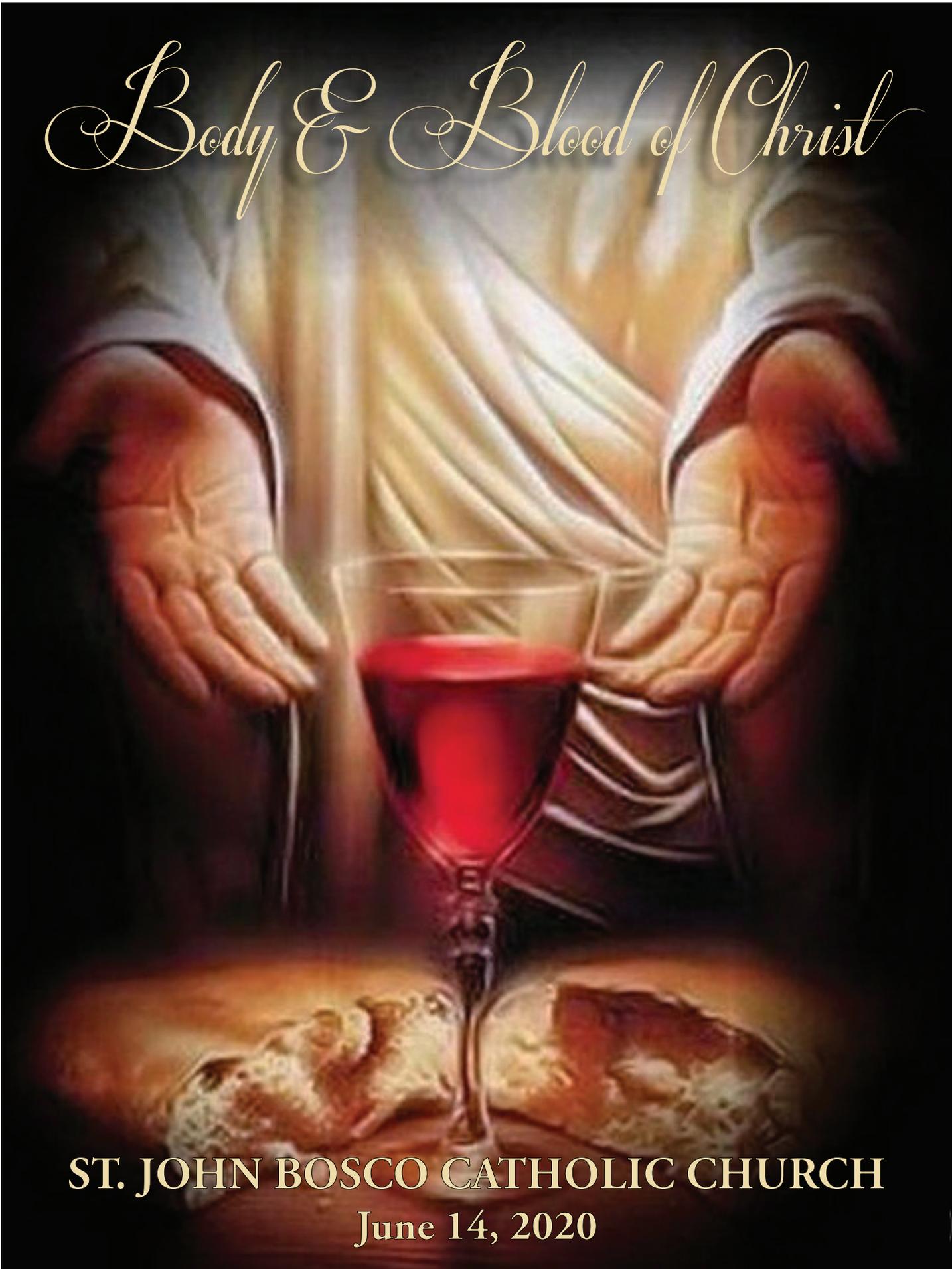


*Body & Blood of Christ*



**ST. JOHN BOSCO CATHOLIC CHURCH**

**June 14, 2020**

# *The Pastor Jots It Down...*

Dear Parishioners of St. Rosalie and St. John Bosco Churches!

***Happy Solemnity of Corpus Christi! Happy Feast of the Body and Blood of Christ!***

How blessed we are to have our God, who created and sustains us, give us His Body and Blood as our food and drink, the source of everlasting life!

In the Catechism of the Catholic Church we read:

"At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood, ... a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'" CCC #1323

As such, the Eucharist is "an action of thanksgiving to God" derived from "the Jewish blessings that proclaim – especially during a meal – God's works: creation, redemption, and sanctification." CCC #1328

Then in the Compendium of the Catechism we see how the Eucharist is a **memorial** and that the sacrifice of the cross and the sacrifice of the Mass are one and the same sacrifice. "The Eucharist is a *memorial* in the sense that it makes present and actual the sacrifice which Christ offered to the Father on the cross, once and for all on behalf of mankind. The sacrificial character of the Holy Eucharist is manifested in the very words of institution, "This is my Body which is given for you" and "This cup is the New Covenant in my Blood that will be shed for you" (Luke 22:19-20). The sacrifice of the cross and the sacrifice of the Eucharist are *one and the same sacrifice*. The priest and the victim are the same; only the manner of offering is different: in a bloody manner on the cross, in an unbloody manner in the Eucharist." CCCC #280

Besides, being a memorial, the Eucharist is also a **sacrifice**: The Holy Sacrifice of the Mass. Again, in the Compendium, we read:

"In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, their suffering, their prayers, their work, are united to those of Christ. In as much as it is a sacrifice, the Eucharist is likewise offered for all the faithful, living and dead, in reparation for the sins of all and to obtain spiritual and temporal benefits from God. The Church in heaven is also united to the offering of Christ." CCCC #281

The Eucharist is "the source and summit of the Christian Life" Lumen Gentium #11

May we ever treasure this great gift that Jesus has given to help us on our life's journey to holiness, happiness and heaven.

God loves you!



***St. John Bosco Catholic Church***

***Served by the Salesians of Don Bosco***

2114 Oakmere Dr. Harvey, LA 70058

504.340.0444

**Fr. Mark Hyde, SDB**

*Pastor*

Fr. George Hanna, SDB

Fr. Greg Fishel, SDB

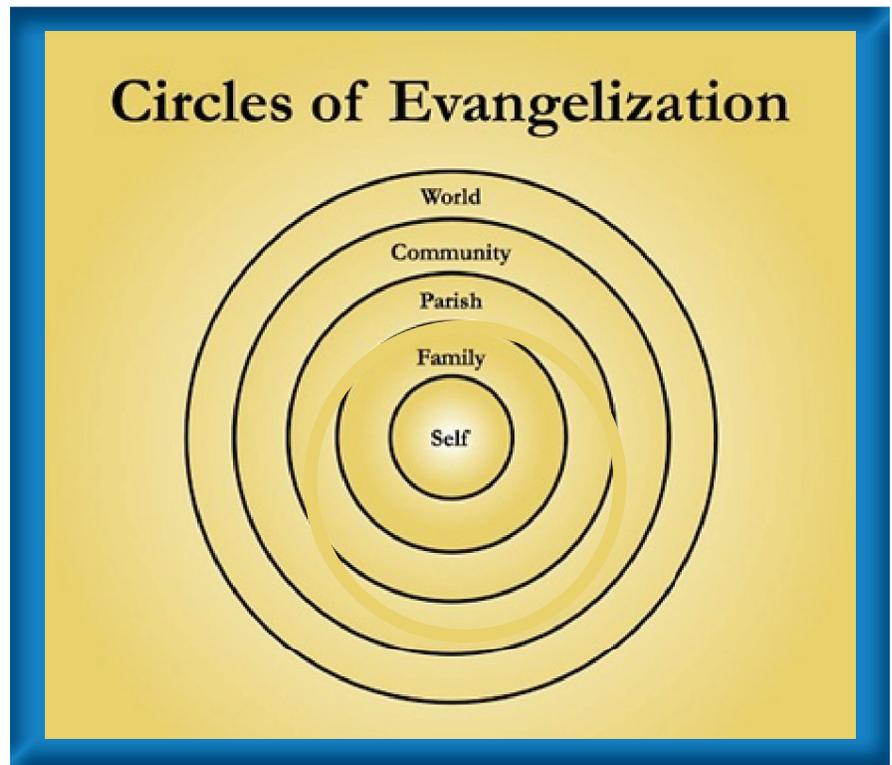
Fr. Wilgintz Polynice, SDB

*Parochial Vicars*

Kevin Steel

*Deacon*

# The Five Circles of Evangelization



... there is a proven way to evangelize. It isn't flashy, but it can work. It usually doesn't produce instant results but can produce lasting ones. I call it the Circles of Evangelization. Essentially, everyone has a sphere of influence. These are the people you encounter every day: your family, your co-workers, your neighbors, your friends, your fellow parishioners. You don't realize it, but you have a great impact on these people. This is the platform from which you can evangelize the world.

The Circles of Evangelization include five concentric circles, ranging from the most important to the least important. Each circle builds upon the next, so you can't skip one of the first circles to reach a later circle.

## *Circle 1: Yourself*

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Everyone who's ever been on an airplane knows the drill: if an emergency happens during the flight, first put on your own mask before putting your kid's mask on him. This at first appears counterintuitive: your child's life is much more important than your own. Yet if you don't put your own mask on first, you could pass out and be unable to help your child. So you first focus on yourself, then you help others.

The same is true of evangelization. We must first evangelize ourselves. This doesn't mean that all we need to do is live our faith and people will magically convert. Evangelization has to include sharing our faith. But if we don't convert ourselves each day to Christ, we won't be an effective evangelizer. Moreover, if we are truly and radically living our faith, we won't need to find people to evangelize; they will come to us asking why we live the way we do.

## *Circle 2: Family*

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Families are the school of holiness. It's in families that vocations are born and saints made. In our efforts to evangelize, charity really does begin at home. If you are a parent, the bulk of your evangelization work must be directed at your children, starting at their births and not ending until death. Even if you are not a parent, you still can work at family evangelization. These are the people you are stuck with for life, for better or worse. Likewise, these are the primary people God put in your life to influence for him.

## *Circle 3: Parish*

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The next circle might appear counterintuitive at first; after all, don't you attend your parish to grow in your own faith? That's true, but the reality is that many at your parish are in desperate need of evangelization. They are also, in a way, "low-hanging fruit" of evangelization, for they already have an attachment to Catholicism – at least enough of an attachment to attend a parish. One of the largest "religious" groups in America is former Catholics. At some point in their lives they were members of a parish, but, for one reason or another, they fell away from the practice of the Faith. How many would have stayed if a fellow parishioner had evangelized them? Many who still identify as Catholic receive the sacraments only irregularly. By emphasizing the importance of the sacraments to others in our parishes – particularly, by talking about how much they impact us – we can evangelize these somewhat-practicing Catholics.

## Circle 4: Community

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Many people, particularly introverts, may feel like they don't have a very large sphere of influence. But unless you've been living as a hermit for the past thirty years, it's unlikely that's true. Consider your past week: how many people did you encounter? You interacted with multiple people at work; you briefly talked to the young lady at the grocery checkout; you laughed with other parents at your son's Little League game; and you said hello to your neighbor when you were pulling out of the driveway. In everyday life, we meet and interact with dozens of people each week.

So, how do we evangelize them? Consider Jesus' encounter with the Samaritan woman at the well. She was coming to the well to draw water, and Christ used that simple activity as a springboard to talking about eternal truths. "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water" (John 4:10).

We too can use everyday activities to talk about spiritual realities. We don't have to be preachy about it; in fact, talking about our faith should be as ordinary as talking about our favorite hobby or sports team. These everyday encounters can be the foundation of an effective evangelization apostolate.

## Circle 5: The World

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When many people think of evangelization, their first thought is of Christ's command to his disciples in Matthew 28:19: "Go therefore and make disciples of all nations." This conjures images of the great evangelists – St. Paul, St. Francis Xavier, Fulton Sheen – who preached and converted thousands. Such a task is intimidating and leads many Catholics to think they're not called to evangelize.

But if you've read this far you know that evangelization isn't primarily preaching to the multitudes. In fact, this is the final Circle of Evangelization because it is the least important for the individual Catholic. You likely won't convert thousands, and probably aren't called to do so, but you can help with the conversion of those around you.

Most people who are enthusiastic for evangelization want to jump into this fifth circle immediately. But without the foundation of the first four circles, work done in this circle will be for naught. I'm friends with a well-known Catholic evangelist whose work has impacted tens of thousands of people. But what I'm most impressed with about him is that all of his children have embraced the Catholic faith in their adult lives. This evangelist understood that if he ignored the work of the second circle, his work in this fifth would be meaningless. So before you want to jump on social media to defend the Church, be sure to keep your own house in order by evangelizing in the first four circles.

Evangelization isn't easy. It involves one's whole life and often doesn't bring in noticeable results. Yet evangelization is a command from Our Lord, and so we all must make it part of our lifestyle. Following the Circles of Evangelization can help each one of us to be effective and faithful Catholic evangelists.

# CMSM+ Condemns Racism, Brutality; Calls for Authentic Change

June 1, 2020



In the wake of a week of turmoil across the United States, the Conference of Major Superiors of Men, which represents the leaders of more than 200 Catholic religious institutes of men across the United States, publicly condemns racism. We condemn brutality that takes away breath and we call for reforms to policies and practices that have oppressed Black Americans. We also pray for an end to the national violence that has been ignited and for a path forward that is based on peace and leads to true change. This moment in our nation and in the life of our Church demands more than a statement of anguish. It requires us to commit publicly to change, starting with ourselves. We must begin a collective effort—as religious institutes for men, monasteries, and societies for apostolic life—to work to dismantle the individual and systemic practices that perpetuate racism in the places where we live out our vocations. We must listen. We must mourn. We must repent. We must change.

A throwaway culture that values property over people and asserts that some lives are worth more than others violates the human dignity upon which our faith and vocations are based. To say that we represent a Gospel of Life means we cannot look the other way or to fail to hear or see people who are suffering.

To authentically pursue change requires reckoning with one's own past. That includes us.

The historical record of the Catholic Church in the US on racism reflects a lack of prophetic leadership and humanity throughout history, all too often mirroring the accepted morals of the time. While many of our brothers and institutes have been on the front lines of fighting for civil rights, we acknowledge some congregations owned slaves and refused to accept Black men and other men of color for vows and ordination. While we have created ministries, built schools, and founded social justice efforts explicitly to serve communities of color, we have not always practiced true equality, the kind of equality that seeks to understand and strives for mutuality. In our desire to uplift, we have been paternalistic at times and even have perpetuated segregation.

To be prophetic leaders, we must name past sins, humbly listen to those hurt by racism, and be willing to be uncomfortable with our individual and corporate record of prejudice. We must hear those within our own communities who are marginalized, have been silenced, or remain unseen. We must call ourselves to account.

The Conference of Major Superiors of Men recognizes that this essential work must have tangible outcomes that bear witness to the transformational power of the Holy Spirit working through and in each of us. We will commit to preach, teach, pray, and mobilize in new ways.

We ask that all people of good will pray for this effort, that we might live into the question that Servant of God, Sr. Thea Bowman, FSPA, posed to the [U.S. Bishops Conference in 1989](#): "...how can we work together so that all of us have equal access to input – equal access to opportunity – equal access to participation."

May Sr. Thea's bold witness serve as our guide for fundamental change in our Church and in all the places where we labor to share the Good News of the Gospel of Jesus Christ.

+Salesians of Don Bosco are members of the Conference of Major Superiors of Men

*The Conference of Major Superiors of Men is the national organization supporting U.S. leaders of Roman Catholic men's religious institutes, monastic communities, and societies of apostolic life. As the common voice for the leaders of these organizations, CMSM promotes dialogue and collaboration in service to over 16,000 religious priests and brothers in the United States.*

## A Missioner Named Church

The Beacon, January 23, 2020  
By Michael Wojcik, News Editor



**ON A MISSION**  
Katie Church, a theology teacher at Mary Help of Christians Academy in North Haledon, spends time with a boy, Anthony, on a mission trip with

fellow **Salesian Lay Missioners** to his native village of Masaya in Nicaragua. Recently, Church returned to Masaya for her third trip with fellow missioners to tutor, feed, form the Catholic faith and spend time with local children.

After college, Church felt God calling her to do more, giving her a “heart to do missionary work.” So, she became a Salesian Lay Missioner, spending her first-year teaching English in Cambodia in a food technology program. Most of its students enter Cambodia’s thriving hospitality industry, she said.

Impressed with Church, Salesian Sister Marisa DeRose, MHCA’s head of school, called the teacher “a great example of what a young Church is called to be today.”

“Katie lives her faith in a way that is accessible to people. She is prayerful and makes faith and life come together.” Sister Marisa said.

## Second Collection— Archdiocese for Military Services

June 13 - 14, 2020

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**BREAD AND WINE**  
Celebration of the Eucharist  
for  
*Parishioners of  
St. John Bosco*

## Mass Intentions

- |         |         |  |
|---------|---------|--|
| June 13 | 8:00am  | +Mary Ramos  |
|         | 5:00pm  | +May & Ruiz Families<br>+Jacqueline G. Guillot<br>+Maria Nguyen Thi Chuong<br>+Peter John Paul Nguyen<br>+Joseph Lai Duc Anh<br>+James James Haskell Burns<br>+John Hefti<br>+Robert & Notile Klein<br>+Frances, Darlene & Donna Hefti<br>+John Baptist Tuan Nguyen<br>+Peter Jimmy Pham |
| June 14 | 7:30am  | +Vernon Guillot  |
|         | 9:00am  | Parishioners of St. John Bosco   |
|         | 11:00am | +Paul Louis Nguyen Dinh Dzung<br>+Happy Birthday Quy Thi Chu<br>+Anna Tran Thi Phuong<br>+Maria Tran Thi Niem<br>+Vu Ngoc Huyen  |
|         | 5:00pm  | +Penelope Solis  |
| June 15 | 7:00am  | Peace in our world   |
| June 16 | 7:00am  | +Anna Tran Thi Hoang   |
| June 17 | 7:00am  | Happy Birthday Phan Vuong  |
| June 18 | 7:00am  | +Marilyn DeBlanc, MOA  |
| June 19 | 7:00am  | +Gerald McGittigan   |
| June 20 | 8:00am  | St. Michael the Archangel  |
|         | 5:00pm  | +Dudley Dugas<br>+Wilton Nunez<br>+Paul Louis Nguyen Dinh Dzung<br>+Melvin Cheramie, Sr.<br>+Chaisson & Folse Families<br>+Jacqueline G. Guillot<br>+Penelope Solis<br>+Vicente Nguyen Van Ky<br>+Peter John Paul Nguyen<br>+Joseph Lai Duc Anh<br>+John Baptist Tuan Nguyen             |
| June 21 | 7:30am  | +Guillermo & Candida Calimlim<br>+Baughman & Termine Families<br>+Rufus DeSoto<br>+Marilyn DeBlanc<br>Thanksgiving to St. Jude<br>+Maria Tran Thi Niem<br>+Vu Ngoc Huyen   |
|         | 9:00am  | Parishioners of St. John Bosco   |
|         | 11:00am | +Charles & Genevieve Darsey  |
|         | 5:00pm  | All Fathers in our parish  |

Please submit all bulletin requests at  
least ten (10) days prior to  
[office@saintjohnboscochurch.org](mailto:office@saintjohnboscochurch.org).