



# St. Pius Roman Catholic Church

1100 Woodside Road Redwood City, CA 94061  
(650) 361-1411 Fax (650) 369-3641 [pius.org](http://pius.org)

For urgent pastoral needs: (650) 395-7487

St. Pius Catholic School (650) 368-8327

## 18th Sunday in Ordinary Time

## August 1, 2021



*I am  
the Bread  
of Life*

*John 6:35*

**Reverend Thomas Vital Martin**

*Pastor*

**Reverend Maurice Igboerika**

*Parochial Vicar*

**Very Reverend Mark Doherty**

*Sunday Presider*

**Reverend Edgardo Rodriguez**

*Sunday Presider*

**Marc Nava**  
*St. Pius School Principal*

**Jennifer Hunter**  
*Preschool Director*

**Judy Giacometti**  
*Parish Operations Manager*

**Mass Times**  
**[Pius.org/stream](http://Pius.org/stream)**

|                         |                    |                          |
|-------------------------|--------------------|--------------------------|
| <b>Monday - Friday:</b> | 8:00 am            | in person & livestreamed |
| <b>Saturday Vigil:</b>  | 5:00 pm            | in person only           |
| <b>Sunday Schedule:</b> | 8:00 am            | in person only           |
|                         | 9:30 am            | in person & livestreamed |
|                         | 11:30 am (Spanish) | in person & livestreamed |

**Reconciliation:** Saturdays 3:30 - 4:30 pm

### **For all Sacraments**

Family must be registered in the parish for at least 6 months and attend Mass regularly.  
Contact the Parish Center at least **one month** in advance for Baptism and **six months** in advance for Marriage.

### **Anointing of the Sick & Viaticum**

For those who are scheduled for surgery or seriously ill, please contact the Parish Center. For those in the hospital, please contact the hospital chaplain.

**Free Subscription to Formed** [pius.formed.org](http://pius.formed.org)

# this week

PC = Parish Center    FC = Fitzsimon Center  
HC = Homer Crouse

**July 31 - August 7, 2021**

31 Saturday St. Ignatius of Loyola

4 Wednesday St. John Vianney

1 Sunday 18th Sunday in Ordinary Time

5 Thursday Dedication of the Basilica of  
St. Mary Major

2 Monday St. Eusebius of Vercelli

6 Friday The Transfiguration of the Lord  
10:00 am Senior's Meeting (HC)

3 Tuesday St. Peter Julian Eymard

7 Saturday St. Cajetan  
3:30 pm Individual Reconciliation (Church)

*Masses Livestreamed at [pius.org/stream](https://pius.org/stream)*

## pastoral and administrative staff

**Rev Thomas Vital Martin** frtom@pius.org, ext 117

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**Kristin Bright**, Bulletin Editor, CFF Secretary  
kristin@pius.org, ext 111

**Debbie Castelli**, Bookkeeper  
debbie@pius.org, ext 120

**Adele Sanchez**, Senior Coordinator

## parish groups

**Altar Society** - Barbara Mosso  
barbara.mosso@frosch.com (650) 346-6677

**Environment Committee**  
Stephanie Herbst and Evelyn Martin  
SPSEnvironmentCom@googlegroups.com

**Grief Ministry**  
griefministry@pius.org (650) 361-0655

**Italian Catholic Federation** - Anna Fraone  
(650) 365-1289

**Men's Club** - Devin Lonergan  
mensclub@pius.org

**Pastoral and Finance Councils**  
Fr. Tom Martin

**Sandwiches on Sunday (SOS)** - Maryann Barry  
mary246barry@sbcglobal.net (650) 464-1961

**Society of St. Vincent de Paul** - Rick Boitano  
(650) 361-1411

**St. Pius School PTG** - Heather Torres  
ptg@stpiusschool.org

**St. Pius Women's Club** - Karen Elmore  
womensclub@pius.org

**Young Ladies' Institute** - Virginia Keegan  
vkeegan7@aol.com (650) 892-9280

# from the pastor

Dear Brothers and Sisters,

In today's readings, we see a dramatic difference in the definition of bread from heaven in the Old Covenant context and how Jesus reveals himself as the true bread from heaven in the New Covenant. During the Exodus, when Moses was charged to lead the Israelites out of Egypt, the Jewish people faced many dangers and obstacles. In Exodus 14 (this past Tuesday's 1st Reading), we read of the dramatic rescue from the pursuit of the Pharaoh's forces. In the third watch, the Egyptians order a retreat as their fortunes turn against them. The Lord ordered Moses to stretch out his hand over the seas which caused the waters to part, thus enabling the Israelites to march to safety. In response, "Moses and the children of Israel sang this song to the Lord: I will sing to the Lord, for he is gloriously triumphant; horse and chariot he has cast into the sea."

The proclamation of Exodus in the first reading today shows us how fickle, forgetful, and ungrateful the Jewish could be.

In one instance, they marvel and proclaim thanksgiving for God's protection of them. As we read today, their disposition radically changes. In a "reversal of fortunes", now the Israelites are impatient with Moses and reminiscing about their slavery where, at least, they had food to eat. The Lord, as He always does, hears the cry of the people and satisfies their hunger and quenches their thirst. If the food of the Old Testaments satisfies, how much greater the bread of the New Testament, which is Jesus Christ himself.

Stephen B. Clark, in his book *The Old Testament in the Light of the New: The Stages of God's Plan*, writes: "Very often, when people read accounts of the Israelites in the desert, they see it primarily as a time of trial, and it was. But there was something more important about this than the trials and how the Israelites responded to them. It was primarily a time when God provided for his people - provided food and drink and protection from enemies. This was a time when his people could not provide for themselves using normal means, so God provided for them directly. It was a manifestation of the Kingdom of God, when the Lord showed himself to be the king of his people and showed himself a king who could provide for his people."

In the Gospels, the motif of hunger and thirst expresses itself in two familiar examples: the story of Lazarus and the story of the Samaritan Woman and Jacob's Well. In the first instance, in Luke 17, the Evangelist writes, "There was a rich man who used to dress in purple and fine linen and feast magnificently every day. And at his gate there lay a poor man called Lazarus, covered with sores, who longed to fill himself with the scraps that fell from the rich man's table. Dogs even came and licked his sores. Now the poor man died and was carried away by the angels to the bosom of Abraham. The rich man also died and was buried."

The instructive message from this scene is the abject poverty and need of Lazarus...not an excessive need but simply enough to satisfy his hunger pangs. The rich man, who lives in opulence and to excess, is so self-absorbed that he does not even recognize the beggar right at his gate. In the final analysis, however, it is Lazarus who dies and who is poor no more and the rich man, so distant from God for so long that a chasm or gulf had developed, too wide to overcome. As Abraham said, "My son, remember that during your life good things came your way, just as bad things came the way of Lazarus. Now he is being comforted here while you are in agony." The rich man rightly begs Abraham to warn his brothers to change their ways, lest they too experience his eternal agony. Abraham challenges him: if they won't listen to the prophets in their midst, what makes him think they will listen to Jesus?

(continued on page 6)

Queridos hermanos y hermanas:

En las lecturas de hoy, vemos una diferencia dramática en la definición de pan del cielo en el contexto del Antiguo Pacto y cómo Jesús se revela a sí mismo como el verdadero pan del cielo en el Nuevo Pacto. Durante el Éxodo, cuando Moisés fue encargado de guiar a los israelitas fuera de Egipto, el pueblo judío enfrentó muchos peligros y obstáculos. En Éxodo 14 (la 1ª Lectura del pasado martes), leemos del dramático rescate de la persecución de las fuerzas del Faraón. En el tercer reloj, los egipcios ordenan una retirada mientras su suerte se vuelve en su contra. El Señor ordenó a Moisés que extendiera su mano sobre los mares que causaron que las aguas se separaran, permitiendo así a los israelitas marchar a un lugar seguro. En respuesta, "Moisés y los hijos de Israel cantaron esta canción al Señor: Cantaré al Señor, porque él es gloriosamente triunfante; caballo y carruaje él ha arrojado al mar".

La proclamación del Éxodo en la primera lectura de hoy nos muestra cuán volubles, olvidadizos e ingratos podrían ser los judíos. En un momento, se maravillan y proclaman en acción gracias por la protección de Dios hacia ellos. Como hemos leído hoy, su disposición cambia radicalmente. Cuando "su fortuna cambia", ahora los israelitas están impacientes con Moisés y recordando su esclavitud donde, al menos, tenían alimento para comer. El Señor, como siempre lo hace, escucha el clamor del pueblo y satisface su hambre y saciar su sed. Si la comida del Antiguo Testamento satisface, mayormente lo hace el pan del Nuevo Testamento, que es Jesucristo mismo.

Stephen B. Clark, en su libro *El Antiguo Testamento a la Luz del Nuevo: Las etapas del plan de Dios*, escribe: "Muy a menudo, cuando la gente lee relatos de los israelitas en el desierto, lo ven principalmente como un tiempo de prueba, y lo fue. Pero había algo más importante en esto que las pruebas y cómo los israelitas respondieron a ellas. Era principalmente un tiempo en que Dios proveía para su pueblo - proporcionó comida y bebida y protección contra los enemigos. Éste fue un tiempo en que su pueblo no podía proveer para sí mismos usando medios normales, por lo que Dios los proporciona directamente. Era una manifestación del Reino de Dios, cuando el Señor se mostró como el rey de su pueblo y se mostró a sí mismo un rey que podía proveer para su pueblo".

En los Evangelios, el motivo del hambre y la sed se expresa en dos ejemplos familiares: la historia de Lázaro y la historia de la Mujer Samaritana y el Pozo de Jacob. En primera instancia, en Lucas 17, el Evangelista escribe: "Había un hombre rico que solía vestirse de lino púrpura y fino y festejar magníficamente todos los días. Y en su puerta yacía un pobre hombre llamado Lázaro, cubierto de llagas, que anhelaba llenarse de los restos que caían de la mesa del hombre rico. Los perros incluso vinieron y lamieron sus llagas. Ahora el pobre hombre murió y fue llevado por los ángeles al seno de Abraham. El hombre rico también murió y fue enterrado".

El mensaje instructivo de esta escena es la pobreza y la necesidad de Lázaro... no es una necesidad excesiva, sino simplemente lo suficiente para satisfacer sus dolores de hambre. El hombre rico, que vive en la opulencia y en exceso, está tan ensimismado que ni siquiera reconoce al mendigo justo en su puerta. En el análisis final, sin embargo, es Lázaro quien muere y quien ya no es pobre y el hombre rico, tan distante de Dios durante tanto tiempo que se había desarrollado un abismo, demasiado ancho para superarlo. Como dijo Abraham, "Hijo mío, recuerda que durante tu vida cosas buenas llegaron a tu camino, así como cosas malas llegaron a la vida de Lázaro. Ahora él está siendo consolado aquí mientras tú estás en agonía". El hombre rico le ruega a Abraham que advierta a sus hermanos que cambien sus caminos, para que ellos no experimenten su agonía eterna. Abraham lo desafía: si no escuchan a los profetas en medio de ellos, ¿qué le hace pensar que escucharán a Jesús?

(continúa en pág. 6)

# prayer and worship

## Mass Intentions FOR THE WEEK

(† = deceased; INT = special intention)

|                            |          |                           |
|----------------------------|----------|---------------------------|
| <i>Saturday, July 31</i>   | 5:00 pm  | Diane Vocker Family (INT) |
| <i>Sunday, August 1</i>    | 8:00 am  | Rosario & James Sievers † |
|                            | 9:30 am  | Donna Junghaene †         |
|                            | 11:30 am | Maria Contreras (INT)     |
|                            | 5:00 pm  | People of St. Pius        |
| <i>Monday, August 2</i>    | 8:00 am  | Mary Gambelin †           |
| <i>Tuesday, August 3</i>   | 8:00 am  | Sheila Dikun †            |
| <i>Wednesday, August 4</i> | 8:00 am  | Mike Hickey †             |
| <i>Thursday, August 5</i>  | 8:00 pm  | Steve & Skip Baxley †     |
| <i>Friday, August 6</i>    | 8:00 am  | William Irwin †           |

## This Sunday's Readings

Exodus 16:2-4, 12-15;  
Ephesians 4:17, 20-24;  
John 6:24-35



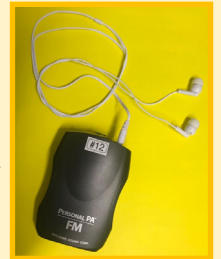
## LOST & FOUND

A ladies ring was recently turned in to the Parish Center. We would like to return it to the owner. If you recently lost a ring on the St. Pius Campus, please call the church office and ask for Kristin. We will ask for a description.

## Assisted Listening Devices available in the church!

St. Pius wants all of their parishioners to hear sermons, songs and other sounds clearly in the church.

We are now offering personal assistive listening devices that assure people can hear what's being said during Mass. The devices are available for loan during Mass and can be used with your own earbuds or headphones - please arrive early to Mass to sign one out and please return it after Mass.



*Flowers have been placed in the sanctuary of the church this weekend from an anonymous donor in loving memory of Ray Picone, Tony Sanchez & Irene Schillaci*

Altar flower arrangements may be donated to remember living or deceased relatives and friends or to celebrate a special occasion.

Please contact the Parish Center at (650) 361-1411 for more information.

**Please pray for our sick, that Jesus be a source of strength and comfort for them.**

*Names are automatically removed after 30 days; please call the Parish Center to add a name to this list.*

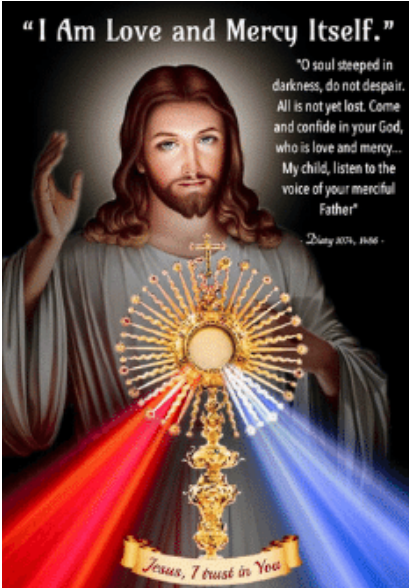
Andrew Callaghan  
Anne Callaghan  
Maria Contreras  
Francesco DiFede  
Clemencia Garcia  
Pat Hanley  
John Hernandez  
Ferdinand Jose  
Sr. Mary Keefe



Anita Martin  
Fr. Bill McCain  
Katarina Nyindombi  
Mark Olson  
Sandy Piazza  
Jesus Ruiz  
Lisa Sawyer  
Lorraine Wright



# prayer and worship



"I Am Love and Mercy Itself."

"O soul steeped in darkness, do not despair. All is not yet lost. Come and confide in your God, who is love and mercy... My child, listen to the voice of your merciful Father"

Jesus, I trust in You

Together let us pray the

## DIVINE MERCY CHAPLET

JOIN FR. MAURICE  
EVERY FRIDAY  
AT 3:00 PM  
IN THE ADORATION CHAPEL  
STARTING ON AUGUST 6

Please bring your Rosary to follow along

## Reach Out Ministry

### Gospel Mass

St. Pius welcomes the  
St. Boniface-Sacred Heart  
Gospel Choir!

Saturday, August 14, 2021  
5:00 pm Mass

*Make Joyful  
a Noise unto the  
Lord*  
Psalms 100:1

## WELCOME

### Bishop Michael C. Barber, S.J. Bishop of Oakland

Celebrant for  
the Solemnity of St. Pius X,  
our Patronal Feast,  
and Opening of School Mass

Sunday, August 22, 2021  
at 9:30 am



## Blue Mass

TO HONOR THE WORK OF ALL PUBLIC SAFETY PERSONNEL

Let us pray for blessings upon our police,  
firefighters and other first responders  
Sunday, October 10, 2021 9:30 am

# from the pastor (continued)

In the story of Jesus and his encounter with the Samaritan Woman at Jacob's Well in Sychar (a city of Samaria), we see an experience of how salvation is made available to all people who seek to know the Lord. This is especially made concrete and real in Jesus's conversation with a woman, a Samaritan, someone with a checkered past. Jesus pushes beyond the social and religious constructs of his day to bring reconciliation and healing to those for whom such a grace seemed elusive. The woman came to the well during a routine chore, ostensibly to get water for her daily use. In meeting Jesus, she reveals the desire to have that wellspring of grace which only Jesus Christ can give. Remember that when Jesus encounters the woman, it is he who asks her for a drink of water. Imagine that! The Son of God reaching out to this woman with many burdens!

This gracious act of magnanimity changes her life. "If you only knew what God is offering and who it is that is saying to you: Give me a drink, and you would have been the one to ask, and he would have given you living water." (Jn 4:10). In her doubt, the woman laments that Jesus has no bucket and the well is too deep. Jesus offers her the greatest gift - the gift of himself. He is the living water which satisfies every thirst. "The water that I shall give will turn into a spring inside them, welling up to eternal life." (Jn 4:14). The woman explicitly asks for this living water; in this transformative act of asking and receiving, the woman comes to believe.

In John's Gospel today, we have the crowds pursuing Jesus, persistent in wanting to encounter him again. He instructs them that although they wanted to be physically fed by him again, he points to another bread - the bread of life - that will truly save them. In challenging them to seek not this earthly food but that of heaven, they respond as the Samaritan woman had; "Sir, give us that bread always." In response, Jesus says: "I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst." Jesus cannot be more explicit. If we truly desire to "seek the things that are above," then we need the spiritual nourishment and Body and Blood of Christ which unites us to that reality. Just as Jesus called the Samaritan Woman and the Jews who came to him to perform another miracle with manna to a spirit of faith, so too we are called to re-affirm daily our faith, amidst the trials and "hunger pangs of life", in Jesus Christ who is truly real and present in the Eucharist.

*Sacra Pagina* edited by the now-late Father Daniel J. Harrington, S.J., states: "Jesus responds by identifying himself with the once-and-for-all gift of the bread: 'I am the bread of life' (v. 35). As with all the 'I am' sayings with a predicate, Jesus is not describing who he is but what he does: he nourishes with a bread that produces life. Jesus claims he is perfecting the former gift, the lifegiving nourishment provided by Torah. Gone are the limitations of the chosen people, as Jesus promises that anyone who would come to him will not hunger and that anyone who believes in him will not thirst. Set in close parallel, to come to Jesus and to believe in Jesus mean the same thing. Those who come to Jesus and believe in him will find rest from the never-ending search for Wisdom: 'Those who eat of me [Wisdom] will hunger for more, and those who drink of me will thirst for more' (Sirach 24:21). No longer will Moses, the manna, Wisdom, or Torah provide sufficient nourishment. Jesus, the bread of life, will satisfy the deepest needs of humankind, all hunger and all thirst."



En la historia de Jesús y su encuentro con la Mujer Samaritana en el Pozo de Jacob en Sicar (una ciudad de Samaria), vemos una experiencia de cómo la salvación se hace disponible para todas las personas que buscan conocer al Señor. Esto se hace especialmente concreto y real en la conversación de Jesús con una mujer, una samaritana, alguien con un pasado inmoral. Jesús va más allá de las costumbres sociales y religiosas de su época para traer reconciliación y sanación a aquellos para quienes tal gracia parecía lejana. La mujer acudió al pozo durante una tarea rutinaria, aparentemente para conseguir agua para su uso diario. Al conocer a Jesús, ella revela el deseo de tener ese manantial de gracia que sólo Jesucristo puede dar. Recuerda que cuando Jesús se encuentra con la mujer, es él quien le pide un trago de agua. ¡Imagínense eso! ¡El Hijo de Dios extendiendo la mano a esta mujer con tantos agobios!

Este acto de gentileza de magnanimidad cambia su vida. "Si supieras del regalo de Dios y supieras quién es el que te está diciendo 'Dame de beber', tú le habrías pedido agua a él, y él te habría dado agua viva" (Juan 4,10). En su duda, la mujer se lamenta de que Jesús no tiene para sacar agua y el pozo es demasiado profundo. Jesús le ofrece el regalo más grande - el regalo de sí mismo. Él es el agua viva que satisface toda sed. "El agua que yo te daré se convertirá en un manantial dentro de ellos, que brotará para dar vida eterna". (Juan 4.13, 14). La mujer pide explícitamente esta agua viva; en este acto transformador de pedir y recibir, la mujer llega a creer.

En el Evangelio de Juan hoy, tenemos a las multitudes persiguiendo a Jesús, persistentes en querer encontrarlo de nuevo. Él les instruye que aunque querían ser alimentados físicamente por él de nuevo, señala a otro pan - el pan de la vida - que realmente los salvará. Al desafiarlos a buscar no el alimento terrenal sino el del cielo, responden como lo había hecho la mujer samaritana; "Señor, danos siempre de ese pan". En respuesta, Jesús dice: "Yo soy el pan de vida; el que viene a mí nunca tendrá hambre, y el que cree en mí nunca tendrá sed". Jesús no puede ser más explícito. Si realmente deseamos "buscar las cosas que están arriba", entonces necesitamos el alimento espiritual y el Cuerpo y la Sangre de Cristo que nos une a esa realidad. Así como Jesús llamó a la Mujer Samaritana y llamo a los judíos que fueron a él para realizar otro milagro con maná para un espíritu de fe, así también nosotros estamos llamados a reafirmar diariamente nuestra fe, en medio de las pruebas y "dolores de hambre de la vida", en Jesucristo que es verdaderamente real y está presente en la Eucaristía.

*Sacra Pagina* editado por el ahora difunto Padre Daniel J. Harrington, S.J., afirma: "Jesús responde identificándose para siempre con el don del regalo del pan: 'Yo soy el pan de vida' (v. 35). Cuando dice 'Yo soy' con un predicado, Jesús no está describiendo quién es sino lo que hace: El nutre con el pan que da vida. Jesús afirma que está perfeccionando el don anterior, el alimento vital proporcionado por la Torá. Atrás han quedado las limitaciones del pueblo elegido, ya que Jesús promete que cualquiera que venga a él no tendrá hambre y que cualquiera que crea en él no tendrá sed. En paralelo, venir a Jesús y creer en Jesús significa lo mismo. Los que vienen a Jesús y creen en él encontrarán descanso en la búsqueda interminable de sabiduría: 'Los que comen de mí [sabiduría] tendrán todavía más hambre, y los que beben de mí tendrán aun más sed' (Sirácides 24:21). Moisés, el maná, la sabiduría o la Torá ya no proporcionarán suficiente alimento. Jesús, el pan de vida, saciará las necesidades más profundas de la humanidad, toda hambre y toda sed".



# stewardship

## Sunday Collections

|                                              |              |                                            |              |
|----------------------------------------------|--------------|--------------------------------------------|--------------|
| July 1, 2021 - June 30, 2022 (annual goal)   | \$505,000.00 | 2021 Archdiocesan Annual Appeal Campaign   | \$119,307.00 |
| July 1, 2021 - July 25, 2021 (goal to date)  | \$ 39,607.84 | 2021 Archdiocesan Annual Appeal (received) | \$ 78,800.00 |
| July 1, 2020 - July 25, 2021 (actual rec'd)* | \$ 21,760.00 | Campaign Goal less payments received       | \$ 40,507.00 |
| Sunday Collection - July 25, 2021            |              |                                            |              |
| Collection for our Parish                    | \$ 4,460.00  |                                            |              |

***“For the needy will never be forgotten;  
nor will the hope of the afflicted ever fade.”***

## St. Vincent de Paul Society Food Donations

The St. Pius Conference of St. Vincent de Paul is in need of food donations, items that the food bank does not have:



Thank you!

- ◇ Cereal
- ◇ Dry pasta
- ◇ Canned tomato sauce
- ◇ Canned vegetables



*Please:*

Make sure items are still within their “use before” date.  
Avoid perishable items like dairy, meat, chicken, fish, and fresh fruits and vegetables.

Taking a vacation is essential for us all, whether it's a “staycation” or going somewhere with your family and friends. Taking a break from work and life to have some fun is good for your soul and this summer we can actually do it!



While you're away, stay connected with your St. Pius community by visiting [pius.org](http://pius.org) - read the bulletin, watch Mass via livestream and sign up for online giving.

Online giving makes it easy to support St. Pius while traveling and when you're home—you never have to think about it and it helps us continue to pay the bills and fund our ministries.



Thank you for your generosity and have a wonderful summer!



Please check our website [pius.org](http://pius.org) on a regular basis for the latest information on Masses, news and updates or call the Parish Center at (650) 361-1411.



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# festival news

**ST. PIUS FESTIVAL 2021**  
**OCTOBER 1ST, 2ND & 3RD**

**BACK TOGETHER**



**Friday, Oct. 1**  
6pm to 10pm

**Saturday, Oct. 2**  
11am to 10pm  
Car Show: 12 to 3:30pm

**Sunday, Oct. 3**  
12pm to 7pm  
with our  
70th Anniversary Mass  
at 10:30am  
Celebrant: Bishop Tom Daly

**STRONGER THAN EVER**

The Festival is  
back!

Rides, games,  
food booths,  
silent auction,  
entertainment!

Let's get Back  
Together -  
Stronger Than  
Ever!

*Registration is open for the Festival Car Show!*

*Saturday, October 2, 2021 12:00-3:30 pm.*

*Please visit [pius.org/festival](http://pius.org/festival) for  
Information & Registration Form.*



**ST. PIUS FESTIVAL 2021**  
**OCTOBER 1ST, 2ND & 3RD**

**AUCTION ITEMS NEEDED**



**Giants Tickets**

**Sports Memorabilia**

**49er Tickets**

**Sharks Tickets**

**Warriors Tickets**

**Specialty Foods & Wine**

**Restaurant Gift Cards**

To donate to the Festival Auction, please contact the Auction Co-Chairs:  
Sonia Picone at [sonia.picone@icloud.com](mailto:sonia.picone@icloud.com) & Denise Severi at [dseveri10@gmail.com](mailto:dseveri10@gmail.com)



August 1, 2021

### WATCH

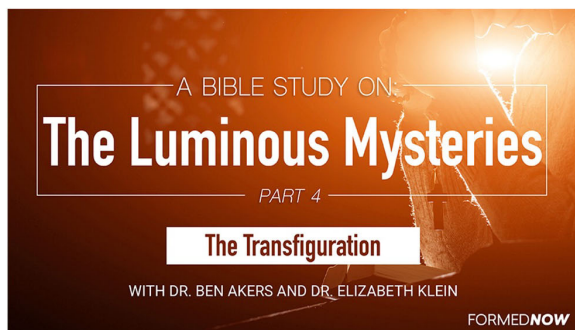
#### COMPANIONS IN SHIPWRECK

Good relationships are a vital part of human well-being. In fact, studies show that those with the healthiest relationships live the longest! But where can we see these friendships lived out? Look no further than the life of famed author J.R.R. Tolkien. The relationships he exhibited are a wonderful example for all of us to follow, especially with those we may disagree with. As Tolkien described marriage, it's all about being "companions in shipwreck."



### LEARN

#### A BIBLE STUDY ON THE LUMINOUS MYSTERIES: THE TRANSFIGURATION

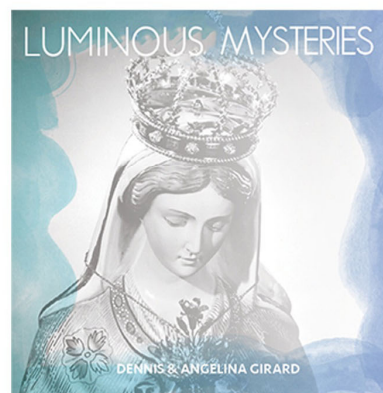


This week we celebrate the feast of the Transfiguration, the mountaintop manifestation of Christ's glory that we read about in the Gospel. As we recall this wondrous event, however, many questions might come to mind. Why did Moses and Elijah appear? Why did Jesus only bring Peter, James, and John? Hear the answers to these questions and more in this episode of

### LISTEN

#### LUMINOUS MYSTERIES

The Transfiguration is part of the Luminous Mysteries, which were introduced to the Church in 2002 by St. John Paul II. These mysteries recall events that demonstrate the light of Christ during his public ministry. On this feast day, let us ponder this miraculous episode of Jesus' life by praying along with this recording of the Rosary.



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