



So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat.

JOHN 6:13

More than Enough

Two stories today tell of people hungry for bread who amazingly receive more than enough. In both the first reading and the Gospel passage, a few loaves feed a multitude of people, and there are baskets of leftovers. How did this happen? Did the loaves multiply before their eyes? Did more food drop from heaven? Who of us would not have been thrilled to witness a miraculous feeding like that?

These stories are rich in religious meaning. First, they are meant to show that God meets the needs of

vulnerable people—and meets those needs in ways only God can. Second, the surplus bread reveals the overabundance of divine graciousness. God gives us much more than we need. In other words, God's generosity is boundless. Third, these marvels don't just happen out of the blue. They occur through the agency of very ordinary people. In the first reading it is Elisha's unnamed servant who distributes the loaves. The miracle seems to happen in his very hands. In the Gospel passage it is the disciples of Jesus—ordinary, questioning people like you and me who gather up twelve baskets of leftovers.

Did this event really happen? Of course, it did. In fact, these kinds of occurrences continue today. God is continually meeting our needs. God's generosity is always boundless. And God still accomplishes marvelous things in our lives through very ordinary people. The problem is that we often fail to realize this. We sometimes wish to see loaves of bread miraculously appear.

Sr. Dianne Bergant, CSA

FOR *Reflection*

- ★ *Through which people in your life has God cared for you and met your needs?*
- ★ *How does God work through you to meet the needs of others in your life?*

Dear Padre,

Previously, this column said Mass should be offered in several languages so everyone can participate. There's an alternative: the Latin Mass. In the past, all nationalities could attend and unite themselves to the sacrifice on Calvary without the barrier of the vernacular. There's one God and one Church. There should be one Mass.

Fundamentally, the Mass is meant to be inclusive, by its very nature! The primary purpose for eucharistic celebrations in both the ordinary form (vernacular) and extraordinary form (Latin) is to give glory to God in communion as God's people. This bears mentioning, since the Church's allowance of both forms of one Mass isn't meant to be divisive—although in practice, it can be.

Jesus and his followers likely spoke Aramaic, so the earliest communal gatherings to break bread were celebrated in their native tongue. Likewise, the Mass in its early development was offered in the vernacular—Greek. When Latin became the pervasive language of the people, the Mass switched to Latin. Thus, Mass in the vernacular is not a “barrier.” On the contrary, in allowing the Mass to be celebrated again in the language of the people, Pope Paul VI intended it “as a help in witnessing to and strengthening the unity of all” (Promulgation of the *Missale Romanum*, 1970).

Our unity as believers in one God, one Church, and one Mass is predicated on far more than a uniform language.



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A WORD FROM *Pope Francis*

[The Church] is not a fortress but a tent able to enlarge her space and give access to all. Either the Church “goes forth” or she is not a Church; either she is on a journey always widening her space so that everyone can enter, or she is not a Church.

GENERAL AUDIENCE, OCTOBER 23, 2019



Calendar

Monday

JULY 26

Sts. Joachim and Anne,
Parents of the
Blessed Virgin Mary
Ex 32:15–24, 30–34
Mt 13:31–35

Tuesday

JULY 27

Weekday
Ex 33:7–11;
34:5b–9, 28
Mt 13:36–43

Wednesday

JULY 28

Weekday
Ex 34:29–35
Mt 13:44–46

Thursday

JULY 29

St. Martha
Ex 40:16–21, 34–38
Jn 11:19–27 or
Lk 10:38–42

Friday

JULY 30

Weekday
Lv 23:1, 4–11, 15–16, 27,
34b–37
Mt 13:54–58

Saturday

JULY 31

St. Ignatius of Loyola,
Priest
Lv 25:1, 8–17
Mt 14:1–12

Sunday

AUGUST 1

Eighteenth Sunday in
Ordinary Time
Ex 16:2–4, 12–15
Eph 4:17, 20–24
Jn 6:24–35