

| Mass Intentions: | | |
|-------------------------|-------------------------------|--|
| 26 August | Mon. 7:00 am | Ken Kalvoda + |
| 27 August | Tues. 7:00 am | Betty & Freeman Ott |
| 28 August | Wed. 7:00 am | Greg & Elaine Almond |
| 29 August | Thur. 7:00 am | Rita Mach |
| 30 August | Fri. 7:00 am | Success of the Mission Co-op |
| 31 August | Sat. 5:30 pm | No Mass |
| 1 September | Sun. 9:00 am Sun. 11:30 am | People of the parish people of the parish |

Parish Activities:

Collection: August 18, 2024 \$617.00

We continue our reading of *The Sacrament of Charity Sacramentum Caritatis* ON THE EUCHARIST AS THE SOURCE AND SUMMIT OF THE CHURCH'S LIFE AND MISSION.

In this third and final part, the Holy Father writes about the Eucharist, a Mystery to be lived. "70. The Lord Jesus, who became for us the food of truth and love, speaks of the gift of his life and assures us that "if any one eats of this bread, he will live for ever" (Jn 6:51). This "eternal life" begins in us even now, thanks to the transformation effected in us by the gift of the Eucharist: "He who eats me will live because of me" (Jn 6:57). These words of Jesus make us realize how the mystery "believed" and "celebrated" contains an innate power making it the principle of new life within us and the form of our Christian existence. By receiving the body and blood of Jesus Christ we become sharers in the divine life in an ever more adult and conscious way. Here too, we can apply Saint Augustine's words, in his Confessions, about the eternal Logos as the food of our souls. Stressing the mysterious nature of this food, Augustine imagines the Lord saying to him: "I am the food of grown men; grow, and you shall feed upon me; nor shall you change me, like the food of your flesh, into yourself, but you shall be changed into me." (198) It is not the eucharistic food that is changed into us, but rather we who are mysteriously transformed by it. Christ nourishes us by uniting us to himself; "he draws us into himself."

ST. JOSEPH CATHOLIC CHURCH

25 August 2024

21st Sunday in Ordinary Time



CONFESSIONS: Sunday 8:30-8:50 am & after the 11:30 am Mass

Or by appointment

DAILY MASSES: Monday -Friday 7:30 am.

SUNDAY MASSES: Sunday: 9:00 am & 11:30 am (Español)

Parish Office Hours: Mon, Wed, Thu and Friday 7pm - 8:30pm and Saturday 12pm - 5pm.

Phone Messages and email are checked daily.

NEWS AND IMPORTANT DATES:

CCD Registration and first day of classes: CCD registration for all students k-8 is ongoing. Registration forms can be found in the back of the church and online at www.st-joseph-harvard.com. The first day of class will be August 25th. Anyone interested in teaching please contact Fr. Clinch or Theresa.

Dear Parishioners: The Missionary Cooperation Plan helps to spread the gospel, build churches and communities around the world. This year I invite you to support the missionary work of Polish Redemptorists in the East. We have been working in the former Soviet Union for 30 years. At present, we are helping those affected by the war in Ukraine and run five parishes in Russia, one in Kazakhstan, five in Belarus. This is an unpresidential time and we need to stand firm for peace working together to bridge the chasm created by war. The Polish Redemptorists with your help will be able to do so in a more efficient way. As a people of faith, we look forward to the future believing that the best is still ahead of us. I'm sincerely grateful to the **Diocese of Lincoln** for choosing the Polish Redemptorists-Mission in Russia to do the Mission Appeal in your Parish. Thank you for your prayers and support. May God bless you for your generous support through the Missionary Cooperation Plan.

Rev. Dariusz Paszynski CSsR Provincial Superior of the Warsaw Province

Fr. Craig Clinch
Fr. Ken Hoelsing
605 N. Kearney
P.O. Box 70
Harvard, NE 68944
st.joseph.cc.hrvrd.ne@gmail.com
402-772-3511
www.st-joseph-harvard.com

- St. Joseph Prayer Chain:

- +For all the poor souls in Purgatory
- +For the end to abortion
- +For our Holy Fathers-Pope Francis, bishops, priests, sisters and brothers
- +For all seminarians, especially those at St. Gregory the Great Seminary
- +For our youth to accept and grow in vocations
- +For world peace, and our servicemen and women
- +For the Knights of Columbus prayer requests
- +For fallen away Catholics

| | | | |
|---------------------|----------------|------------------|-----------------|
| Edith Weber | Cecilia Meeza | Dan Adler (Sem) | Virginia Miller |
| Teresa Volesky | Alyssa O. | Jolene Markland | Angel Valdivia |
| Brad Oschner | Juan Slazar | Emily Howard | Dennis Reddick |
| Cesaria Gabriel | Cecilia Martel | Erica Lauinger | Randy Schulte |
| Bill Kerber | Cathy Kamost | Salvador Palas | Shirley McCabe |
| Jordan Ortmeier | Fr. Allan Phan | Kelem Fabrice | Garry Veik |
| Sharon Reasland | Nancy Sapp | Randy Chloupek | Tony Stec |
| Diane Walz & family | Shirley Koenig | Andrea Ainsworth | Mary Verde |
| Jeff Weber | Joseph Verde | Kevin Chloupek | Wayne Alley |
| Maggie Lynch | Jim Jackson | Greg Almond | Rita Mach |

If you have any intentions you would like to add to the prayer chain, call Elaine Almond (402-224-0732) or Shirley Koenig (402-984-0692).

Pray for Vocations: This week please pray for those discerning their vocations to the priesthood or religious life. Especially for those within our own diocese.

Flocknote: Please Remember to sign up! Flocknote is the safe environment preferred communication platform for our diocese. Our parish Flocknote address is *stjosephharvard1.flocknote.com* and Text to Join is available by Texting STJHN1 to 84576 for English or for Spanish text (202)765-3441.

Living a Catholic Life: What Is Conscience? "Perhaps the most important term in modern moral discourse is conscience. "What my conscience tells me" is considered something absolutely personal, definitive, and beyond criticism. And it is conceived of largely as a righteous, even self-righteous, opposition to authority. As Cardinal Joseph

Ratzinger observed, in reaction to a pre-Vatican II "morality of authority," conscience has become "the bulwark of freedom" opposing "the encroachments of authority" (Conscience and Truth [Braintree, MA: Pope John Center, 1991], 1). It is the perfect moral instrument for liberal democracies in which the autonomous individual, in being true to himself, makes moral decisions in isolation from society, from authority, and from truth. The somewhat arresting irony is that, in such a context, conscience becomes the absolute expression of a relativistic subjectivity.

From this rootedness in subjectivity arises what Veritatis splendor has indicated is the crucial problem: the relation of conscience to truth (nn. 54–64). Even if I believe I am doing the right thing in all good conscience, if my conscience is in fact erroneous, if it is not rooted in the truth, then I am at risk. I must use my intelligence to perceive what is truly good, not what is expedient or apparently good because of the pressure of my personal circumstances or personal bias. For example, I may believe that homosexuality or contraception or abortion is a good form of behavior. But that is a misperception that will not change reality or absolve me of the real effects of my actions. Thus, in the interests of human flourishing and my own good, it is essential that conscience be founded on intelligent perception, indeed, that it be rooted in reality and truth.

It follows that I must use my intelligence to seek the truth to form a sound conscience and to correct an erroneous one (Veritatis splendor nn. 61–64). That means I must take my bearings from the various sources of truth—my own perceptions, a sound education, natural law, traditional wisdom, the advice of friends, the Church, and so on. All these aid me in coming to a correct assessment of a potential action. It also follows that my freedom is not absolute but is rather a freedom to search out, discover, and follow the truth. We cannot adopt a subjectivist deconstruction of truth in the manner of the nimble-witted Hamlet: "There is nothing either good or bad, but thinking makes it so" (Hamlet, 2.2). Truth is not determined by my willing it. Rather, my willing something should be determined by the truth. ... to be continued next week.

"Living a Catholic Life" is a collaboration between dioceses, parishes, Knights of Columbus councils, grassroots organizations, and The National Catholic Bioethics Center to educate the laity on principles of the moral life and their application. This column was adapted from D. Beauregard, "What Is Conscience Anyway?," Ethics & Medics 21.1 (January 1996).