



July 10, 2022

**Fifteenth Sunday in
Ordinary Time**

ST. PETER'S CHURCH

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LIVING OUR FAITH

How often do legalism and love seem to compete in our lives and our church? Jesus shares the parable of the Good Samaritan in response to a legal expert asking about the process for inheriting eternal life. In this story of the Good Samaritan, Jesus shows that love must take precedence over legalism. Mercy must triumph over strict adherence of law. This must have been unsettling for some to hear. If we are honest, it might also unsettle us a bit. Authentic love is not legalistic.

As we grow in our relationship with Christ, we also come to realize we are not always the Good Samaritan in the story. Sometimes we must be the recipient of mercy shown by others. And that is a good thing. Part of living in relationship with others is a constant sharing and receiving of love, mercy and forgiveness. This the way of Christ. This must be the way of the Christian.

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Questions for the week: *What characters in today's parable do you identify with the most? Is it the scholar questioning Jesus? Is it the man of faith who walks by the man in need? Why? Have you sidestepped an issue because it made you uncomfortable? Do you see yourself in those who passed by the beaten man?*

Pope Francis' new apostolic letter is about more than 'liturgy wars'

Jul 6, 2022

by [Michael Sean Winters](#)

[Opinion](#)

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[Vatican](#)



Two members of the Congolese community in Rome present the offertory gifts to Pope Francis during Mass in St. Peter's Basilica at the Vatican July 3. (CNS/Vatican Media)

Pope Francis' apostolic letter about the sacred liturgy [*Desiderio Desideravi*](#), which he [issued last week](#), is a remarkable document. As he states in the opening paragraph, this is not an exhaustive treatment of such a rich topic, but his insights are profound and speak, or should speak, to us all.

Coupled with the [interview](#) the pope gave to Philip Pulella of Reuters over the weekend, we see the Holy Father continuing to invite the church to bestir itself, prodding us to engage the mystery that is at the heart of all we do.

Most of the reporting on the letter rightly focused on its significance for the pope's earlier decision to [repeal](#) *Summorum Pontificum*, Pope Benedict XVI's initiative that permitted wider celebration of the Tridentine rite. Francis was crystal clear in this new letter on the reason for his insistence on the priority of the Vatican II rite:

The problematic is primarily ecclesiological. I do not see how it is possible to say that one recognizes the validity of the Council — though it amazes me that a Catholic might presume not to do so — and at the same time not accept the liturgical reform born out of [*Sacrosanctum Concilium*](#), a document that expresses the reality of the Liturgy intimately joined to the vision of Church so admirably described in [*Lumen gentium*](#).

It amazes me too!

Some [commentators](#) have focused on the evident influence of theologian Romano Guardini on the pope's thinking. Francis quotes him at several points, but adds his own emphasis. For example:

Guardini writes, "Here there is outlined the first task of the work of liturgical formation: man must become once again capable of symbols." ... The task is not easy because modern man has become illiterate, no longer able to read symbols; it is almost as if their existence is not even suspected.

The observation stings because, once uttered, it is so obviously true.

It is remarkable that so much of the so-called 'liturgy wars' are not about the place of the liturgy in salvation history, but about human tastes and stylistic preferences. The pope, instead, gets to the heart of the matter.

I wish to focus on the very beginning of the letter, which should not be dismissed as mere throat-clearing. Francis recalls the Last Supper, writing, "Peter and John were sent to

make preparations to eat that Passover, but in actual fact, all of creation, all of history — which at last was on the verge of revealing itself as the history of salvation — was a huge preparation for that Supper."

It is remarkable that so much of the so-called "liturgy wars" are not about the place of the liturgy in salvation history, but about human tastes and stylistic preferences. The pope, instead, gets to the heart of the matter. "The disproportion between the immensity of the gift and the smallness of the one who receives it is infinite, and it cannot fail to surprise us. Nonetheless, through the mercy of the Lord, the gift is entrusted to the Apostles so that it might be carried to every man and woman."

This understanding of the liturgy as a gift, first and foremost, is what allows Francis to make the simple, straightforward claim: "No one had earned a place at that Supper. All had been invited. Or better said: all had been drawn there by the burning desire that Jesus had to eat that Passover with them."

From this conviction, it is not hard to understand why, in his interview with Reuters, when asked about San Francisco Archbishop Salvatore Cordileone's [decision to ban](#) U.S. House Speaker Nancy Pelosi from receiving Communion, Francis said, "When the Church loses its pastoral nature, when a bishop loses his pastoral nature, it causes a political problem. That's all I can say."

The follower of Christ, and especially a minister of Christ, is supposed to attract people to the Supper, not bar them from it.

One of the achievements of post-conciliar theology is the renewed focus on grace and gift in all areas of our Catholic theology. During the long years of hostility to modernity, the focus was on law and identity, "*semper idem*" and the Neo-Scholastic categories. The Second Vatican Council, beginning with *Sacrosanctum Concilium*, but also in the other two great dogmatic constitutions, *Dei Verbum* and *Lumen Gentium*, renewed virtually every aspect of Catholic theology, but none more than this emphasis on grace and gift, which had perhaps been minimized by the polemics of the Reformation — although not in the decrees of the Council of Trent! There, the decree on justification stands out for the clarity of its teaching on the gratuitousness of God's saving action.

The *Communio* school of theology, named for the theological journal begun by Henri de Lubac, Joseph Ratzinger and Hans Urs von Balthasar, gets a large part of the credit for restoring this emphasis on grace and gift in the post-conciliar era. Pope John Paul II, with his philosophic bent, introduced important notes from 20th-century personalism into our social doctrine, but it was Benedict XVI who emphasized the importance of gratuitousness in any Catholic economic and political models worthy of the name Christian.

Benedict wanted to achieve the same in liturgy but he misjudged the intentions of certain collaborators intent on putting the Vatican II liturgical toothpaste back in the tube. Now, Francis brings together the pre-conciliar insights of Guardini and the post-conciliar insights of the *Communio* school.

A final point. Francis writes:

If there were lacking our astonishment at the fact that the paschal mystery is rendered present in the concreteness of sacramental signs, we would truly risk being impermeable to the ocean of grace that floods every celebration. ... The astonishment or wonder of which I speak is not some sort of being overcome in the face of an obscure reality or a mysterious rite. It is, on the contrary, marveling at the fact that the salvific plan of God has been revealed in the paschal deed of Jesus (cf. Eph 1:3-14), and the power of this paschal deed continues to reach us in the celebration of the "mysteries," of the sacraments.

This astonishment, this wonder, is what makes reading the church fathers so exhilarating: They were still amazed at the outrageous claims made about this Jesus who was crucified and yet raised. They were not engulfed in ideological debates about minutiae. They did not reduce the enormity of the paschal mystery to an agenda of social conservatism or of social justice. Their awe lent the liturgy all the grandeur it requires.

Francis invites us, because Vatican II invited us, to rekindle that awe.

Our wonderful pope continues to teach in ways that are, above all, accessible to the people of God. He is informed by theological expertise, but not constrained by it. Francis, in this document, asks us to recognize the ecclesial character of our worship, and what we could call the liturgical character of our lives as Christians.

We can make his concluding words our own: "Let us abandon our polemics to listen together to what the Spirit is saying to the Church. Let us safeguard our communion. Let us continue to be astonished at the beauty of the Liturgy. The Paschal Mystery has been given to us. Let us allow ourselves to be embraced by the desire that the Lord continues to have to eat His Passover with us. All this under the gaze of Mary, Mother of the Church."

Hymns for this Weekend – July 10th – 10:00AM Mass



#219 Alleluia Sing to Jesus
#238 In the Breaking of Bread
#278 We Bring God's Holy Love
#200 They'll Know We Are Christians

Readings for this Weekend – July 3

Deuteronomy 30: 10-14

Colossians 1: 15-20

Luke 10: 25-37

Readings for next Weekend – July 17

Genesis 18: 1-10a

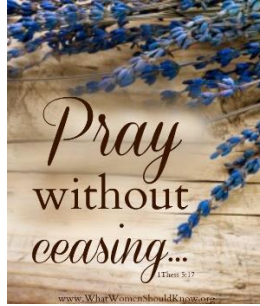
Colossians 1: 24-28

Luke 10: 38-42

Donations

Weekly Offering for July 4th: \$2,200





We continue to pray for peace in the troubled areas of our world, and in particular, we pray for the people of the Ukraine and all those affected by the recent violence in our schools and communities.

We join our Holy Father in his prayer intentions for June 2022 -
For families: We pray for Christian families around the world; may they embody and experience unconditional love and advance in holiness in their daily lives.

PRAYERS FOR THE SICK AND THOSE IN NEED

If you would like to add a name to our prayer list, contact the Parish office. We kindly ask that you do not request a name to be included without the express consent of the person for whom you are requesting prayer. While the request may be very well-intentioned, we want to respect people's right to privacy.

We ask for prayer for Charles Thomas and his ministry, Betty and Robert Friedland, Kathryn Jones and her family, Brian and Maria Cosgrove, Richard Rakin, Andrew Mikulski, Rod Baumert

PRAYERS FOR THE DEARLY DEPARTED

We lovingly remember in prayer all our deceased family members, friends, and parishioners and in particular: *Bobby Smith, Anthony Lanza, Juliana Frangipane, Robert Dubas, Nestor Mir, Jarred Doughty, Donald Hendrickson, Adalberto Santiago, Carl Belfiore, Darlene Henry, Elenore Whitney Pirrota, Steve Nicoli, Nubia Quintero-Edwards, Stanley Jacobs, William Cardone, Vincenza Siciliano, Louisa Butler, Judith King, Bernard Jones, Viola DiMarzio, Robert DeStefano, Jr., Raymond Collins, Lorraine Rakin, Wilson DeMyer, Peter Cosentino, Nadine Gallagher, Tim Rogers, Joan Davis, Debbie Huggler, Amara Campbell, Barbara Taylor, Thomas Hasbrouck, Francisco Dueno, Daniel Downes, Alberto Quirindongo, Patricia Mullen Smith, Edwin Fancher, Jr., Russell Jackson, Mary Stubits, Peter Gozza, Michael Stubits, Margaret Rapenske, Claire Delaney, Emilia Symanski, Christa Somers, Gerardo Contreras, Jesse Kinney*



SACRAMENT OF FIRST HOLY COMMUNION

Please join us in praying for Catherine and Erika Panama, who will receive the Lord in the Eucharist for the first time this weekend.

PARISH MINISTRIES

Just a reminder that our Clothes Closet, Food Pantry and Children's Shop are open each Wednesday and Saturday from 9:00am -12:00pm. All three ministries are located in the downstairs of the old St. Peter's School building.

All are most welcome.

HELP FOR ADDICTION IS AVAILABLE!

Do you know someone who has a problem with drugs, and wants to stop using? The Corona Self-Help Center is available to offer help. For information, please call 845-482-2486 or visit www.daamerica.org.

* **YOUTH** *Leadership* **RETREAT**

**JULY
24-26**

Discounted
Registration
\$55
(must be registered
by July 10)

scan me for



registration forms

looking to work with young Catholic leaders in 8th grade and
above who want to come together to work and learn
collaboratively to foster Catholic youth ministry.

THE RETREAT WILL HELP YOUNG PEOPLE DEVELOP:

- **LEADERSHIP SKILLS THROUGH COOPERATIVE
ACTIVITIES,**
 - **GROUP PROBLEM SOLVING ACTIVITIES**
 - **AND LEADERSHIP DEVELOPMENT THROUGH A ROMAN
CATHOLIC LENS.**
- 

Do you know of a young person who has leadership potential?
We would love to meet and develop their talent!!



Arrival: Sunday July 24, 7:30 PM
Vincent Pallotti Center
23 Resident Road, Monroe, NY



For More Info Contact:
Toni Kerins Ashley Zaccardo
(845) 774-9321 (917) 576-9466

<https://pallottineteenagefederation.org>



OUR REGULAR WEEKEND MASS SCHEDULE

Saturday evenings at 7 PM:

Mass in Spanish

Sunday mornings at 10 AM:

*Mass in English ***

Sunday evenings at 5:30 PM:

Mass in English

Mondays, Wednesdays, and Fridays at 8:30 AM (Mass in English)

*****We will continue to livestream our Sunday morning Mass on Facebook.
(Communion will be available after Mass for those who wish to come to
the Church to receive the Eucharist.)***

COVID PROTOCOL: UPDATED FEBRUARY 10, 2022

We have received the following guidance from the Archdiocese of NY and
will follow these practices moving forward:

***Mask requirements in church have been lifted for everyone; those who
wish to continue to wear masks may do so at their discretion.***

We will continue to reserve physical contact at the sign of peace for those
in family units.

We will continue to refrain from receiving the Precious Blood.

Communion in the hand (rather than the tongue) is still
encouraged. Holy water stoups will remain empty.