

LIVING FAITH

NINEEENTH SUNDAY IN ORDINARY TIME

August 8, 2021

THE GOSPEL FOR TODAY

JOHN 6:41-51



Then the Jews began to complain about him because he said, 'I am the bread that came down from heaven.' They were saying, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, "I have come down from heaven"?' Jesus answered them, 'Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, "And they shall all be taught by God." Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.'

TAKING THE GOSPEL HOME

Jesus says, 'I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.'

Jesus promises that He is always with us. He is with us in our hearts and in our families. He is with us in our communities. He is with us in and through the people who love us, support us, and encourage us. He is with us in and through the Church. He is with us in the Eucharist and the other Sacraments. Jesus is with us. Jesus wants to be with us. And He invites us to share His Presence and His Love with others.

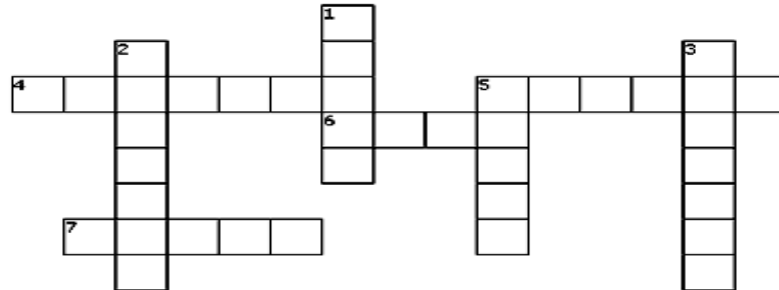
PONDER AND DISCUSS...

- How have you experienced the presence and the love of Jesus?
- How have others experienced the presence and the love of Jesus through you?
- How does our world need to experience Jesus today?



Jesus the Bread of Life

"I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world." John 6:51 (NIV)



ACROSS

4. For everlasting time; eternally
5. To make an effort to hear something; to pay attention
6. To continue to be alive
7. The Son of God

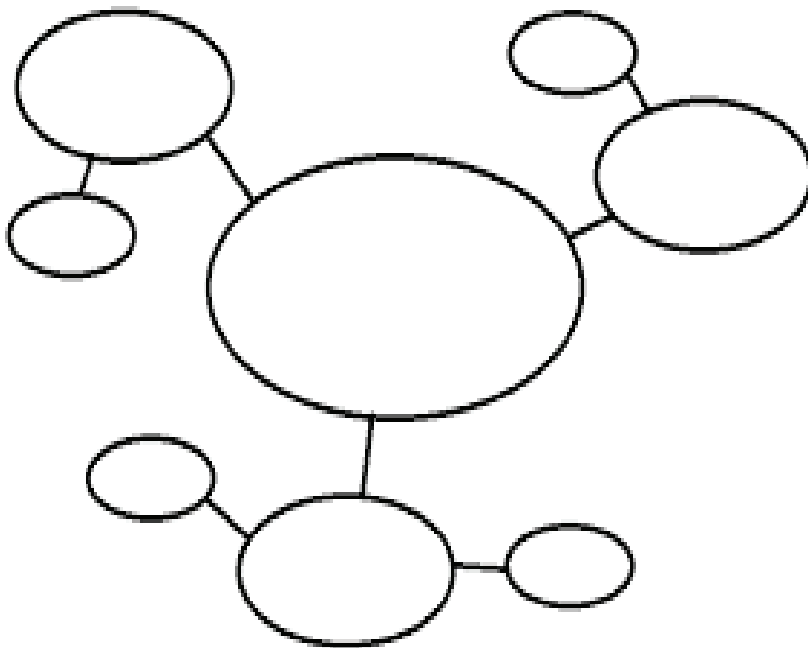
DOWN

1. The earth with its inhabitants
2. A person who speaks for God; Isaiah, for example
3. To accept as true or real
5. To gain knowledge through experience or study

Jesus prophet	listen learn	believe live	forever world
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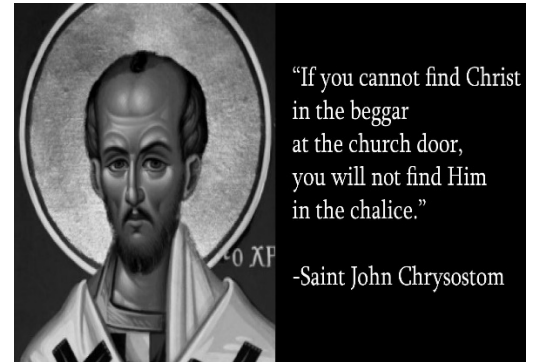
Name some ways we can bring Jesus to our brothers and sisters and to our world during this week.





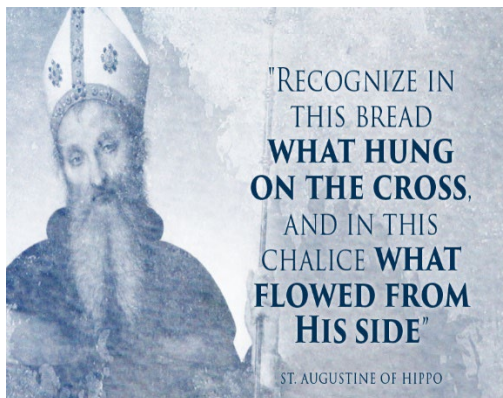
THE CHURCH TEACHES THE EUCHARIST

The Lord Jesus, on the night before he suffered on the cross, shared one last meal with his disciples. During this meal our Savior instituted the sacrament of his Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the ages and to entrust to the Church his Spouse a memorial of his death and resurrection. As the Gospel of Matthew tells us: *While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, "Take and eat; this is my body." Then he took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins."* (Mt 26:26-28; cf. Mk 14:22-24, Lk 22:17-20, 1 Cor 11:23-25)



"If you cannot find Christ in the beggar at the church door, you will not find Him in the chalice."

-Saint John Chrysostom

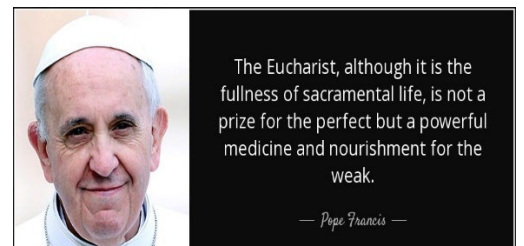


"RECOGNIZE IN THIS BREAD WHAT HUNG ON THE CROSS, AND IN THIS CHALICE WHAT FLOWED FROM HIS SIDE"

ST. AUGUSTINE OF HIPPO

Recalling these words of Jesus, the Catholic Church professes that, in the celebration of the Eucharist, bread and wine become the Body and Blood of Jesus Christ through the power of the Holy Spirit and the instrumentality of the priest. Jesus said: "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world... For my flesh is true food, and my blood is true drink" (Jn 6:51-55). The whole Christ is truly present, body, blood, soul, and divinity, under the appearances of bread and wine—the glorified Christ who rose from the dead after dying for our sins. This is what the Church means when she speaks of the "Real Presence" of Christ in the Eucharist. This presence of Christ in the Eucharist is called "real" not to exclude other types of his presence as if they could not be understood as real (cf. *Catechism*, no. 1374). The risen Christ is present to his Church in many ways, but most especially through the sacrament of his Body and Blood.

Jesus gives himself to us in the Eucharist as spiritual nourishment because he loves us. God's whole plan for our salvation is directed to our participation in the life of the Trinity, the communion of Father, Son, and Holy Spirit. Our sharing in this life begins with our Baptism, when by the power of the Holy Spirit we are joined to Christ, thus becoming adopted sons and daughters of the Father. It is strengthened and increased in Confirmation. It is nourished and deepened through our participation in the Eucharist. By eating the Body and drinking the Blood of Christ in the Eucharist we become united to the person of Christ through his humanity. "Whoever eats my flesh and drinks my blood remains in me and I in him" (Jn 6:56). In being united to the humanity of Christ we are at the same time united to his divinity. Our mortal and corruptible natures are transformed by being joined to the source of life.

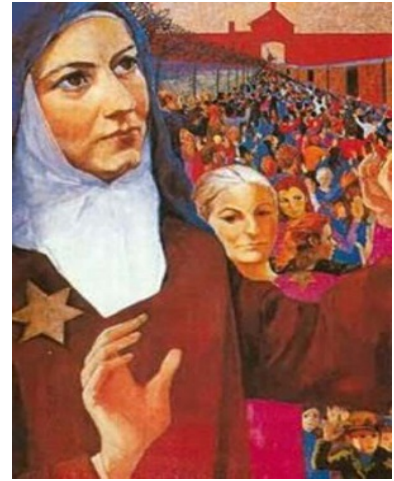


The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak.

— Pope Francis —

FEASTS THIS WEEK

ST. TERESA BENEDICTA OF THE CROSS



On August 9 the Catholic Church remembers St. Teresa Benedicta of the Cross, also known as St. Edith Stein. Edith Stein was born on October 12, 1891. After earning her degree in philosophy with the highest honors from Gottingen University in 1915, she served as a nurse in an Austrian field hospital during World War I. She returned to academic work in 1916, earning her doctorate after writing a highly-regarded thesis on the phenomenon of empathy. She remained interested in the idea of religious commitment, but had not yet made such a commitment herself.

In 1921, while visiting friends, Edith spent an entire night reading the autobiography of the 16th century Carmelite nun St. Teresa of Avila. "When I had finished the book," she later recalled, "I said to myself: This is the truth." She was baptized into the Catholic Church on the first day of January, 1922. She taught at a Dominican school, and gave numerous public lectures on women's issues. She took a university teaching position in 1932. In 1933, the rise of Nazism, combined with Edith's Jewish ethnicity, put an end to her teaching career.

St. Teresa Benedicta of the Cross died in the concentration camp at Auschwitz on August 9, 1942. She was canonized in 1998, and proclaimed a co-patroness of Europe the next year.



ST. MAXIMILIAN KOLBE

St. Maximilian Kolbe was born as Raymund Kolbe on January 8, 1894, in Poland. Kolbe and his elder brother, Francis joined the Conventual Franciscans. Kolbe was given the religious name Maximilian. At the age of 21, Kolbe earned a doctorate in philosophy from the Pontifical Gregorian University. He would also earn a doctorate in theology by the time he was 28.

In 1918, he was ordained a priest. He operated a religious publishing press and founded a new Conventual Franciscan monastery at Niepokalanow, which became a major religious publishing center. Kolbe also founded monasteries in both Japan and India.

After invasion by Germany began, he opened up a temporary hospital to aid those in need. Kolbe refused to sign a document that would recognize him as a German citizen with his German ancestry and continued to work in his monastery, providing shelter for refugees - including hiding 2,000 Jews from German persecution.

On February 17, 1941, the monastery was shut down; Kolbe was arrested by the German Gestapo and taken to the Pawiak, and then to Auschwitz. Toward the end of his second month in Auschwitz, men were chosen to face death by starvation to warn against escapes. Kolbe was not chosen but volunteered to take the place of a man with a family. He was the last of the group to remain alive, after two weeks of dehydration and starvation. The guards gave him a lethal injection of carbolic acid. The stories tell that he raised his left arm and calmly awaited death. St. Maximilian Kolbe died on August 14. He was canonized in 1982.

View a video about St. Theresa Benedicta [here](#) and St. Maximilian [here](#).