the Word by which the universe was made. Therefore what Jesus says is "Lazarus, come out!" (Jn 11:43), and he came out, "Little girl, I say to you, arise!" (Mk 5:41), and she got up; "Child, your sins are forgiven" (Mk 2:5), and they are forgiven. The night before he died, Jesus took bread and said, "This is my body, which will be given for you" (Lk 22:19). In the same way, after the meal, he took the cup and said, "This cup is the new covenant in my blood, which will be shed for you" (Lk 22:20). Since Jesus's word is the divine Word, it is not merely descriptive but transformative. It creates, sustains, and changes reality at the most fundamental level. When at the consecration the priest moves into the mode of first-person quotation, he is not speaking in his own person but in the person of Jesus—and that's why those words *change* the elements.

—Fr. Robert Barron, *Catholicism: a Journey to the Heart of the Faith*, © 2011

## FROM THE CATECHISM OF THE CATHOLIC CHURCH

**1406** Jesus said: “I am the living bread that came down from heaven; if any one eats of this bread, he will live for ever; . . . he who eats my flesh and drinks my blood has eternal life and . . . abides in me, and I in him” (Jn 6:51, 54, 56).

**1407** The Eucharist is the heart and the summit of the Church’s life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.

**1410** It is Christ himself, the eternal high priest of the New Covenant who, acting through the ministry of the priests, offers the Eucharistic sacrifice. And it is the same Christ, really present under the species of bread and wine, who is the offering of the Eucharistic sacrifice.

**1411** Only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.

**1413** By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real, and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).

**1414** As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.

**1415** Anyone who desires to receive Christ in Eucharistic communion must be in the state of grace. Anyone aware of having sinned mortally must not receive communion without having received absolution in the sacrament of penance.

**1416** Communion with the Body and Blood of Christ increases the communicant’s union with the Lord, forgives his venial sins, and preserves him from grave sins. Since receiving this sacrament strengthens the bonds of charity between the communicant and Christ, it also reinforces the unity of the Church as the Mystical Body of Christ.

**1417** The Church warmly recommends that the faithful receive Holy Communion each time they participate in the celebration of the Eucharist; she obliges them to do so at least once a year.

**1418** Because Christ himself is present in the sacrament of the altar, he is to be honored with the worship of adoration. “To visit the Blessed Sacrament is . . . a proof of gratitude, an expression of love, and a duty of adoration toward Christ our Lord” (Paul VI, MF 66).

**1419** Having passed from this world to the Father, Christ gives us in the Eucharist the pledge of glory with him. Participation in the Holy Sacrifice identifies us with his Heart, sustains our strength along the pilgrimage of this life, makes us long for eternal life, and unites us even now to the Church in heaven, the Blessed Virgin Mary, and all the saints.

## CATHOLIC ANSWERS

### A Quick Question from Catholic.com

**Q: When did the Church come up with the doctrine that each species contains both the body and the blood of Christ?**

**A:** The Church has always taught that each species contains both the body and blood of Christ. This dogma was reaffirmed at the Council of Trent:

Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly call transubstantiation. (*Denzinger-Schönmetzer*, 1642)

The document “Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America” states:

It should never be construed, therefore, that Communion under the form of bread alone or Communion under the form of wine alone is somehow an incomplete act or that Christ is not fully present to the communicant. The Church’s unchanging teaching from the time of the Fathers through the ages—notably in the ecumenical councils of Lateran IV, Constance, Florence, Trent, and Vatican II—has witnessed to a constant unity of faith in the presence of Christ in both elements.

Even in the earliest days of the Church’s life, when Communion under both species was the norm, there were always instances when the Eucharist was received under only the form of bread or wine. . . . Thus, the Church has always taught the doctrine of concomitance, by which we know that under each species alone, the whole Christ is sacramentally present and we receive all the fruit of Eucharistic grace. (15)

—Peggy Frye

**FROM A SERMON ON CHARITY**

**by St. Basil the Great, bishop**

*Sow integrity for yourselves*

Man should be like the earth and bear fruit; he should not let inanimate matter appear to surpass him. The earth bears crops for your benefit, not for its own, but when you give to the poor, you are bearing fruit which you will gather in for yourself, since the reward for good deeds goes to those who perform them. Give to a hungry man, and what you give becomes yours, and indeed it returns to you with interest. As the sower profits from wheat that falls onto the ground, so will you profit greatly in the world to come from the bread that you place before a hungry man. Your husbandry must be the sowing of heavenly seed: *Sow integrity for yourselves*, says Scripture.

You are going to leave your money behind you here whether you wish to or not. On the other hand, you will take with you to the Lord the honor that you have won through good works. In the presence of the universal judge, all the people will surround you, acclaim you as a public benefactor, and tell of your generosity and kindness.

Do you not see how people throw away their wealth on theatrical performances, boxing contests, mimes and fights between men and wild beasts, which are sickening to see, and all for the sake of fleeting honor and popular applause? If you are miserly with your money, how can you expect any similar honor? Your reward for the right use of the things in this world will be everlasting glory, a crown of righteousness, and the kingdom of heaven; God will welcome you, the angels will praise you, all men who have existed since the world began will call you blessed. Do you care nothing for these things, and spurn the hopes that lie in the future for the sake of your present enjoyment? Come, distribute your wealth freely, give generously to those who are in need. Earn for yourself the psalmist's praise: *He gave freely to the poor; his righteousness will endure for ever.*

How grateful you should be to your own benefactor; how you should beam with joy at the honor of having other people come to your door, instead of being obliged to go to theirs! But you are now ill-humored and unapproachable; you avoid meeting people, in case you might be forced to loosen your purse-strings even a little. You can say only one thing: "I have nothing to give you. I am only a poor man." A poor man you certainly are, and destitute of all real riches; you are poor in love, generosity, faith in God and hope of eternal happiness.