St. John the Evangelist

Father Satish B. Adhav Pastor

Deacon David Allen Pastoral Associate

Ann Wiborg Pastoral Secretary

David Scaia St. Vincent de Paul

Scott Weis Knights of Columbus

Worship Schedule

Saturday Vigil: 4:00 PM

Sunday Masses:

8:00 AM, 10:30 AM and 5:00 PM

Spanish Mass: 2:00 PM

Weekday Masses:

Monday-Friday 7:00 AM

Weekday Adoration:

Every Friday following Mass

7:30 AM-8:30 AM

Holy Days:

Vigil Mass: 6:00 PM

Holy Day: 7:00 AM and 12:00 PM

Confession:

30 minutes before Vigil Mass

And anytime by request

all the other Masses First Friday Adoration

7 AM - 5 PM

Mass, Exposition of the Blessed Sacrament and Benediction

First Saturday Devotion:

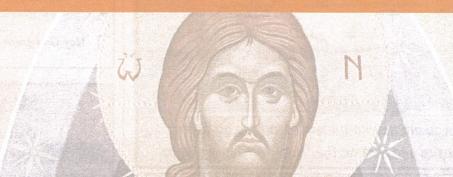
8:00 AM-10:30 AM

Confession, Mass, Exposition of the Blessed Sacrament, Rosary, Meditation and Benediction

2414 Seventeenth Street, Gulfport, Mississippi 39501

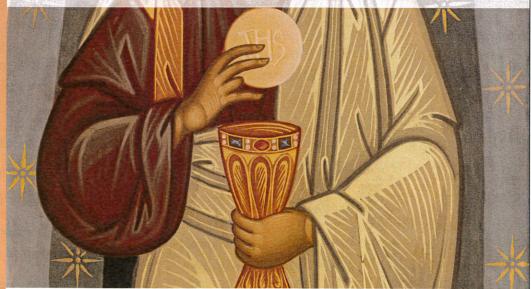
Telephone: 228-864-2272 Fax: 228-864-2273

Email: stjohnthee@stjohngulfport.org Website: stjohngulfport.org



I AM THE LIVING BREAD THAT CAME DOWN FROM HEAVEN; WHOEVER EATS THIS BREAD WILL LIVE FOREVER.

JOHN 6:51



NINETEENTH SUNDAY IN ORDINARY TIME

AUGUST 8, 2021

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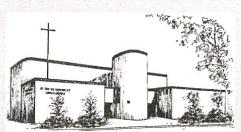
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Welcome to St. John the Evangelist!

Whether you're just visiting for a brief time, looking for a new parish home, returning to the practice of your Catholic faith or interested in finding out more about the Catholic Church, we are happy you're here! To learn more about St. John, please visit stjohngulfport.org.



If you are new to the parish, please go to our website and click on the "New Parishioner" tab.



ST. TERESA BENEDICTA of the CROSS August 9

"O my God, fill my soul with holy joy, courage and strength to serve You. Enkindle Your love in me and then walk with me along the next stretch of road before me. I do not see very far ahead, but when I have arrived where the horizon now closes down, a new prospect will open before me and I shall meet with peace."

Edith Stein was born October 12, 1891 (the Feast of Atonement) to a Jewish family in Breslau, Germany. Though she became agnostic in her teen years. through her passionate study of philosophy as an adult she searched after truth and found it in reading the autobiography of St. Teresa of Jesus. In 1922, she was baptized a Catholic, and in 1933 entered the Discalaced Carmel of Cologne where she took the name of Teresa Benedicta of the Cross.

During the Nazi occupation she was sent to the Carmel in Echt, Netherlands. When the Nazis occupied the Netherlands all Jews and Jewish converts were arrested. Sr. Teresa Benedicta and her sister Rosa were arrested at this time. She said to Rosa, "Come. Let us go and die for our people." www.carmelitedcj.org

Happy birthday blessings are extended to:

Mackenzie Cola Aug 7

Lola Smith, Dorian Leggett Aug 8

Peyton Bermond, Johnny Fayard, Adrienne Gannon, Leanne Peckingpaugh Aug 9

Melanie Dreher, Debbie Ladner Aug 11

Thersa Frontz, Tim Goad Aug 12

May God grant them many blessings in the coming year!

RCIA/Adult Faith Formation



Credo sessions will begin August 11. The first class "Knowing and Desiring God" will CREDO begin at 6PM on Wednesday in the Fatima Room (upstairs in parish office).

For more information contact Deacon David Allen at 228-297-6056.



It's time to come together! We will be serving breakfast in Presentation Hall on August 8th and 15th from 9am to 12:30 pm as a "Back to School" cele-

SAINTS AND SPECIAL OBSERVANCES

Sunday: Nineteenth Sunday in Ordinary Time

Monday: St. Teresa Benedicta of the Cross

Tuesday: St. Lawrence

Wednesday: St. Clare

Thursday: St. Jane Frances de Chantal

Friday: Ss. Pontian and Hippolytus

St. Maximilian Kolbe Saturday:



Please pray for our teachers and students as they return to classes!

प Hear Us and Heal Us पे

Your prayers are asked for the following individuals

Marcia Flagg Julie Foster Angel Garcia Jordan Hoang Werner Huber Kory Hudson Bill Jones Kent Killegrew Suzanne King Doug Kirk John Knight Linda Langenbach Betty Martin Rhonda Mires Carolyn McClellan Helena Nichols Judy Northrup Bernard Papania Colette Marissa Quigley	Peggy Ryland Joan Sample Vicki Smith Charlie Underwood Erma Wilson Joey Labella Alan Penton Trudy Ferrara Gee Gee Grandis Maria Pique Thomas Woodcock May Adams Elizabeth Feinman Kendall Dedeaux Bette Johnson Paulette Garton Ronnie Wade Peg Saxon	Billy Frommeyer John Atwood Mary Ann Bishop Melissa Holston Lottie Rogers Na Nguyen Parishioners of St. John the Evangelist
Caibic)		

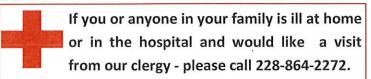
To add or remove a name from the prayer list, please contact the Parish Office. Names will appear on the prayer list for six weeks, but are renewable.

MASS INTENTIONS FOR THE WEEK

Saturday:	8:00AM	 Skip Ryland
	4:00 PM	₱Maria Nguyen Ngoc Diem
Sunday:	8:00 AM	⊕ Emily Webber
		 Gordon Long
		₱Skip Ryland
		₱Eleanor Batey
		∜Kris Allen
		₱Mary Borzik
		ФMary Walker
	10:30 AM	People of the Parish
	5:00 PM	♣Alex North
Monday:	7:00 AM	 Gary Dauro
Tuesday:	7:00 AM	[♣] Maritita Pierce
Wednesday:	7:00 AM	₱Skip Ryland
Thursday:	7:00 AM	₱Mackie Fayard
Friday:	7:00 AM	₱Skip Ryland

Parish Office Hours

Office hours are Monday thru Friday from 9 am to 3 pm. In the event of an emergency or if you need to reach Fr. Satish, you may call or text him at 228-297-7774.



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this week's FORMED offerings!

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Last Week's Collection

General Collection: \$7627.00

Spanish Mass: \$418.00 Church Renovation Fund: \$5650.00

Thank you for your generosity!

Notice for Contributions

During these difficult days, it's still important to support your parish. Our families are encouraged to maintain their church contributions by mail, by dropping it off at the Parish Office from 9:00 AM -3:00 PM Monday – Friday; by utilizing automatic drafts (contact the Parish Office if you'd like to sign up); or by giving electronically at https://giving.parishsoft.com/ app/giving/stjohngulfport.

Your support is graciously appreciated!

TODAY'S READINGS

First Reading — After resting and taking nourishment twice, Elijah is strengthened to walk to the mountain of God, Horeb (1 Kings 19:4-8).

Psalm — Taste and see the goodness of the Lord (Psalm 34).

Second Reading — Be sealed by the Holy Spirit of God so as to be imitators of God and live in love

(Ephesians 4:30 - 5:2).

Gospel — Jesus professes that he is the living bread and whoever eats this bread will live forever (John 6:41-51).

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

A Reflection on Sunday's Readings

CIVIL DISCOURSE

"Do not grieve the Holy Spirit of God." These words bring us up short! What could we be doing to grieve the Holy Spirit? Alas, the same things that the Ephesians were doing in the time of Paul, that is, fighting, shouting, reviling each other with fury, anger, and malice. Just tune in to talk radio some day or observe some "road rage" on the expressway. If we who are partakers of the Body of Christ can treat one another this way, what does that mean about our belief in Christ's message of peace and reconciliation? The Eucharist is the sacrament of unity. It is communion with God and with each other. A good first step would be to speak civilly to each other, even in disagreement!

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READINGS FOR THE WEEK

Monday: Dt 10:12-22; Ps 147:12-15, 19-20;

Mt 17:22-27

Tuesday: 2 Cor 9:6-10; Ps 112:1-2, 5-9; Jn 12:24-26

Wednesday: Dt 34:1-2; Ps 66:1-3a, 5, 8, 16-17;

Mt 18:15-20

Thursday: Jos 3:7-10a, 11, 13-17; Ps 114:1-6;

Mt 18:21 — 19:1

Friday: Jos 24:1-13; Ps 136:1-3, 16-18, 21-22, 24;

Mt 19:3-12

Saturday: Jos 24:14-29; Ps 16:1-2a, 5, 7-8, 11;

Mt 19:13-15

Sunday: <u>Vigil</u>: 1 Chr 15:3-4, 15-16; 16:1-2; Ps 132:6-7, 9-10, 13-14; 1 Cor 15:54b-57; Lk 11:27-28

Day: Rv 11:19a; 12:1-6a, 10ab;

Ps 45:10-12, 16; 1 Cor 15:20-27; Lk 1:39-56



Theological Writings by the Church Fathers on the Holy Eucharist

The simplest way to express what Christ asks us to believe about the Real Presence is that the Eucharist is really He. The Real Presence is the real Jesus. We are to believe that the Eucharist began in the womb of the Virgin Mary; that the flesh which the Son of God received from His Mother at the Incarnation is the same flesh into which He changed bread at the Last Supper; that the blood He received from His Mother is the same blood into which He changed wine at the Last Supper. Had she not given Him His flesh and blood there could not be a Eucharist.

We are to believe that the Eucharist is Jesus Christ-simply, without qualification. It is God become man in the fullness of His divine nature, in the fullness of His human nature, in the fullness of His body and soul, in the fullness of everything that makes Jesus Jesus. He is in the Eucharist with His human mind and will united with the Divinity, with His hands and feet, His face and features, with His eyes and lips and ears and nostrils, with His affections and emotions and, with emphasis, with His living, pulsating, physical Sacred Heart. That is what our Catholic Faith demands of us that we believe. If we believe this, we are Catholic. If we do not, we are not, no matter what people may think we are. Fr. John A. Hardon SJ

FEAST OF FAITH

Sanctus, Sanctus: Song of Heaven

The words of the Sanctus are rooted in the scriptures. They recall the song of the seraphim in the prophet Isaiah's vision of God in majesty: "Seraphim were stationed above; each of them had six wings: with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft. 'Holy, holy, holy is the LORD of hosts!' they cried one to the other. 'All the earth is filled with his glory!' " (Isaiah 6:2-3). They recall the Gospel accounts of Jesus' entry into Jerusalem: "Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest" (Matthew 21:9). Yet the liturgy adds something new to these ancient texts. The seraphim sang, "the earth is filled with his glory." But the liturgy proclaims, "heaven and earth are full of your glory." In the Eucharist, earth and heaven meet. For a moment in time, we join in the song that the angels sing for all time. The Sanctus raises us to heaven, but does not remove us from the earth. It is the song of the King who took on our human flesh so that we might share in his divine life.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

YEAR of ST. JOSEPH

The Magisterium of the Church continues to discover old and new greatness in this treasure that is Saint Joseph, like the father of the Gospel of Matthew "who extracts new and old things from his treasure" (Mt 13:52).

Of great benefit for the perfect achievement of the end pursued will be the gift of Indulgences that the Apostolic Penitentiary, through this decree issued in accordance with the will of Pope Francis, graciously grants during the Year of Saint Joseph.

The plenary indulgence is granted under the usual conditions (sacramental confession, Eucharistic communion and prayer according to the intentions of the Holy Father) to the faithful who, with a spirit detached from any sin, participate in the Year of Saint Joseph on the occasions and in the manner indicated by this Apostolic Penitentiary.

4th Plenary Indulgence

On May 1, 1955, the Servant of God Pius XII instituted the feast of Saint Joseph the worker, "with the intention that everyone recognize the dignity of work and that it inspire social life and the laws founded on the equitable distribution of rights. and duties." [3] Therefore, all those who entrust their work daily to the protection of Saint Joseph and all believers who invoke with their prayers the intercession of the worker of Nazareth, so that they may obtain plenary indulgence, who are looking for work find it and everyone's work is more dignified.

CURSILLO DRAWDOWN IS BACK ON!

This is our only fundraiser and we need your help to make it a success. The DRAWDOWN and SILENT AUCTION event will take place at Sacred Heart in Pascagoula at 6pm on Saturday September 11, 2021. Come join us for food, drinks, fellowship, and chances to win.

Silent auction cuts off at 7pm. Drawdown begins at 630pm.

Menu will include shrimp spaghetti, boiled shrimp, potato salad, cole slaw, garden salad, and choice of desserts.

30 drawings of \$100 each and final draw of \$5000. Do not have to be present to win. Contact Mike Craft at 228-424-6975 for tickets.

YEAR of the EUCHARIST

THE LITURGY OF THE WORD CONSISTS OF

The Lord Jesus, before feeding us with his body and his blood at the table of the sacrifice, feeds us first in the Word of God. Through the readings we hear directly from God who speaks to us.

The first reading is taken from one of the books of the Old Testament. It is important to meditate on them, because by these words, God was preparing his people for the coming of Christ. As well as preparing us to listen to Jesus. The first reading is always directly related to the Gospel reading.

After the first reading, we read **the Psalm**. The Psalms have always been very important in the history of the Church. When we pray with the Psalms, we pray with the words of God. These are the words that he puts in our mouths so that we know how to express ourselves in prayer. With the Psalms we learn to pray, we learn to speak with God.

The second reading is taken from the New Testament: the letters of Saint Paul, or the Catholic Epistles or the book of Hebrews or the Apocalypse. They are the writings of the Apostles. We hear the preaching and writings of the men that Jesus instructed to minister to us when He left. These men were filled with the Holy Spirit and committed to spreading the Good News.

Gospel Acclamation

Gospel

In the first reading, God spoke through his prophets, in the second through his Apostles, and now in the Gospel speaks directly through his son Jesus Christ. It is the most important time of the liturgy of the word. We hear directly from Jesus' speaking, teaching, and healing. The word Gospel means "good news" and this good news is not just a message, it is Jesus himself! The best news that ever existed! It is a very important moment, which is why we stand and we sing with joy the Alleluia. The Gospel is proclaimed by the priest. To begin, we make the sign of the cross on our the forehead, mouth and chest to symbolize that we receive the word of God in the mind, we confess it with my mouth, and we keep it in the heart.