

Our Lady Queen of Peace Church (1930)

SHRINE TO INFANT JESUS of PRAGUE (2003)



PARISH WEBSITE

www.qop.ca

e-mail: office@qop.ca

PASTOR: Rev. John Domotor
 ADMINISTRATIVE ASSISTANT: Carol Molloy
 PARISH MUSIC DIRECTOR:

HUNGARIAN Mass: Rev. John Domotor
 SPANISH Mass: Rev. Benoit Laplante
 TRADITIONAL LATIN Mass: Rev. John Domotor

WWW.LATINMASSVICTORIA.COM

Our Lady Queen of Peace, 849 OLD ESQUIMALT Road, VICTORIA, BRITISH COLUMBIA V9A 4W9

MONDAYS: CHURCH & PARISH OFFICE ARE CLOSED

PARISH OFFICE OPEN TUESDAY – FRIDAY 9.00 – 12.00 & 1.00 – 4.15 ☎ 250.384.3884 Fax: 250.384.3664

| | | SUNDAY | TUESDAY | WEDNESDAY | THURSDAY | FRIDAY | SATURDAY |
|--|--|-------------------|--------------------|------------------|-------------------|--------------------|-------------|
| M A S S | Weekday | - | 12.10 | 12.10 | 12.10 | 12.10 | - |
| | Weekend | 10.00 | - | - | - | - | 5.00 |
| | TRADITIONAL LATIN | 12.00 | - | - | - | 9.00 | - |
| | SPANISH 2nd & Last Sunday of the month | 2.00 | - | - | - | - | - |
| | HUNGARIAN 1st Sunday of the month | 2.00 | - | - | - | - | - |
| ADORATION OF BLESSED SACRAMENT every Tuesday and 1 st Friday of the month | | - | 10.00 | - | - | 10.00 | - |
| ROSARY - 1st Friday of the month - 10:30 am | | - | 11.00 | 11.30 | 11.30 | 11.30 | - |
| Devotion to MOTHER OF PERPETUAL HELP | | - | - | after Mass 12.10 | - | - | - |
| Devotion to INFANT JESUS OF PRAGUE | | - | - | - | after Mass 12.10 | - | - |
| CONFESSIONS: 1st Sat. of every month 3:00- 4:00pm. Ring the bell and enter when GREEN light is ON. | | 9:15am- 9:30am | 10:15 – 11:30am | 11:00 – 11:45am | 11:00- 11:45am | 10:15 – 11:30am | 4:00-4:30pm |

BAPTISMS: To have your child baptized at Our Lady Queen of Parish, please call the Parish Office at least 3 months in advance to arrange an appointment with the Pastor. Parents are expected to participate in the Baptismal preparation course TBA.

MARRIAGES: If you wish to have your marriage solemnized at Our Lady Queen of Peace Church, please call the office at least 6 months prior to the intended date as the preparation for this life commitment takes time, thought and considerable paper work. If you are not registered at Our Lady Queen of Peace parish have the documents prepared in your own Parish.

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| <p>The CWL: meets on the 2nd Wed. of every month after Noon Mass PRESIDENT: ELSIE LAMBTON <i>No meetings in July & August</i></p> | <p>KNIGHTS of COLUMBUS – *meeting held at Our Lady Queen of Peace Community Centre *4th Degree-3rd Thurs. (monthly) - 7:30pm Contact: FAITHFUL NAVIGATOR: Michael O’Rielly - 250.477.8950 3rd Degree(Council 1256) -2nd Thurs. (monthly) - 7.30pm at St. Andrew’s Cathedral Church Contact: GRAND KNIGHT: Don Lambton - 250.995.1531</p> |
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IMPORTANT: IN THE HOSPITAL?

If you or family member is hospitalize or is going to the hospital and would like to be visited by your PARISH PRIEST, Please call the PARISH OFFICE to make this request.

HOSPITAL EMERGENCY ONLY!

After office hours including weekends, holidays or during the night, you can call: the Hospital Chaplain: ☎250.889.3761

KEEPING IN CONTACT: We extend our hands and hearts in Christian fellowship to you here, celebrating with us, whether long time residents or newly arrived in the Parish. We thank God that you are with us. If we may assist you, please fill out the form below and place in the collection basket or mail to the PARISH OFFICE (address on top) . THANK YOU. Please mark the proper BOX (below on the left side).

| | |
|--|---------------------------|
| <input type="checkbox"/> New Parishioner | NAME: _____ |
| <input type="checkbox"/> Have moved here is new address | ADDRESS: _____ |
| <input type="checkbox"/> I am home-bound and would like someone to visit me | ☎ HOME ☎ WORK |
| <input type="checkbox"/> I am going to be in the hospital, please call on me | e-mail: _____@_____ |

SUNDAY DONATIONS can be done by using:
 boxed Sunday Envelopes or by automatic bank withdrawal. (The PARISH OFFICE can supply you with necessary documents).

'Legacies'

Our Lady Queen of Peace acknowledges with gratitude past legacies which we use to maintain the integrity of our Church.

Please include us in your 'LAST WILL', how will we survive without it?

Legacies are a way of providing assurance that the parish has income or savings in the event of unforeseen emergencies.

The monthly 'Building Fund and Collection' pays for maintenance/replacement items.

Baptism at Our Lady Queen of Peace

To have your child Baptized at Our Lady Queen of Peace Church, you must **call the office at least 3 months in advance to arrange an appointment with the Pastor.** It is assumed that the family has Our Lady Queen of Peace parish connection and practices the faith by attending Sunday Mass on a weekly basis. You may meet with the Pastor and take the course even if your child has not yet been born. **Parents are expected to participate in the Baptismal preparation.** At least one Godparent or both must be baptized and confirmed and are practicing Catholics. **Non-parishioners are required to have a Letter of Recommendation from your Pastor to have your child Baptized in our parish.**

Respect Life Ministry

If you are expecting a child and are feeling confused; if you are thinking that there is no way out of this situation for you; if you want to talk to someone, call, text 250.812.0087 email: respectlifem@gmail.com

Please Note

If you suffer from Celiac disease, we are able to offer a low-gluten Host. If you are interested, please come to the sacristy before Mass and inform the priest.

Choose Life Victoria

Do you have a heart for the unborn and women in crisis pregnancy? Choose Life Victoria Society (sponsor of the "40 Day Vigil") is attempting to restart the education presentation for the youth in our community by the youth on the "Sanctity of Life" and is looking for new board members; we meet once a month. For information please email: maryteresa@shaw.ca or phone: 250 384 5886

Development and Peace

50th anniversary Arts Contest! Attention all young writers and artists! Help Development and Peace celebrate our 50th anniversary – write an essay or poem, or create a poster. See the poster on parish bulletin board for details, \$50.00 cash first prizes, to be awarded in Victoria in the fall, Questions? **Contact: Christine O'Leary, 250-370-7471 or email caoleary54@gmail.com**

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| Aug. 29 | TUESDAY | Larry Dion+ Pilon family |
| Aug. 30 | WEDNESDAY | Marcelina Baldauf+ Our Lady Queen of Peace parishioners |
| Aug. 31 | THURSDAY | Eugette Bourgouin+ Joey Espineli |
| Sept. 1 | FRIDAY | Larry Dion+ Jean Halliwell |
| Sept. 2 | SATURDAY | Larry Dion+ Lydia De Vera |
| Sept. 5 | TUESDAY | Larry Dion+ Edna McGarry |
| Sept. 6 | WEDNESDAY | Victoria Choose Life Society |
| Sept. 7 | THURSDAY | Larry Dion+ Pilon family |
| Sept. 8 | FRIDAY | Joseph Sullivan Edna McGarry |
| Sept. 9 | SATURDAY | Milton Molloy+ Lydia De Vera |

Please remember the following persons who are ill in your prayers: Barbara Dunahee, Lucy Praud, Lorna Cue, Ann VanNoordt, Christine Stornebrink, Fr. John's brother, Shirley Deidrick, Jean Halliwell

Traditional Latin Mass ``September``

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|-----------------|-------------------|---|
| Sept. 1 | Fri. 9am | Privileged Votive Mass of the Sacred Heart+ commem. St. Gilles, Abbot, & 12 Holy Bros., MM. 3 rd class |
| Sept. 2 | Sat. 10am | Privileged Votive Mass of the Immaculate Heart of Mary + commem. St. Stephen, King of Hungary & Conf. 3 rd class |
| Sept. 3 | Sun. noon | Thirteenth Sunday after Pentecost. 2 nd class |
| Sept. 8 | Fri. 9am | Feast of the Nativity of the Blessed Virgin Mary+ commem. St. Adrian, M. |
| Sept. 10 | Sun. noon | Fourteenth Sunday after Pentecost. 2 nd class |
| Sept. 12 | Tues. 9am | Feast of the Most Holy Name of Mary. 3 rd class |
| Sept. 14 | Thurs. 9am | Feast of the Exaltation of the Holy Cross. 2 nd class |
| Sept. 15 | Fri. 9am | Feast of the Seven Dolours of the Blessed Virgin Mary+commem. St. Nicomedes, M. 2 nd class |
| Sept. 17 | Sun. noon | Fifteenth Sunday after Pentecost. 2 nd class |
| Sept. 22 | Fri. 9am | Ember Friday + commem. St. Thomas of Villanova, B.C. 2 nd class |
| Sept. 24 | Sun. noon | Sixteenth Sunday after Pentecost. 2 nd class |
| Sept. 29 | Fri. 9am | Michaelmas: Feast of SS. Michael and All Angels. 1 st class |

5th Annual Diocesan Family Conference

Aug 24-27th This year our speakers are Josh and Denise Grimard all the way from Bishop Gary's old parish in Telegraph Creek, BC where they serve as missionaries. Our **theme** this year is: **Our Mission:** In the family, in the community, and the world. Special guest is Ryan Mitchell, our youth's favourite missionary from Face 2 Face Ministries! Call: Marnie Wynans 250.723.3263 for more info. Registration soon on the Diocesan website rcdvictoria.org

The Catholic Community at UVic/Camosun College

“The Catholic Community at UVic/Camosun College looks forward to welcoming new students and those returning in September with **our first daily Mass at the UVic Interfaith Chapel 11:30 a.m. on Tuesday September 5th** (and each Monday through Thursday throughout term) and **first Sunday Mass followed by a student supper on September 10th at 4:00 p.m. at Holy Cross Church.** The students will be gathering for socials such as board games nights, coffee house talent shows, pub conversations, and weekend hikes. The three Catholic Christian Outreach missionaries will invite students into faith studies and I will offer an RCIA for students as our Catholic Student Association council prepares to greet newcomers. We'll be planning on our annual Fall Retreat at Thetis Island's Pioneer Pacific Camp September 29-Oct 1st and anticipate about 40 joyful young adults deepening their faith, their hope and their love. For a personal contact once on campus please direct students to Fr. Dean, or CCO team leader Chantal Cote chantal.cote@cco.ca, or CSA President Ada Loewen adah1234@hotmail.com We look forward to another year where students maintain and deepen their knowledge and love of the Catholic faith and their vocation to serve Christ and the world he loves.”

Fr. Dean N. Henderson- UVic./Camosun Chaplain
Email: catholic@uvic.ca **Cell:** 250.882.2151

Brass Extravaganza Concert

Victoria Brass & Brassastic Quintets and Organ featuring two Brass quintets and organ repertoire by Pachelbel, Gabrielli, Charpentier, Handel, Campra & others. **Sun., Sept. 10th @ 2pm at the Cathedral** Admission is by donation.

Matthew, the King and His Kingdom

Beginning Sept. 14th - April 15th, Sacred Heart Parish will continue the study of the Bible with Part 2 - Matthew: The King and His Kingdom in their Hall at 4040 Nelthorpe Street on Thurs.'s at 7 pm. This course an exciting study that explores the life and mission of Jesus as recorded in the Gospel. Matthew demonstrates how the promises and prophecies of the Old Testament are fulfilled in Christ, who establishes a New Law and inaugurates the Kingdom of Heaven on earth. This study will help participants understand who Jesus is and what his life and teachings mean for us today. Cost is \$50 for the study guide. Contact Catherine Minvielle at: cminvielle@shaw.ca if you have questions. Register at: sacredheartchurch@shaw.ca - phone: 250.479.1611

Jiminy Cricket & Christian Conscience

A study with Dr. Patricia Rooke will be held at St. Elizabeth's, Sidney, on **Tuesdays, September 19th to November 28th, 2 - 4 pm.** Lectures and small facilitator led discussion groups and the fee is by donation, **\$10 for printed materials**, register now to ensure a place. Contact: St. Elizabeth's parish office 250-656-7433 or email spparish@shaw.ca.

Diocesan Catechist Retreat/Workshop

Retreat & Workshop, **Saturday September 23, 2017 9:00 a.m.- 3:00 p.m. (doors open at 8:30 am)** Church of the Ascension - Parksville B.C. Register on Eventbrite (google Eventbrite search Diocesan Retreat) or <https://www.eventbrite.com/e/catholic-diocesan-catechist-retreatworkshop-tickets-37019950669>
Contact: Mr. Glen Palahicky
gpalahicky@rcdvictoria.org

Retrouvaille'

Vancouver Marriage Recovery Fall Program Retrouvaille is an affordable program that provides couples with the tools to repair ALL kinds of marriage problems. Retrouvaille has helped thousands of couples avoid separation and regain a joyful marriage. For confidential information or to register for the 7 week **Lower Mainland program commencing on Oct. 20 - 22**, plus sessions on the six consecutive Sundays following the weekend. Contact: 604-530-6710, e-mail at vancouverbc@retrouvaille.org or visit our website <http://www.retrouvaillevancouver.com>

Mark Your Calendar for LifeChain 2017

Join your fellow supporters of Life in the Womb across Canada on **October 1st** in Victoria at the corner of Blanshard St. at Finlayson St. on the **first Sunday of October from 2-3 pm**

Development and Peace

As many of you may know, Development and Peace is celebrating its 50th anniversary this year. The Victoria Diocesan Council will be marking the event by hosting a multi-cultural dinner on **Friday, Oct. 20 at St. Patrick's Parish, Victoria**. We wanted to let you know well ahead so you can mark your calendars. At this dinner we will present recognition certificates to D&P members who have taken leadership roles in the Diocese. It is a time to gather and celebrate together, reflect on the past and look to the future. Tickets will be \$10 and will be available in Sept. We will send out more details in September.

Presence of Jesus in the Eucharist

Introduction

1) 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)

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.

What does it mean that Jesus Christ is present in the Eucharist under the appearances of bread and wine? How does this happen? The presence of the risen Christ in the Eucharist is an inexhaustible mystery that the Church can never fully explain in words. We must remember that the triune God is the creator of all that exists and has the power to do more than we can possibly imagine. As St. Ambrose said: "If the word of the Lord Jesus is so powerful as to bring into existence things which were not, then a fortiori those things which already exist can be changed into something else" (De Sacramentis, IV, 5-16).

God created the world in order to share his life with persons who are not God. This great plan of salvation reveals a wisdom that surpasses our understanding. But we are not left in ignorance: for out of his love for us, God reveals his truth to us in ways that we can understand through the gift of faith and the grace of the Holy Spirit dwelling in us. We are thus enabled to understand at least in some measure what would otherwise remain unknown to us, though we can never completely comprehend the mystery of God. As successors of the Apostles and teachers of the Church, the bishops have the duty to hand on what God has revealed to us and to encourage all members of the Church to deepen their understanding of the mystery and gift of the Eucharist. In order to foster such a deepening of faith, we have prepared this text to respond to fifteen questions that commonly arise with regard to the Real Presence of Christ in the Eucharist. We offer this text to pastors and religious educators to assist them in their teaching responsibilities. We recognize that some of these questions involve rather complex theological ideas. It is our hope, however, that study and discussion of the text will aid many of the Catholic faithful in our country to enrich their understanding of this mystery of the faith.

2) Why does Jesus give himself to us as food and drink? 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. "Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me" (Jn 6:57).

By being united to Christ through the power of the Holy Spirit dwelling in us, we are drawn up into the eternal relationship of love among the Father, the Son, and the Holy Spirit.

As Jesus is the eternal Son of God by nature, so we become sons and daughters of God by adoption through the sacrament of Baptism. Through the sacraments of Baptism and Confirmation (Chrismation), we are temples of the Holy Spirit, who dwells in us, and by his indwelling we are made holy by the gift of sanctifying grace. The ultimate promise of the Gospel is that we will share in the life of the Holy Trinity. The Fathers of the Church called this participation in the divine life "divinization" (theosis). In this we see that God does not merely send us good things from on high; instead, we are brought up into the inner life of God, the communion among the Father, the Son, and the Holy Spirit. In the celebration of the Eucharist (which means "thanksgiving") we give praise and glory to God for this sublime gift.

Why is the Eucharist not only a meal but also a sacrifice?

While our sins would have made it impossible for us to share in the life of God, Jesus Christ was sent to remove this obstacle. His death was a sacrifice for our sins. Christ is "the Lamb of God, who takes away the sin of the world" (Jn 1:29). Through his death and resurrection, he conquered sin and death and reconciled us to God.

The Eucharist is the memorial of this sacrifice. The Church gathers to remember and to re-present the sacrifice of Christ in which we share through the action of the priest and the power of the Holy Spirit. Through the celebration of the Eucharist, we are joined to Christ's sacrifice and receive its inexhaustible benefits.

As the Letter to the Hebrews explains, Jesus is the one eternal high priest who always lives to make intercession for the people before the Father. In this way, he surpasses the many high priests who over centuries used to offer sacrifices for sin in the Jerusalem temple. The eternal high priest Jesus offers the perfect sacrifice which is his very self, not something else. "He entered once for all into the sanctuary, not with the blood of goats and calves but

with his own blood, thus obtaining eternal redemption" (Heb 9:12).

Jesus' act belongs to human history, for he is truly human and has entered into history. At the same time, however, Jesus Christ is the Second Person of the Holy Trinity; he is the eternal Son, who is not confined within time or history. His actions transcend time, which is part of creation. "Passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation" (Heb 9:11), Jesus the eternal Son of God made his act of sacrifice in the presence of his Father, who lives in eternity. Jesus' one perfect sacrifice is thus eternally present before the Father, who eternally accepts it. This means that in the Eucharist, Jesus does not sacrifice himself again and again. Rather, by the power of the Holy Spirit his one eternal sacrifice is made present once again, represented, so that we may share in it.

Christ does not have to leave where he is in heaven to be with us. Rather, we partake of the heavenly liturgy where Christ eternally intercedes for us and presents his sacrifice to the Father and where the angels and saints constantly glorify God and give thanks for all his gifts: "To the one who sits on the throne and to the Lamb be blessing and honor, glory and might, forever and ever" (Rev 5:13). As the Catechism of the Catholic Church states, "By the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all" (no. 1326).

The Sanctus proclamation, "Holy, Holy, Holy Lord . . .," is the song of the angels who are in the presence of God (Is 6:3). When in the Eucharist we proclaim the Sanctus we echo on earth the song of angels as they worship God in heaven. In the Eucharistic celebration we do not simply remember an event in history. Rather, through the mysterious action of the Holy Spirit in the Eucharistic celebration the Lord's Paschal Mystery is made present and contemporaneous to his Spouse the Church.

Furthermore, in the Eucharistic re-presentation of Christ's eternal sacrifice before the Father, we are not simply spectators. The priest and the worshipping community are in different ways active in the Eucharistic sacrifice. The ordained priest standing at the altar represents Christ as head of the Church. All the baptized, as members of Christ's Body, share in his priesthood, as both priest and victim. The Eucharist is also the sacrifice of the Church.

The Church, which is the Body and Bride of Christ, participates in the sacrificial offering of her Head and Spouse. In the Eucharist, the sacrifice of Christ becomes the sacrifice of the members of his Body

who united to Christ form one sacrificial offering (cf. Catechism, no. 1368). As Christ's sacrifice is made sacramentally present, united with Christ, we offer ourselves as a sacrifice to the Father. "The whole Church exercises the role of priest and victim along with Christ, offering the Sacrifice of the Mass and itself completely offered in it" (Mysterium Fidei, no. 31; cf. Lumen Gentium, no. 11).

When the bread and wine become the Body and Blood of Christ, why do they still look and taste like bread and wine? In the celebration of the Eucharist, the glorified Christ becomes present under the appearances of bread and wine in a way that is unique, a way that is uniquely suited to the Eucharist. In the Church's traditional theological language, in the act of consecration during the Eucharist the "substance" of the bread and wine is changed by the power of the Holy Spirit into the "substance" of the Body and Blood of Jesus Christ. At the same time, the "accidents" or appearances of bread and wine remain. "Substance" and "accident" are here used as philosophical terms that have been adapted by great medieval theologians such as St. Thomas Aquinas in their efforts to understand and explain the faith. Such terms are used to convey the fact that what appears to be bread and wine in every way (at the level of "accidents" or physical attributes - that is, what can be seen, touched, tasted, or measured) in fact is now the Body and Blood of Christ (at the level of "substance" or deepest reality). This change at the level of substance from bread and wine into the Body and Blood of Christ is called "transubstantiation." According to Catholic faith, we can speak of the Real Presence of Christ in the Eucharist because this transubstantiation has occurred (cf. Catechism, no. 1376).

This is a great mystery of our faith--we can only know it from Christ's teaching given us in the Scriptures and in the Tradition of the Church. Every other change that occurs in the world involves a change in accidents or characteristics. Sometimes the accidents change while the substance remains the same. For example, when a child reaches adulthood, the characteristics of the human person change in many ways, but the adult remains the same person--the same substance. At other times, the substance and the accidents both change. For example, when a person eats an apple, the apple is incorporated into the body of that person--is changed into the body of that person. When this change of substance occurs, however, the accidents or characteristics of the apple do not remain. As the apple is changed into the body of the person, it takes on the accidents or characteristics of the body of that person. Christ's

presence in the Eucharist is unique in that, even though the consecrated bread and wine truly are in substance the Body and Blood of Christ, they have none of the accidents or characteristics of a human body, but only those of bread and wine.

3) Does the bread cease to be bread and the wine cease to be wine? Yes. In order for the whole Christ to be present--body, blood, soul, and divinity--the bread and wine cannot remain, but must give way so that his glorified Body and Blood may be present. Thus in the Eucharist the bread ceases to be bread in substance, and becomes the Body of Christ, while the wine ceases to be wine in substance, and becomes the Blood of Christ. As St. Thomas Aquinas observed, Christ is not quoted as saying, "This bread is my body," but "This is my body" (Summa Theologiae, III q. 78, a. 5).

Is it fitting that Christ's Body and Blood become present in the Eucharist under the appearances of bread and wine? Yes, for this way of being present corresponds perfectly to the sacramental celebration of the Eucharist. Jesus Christ gives himself to us in a form that employs the symbolism inherent in eating bread and drinking wine. Furthermore, being present under the appearances of bread and wine, Christ gives himself to us in a form that is appropriate for human eating and drinking. Also, this kind of presence corresponds to the virtue of faith, for the presence of the Body and Blood of Christ cannot be detected or discerned by any way other than faith. That is why St. Bonaventure affirmed: "There is no difficulty over Christ's being present in the sacrament as in a sign; the great difficulty is in the fact that He is really in the sacrament, as He is in heaven. And so believing this is especially meritorious" (In IV Sent., dist. X, P. I, art. un., qu. I). On the authority of God who reveals himself to us, by faith we believe that which cannot be grasped by our human faculties (cf. Catechism, no. 1381).

4) Are the consecrated bread and wine "merely symbols"?

In everyday language, we call a "symbol" something that points beyond itself to something else, often to several other realities at once. The transformed bread and wine that are the Body and Blood of Christ are not merely symbols because they truly are the Body and Blood of Christ. As St. John Damascene wrote: "The bread and wine are not a foreshadowing of the body and blood of Christ--By no means!--but the actual deified body of the Lord, because the Lord Himself said: 'This is my body'; not 'a foreshadowing of my body' but 'my body,' and not 'a foreshadowing of my blood' but 'my blood'" (The Orthodox Faith, IV [PG 94, 1148-49]).

At the same time, however, it is important to recognize that the Body and Blood of Christ come to us in the Eucharist in a sacramental form. In other words, Christ is present under the appearances of bread and wine, not in his own proper form.

We cannot presume to know all the reasons behind God's actions. God uses, however, the symbolism inherent in the eating of bread and the drinking of wine at the natural level to illuminate the meaning of what is being accomplished in the Eucharist through Jesus Christ.

There are various ways in which the symbolism of eating bread and drinking wine discloses the meaning of the Eucharist. For example, just as natural food gives nourishment to the body, so the Eucharistic food gives spiritual nourishment. Furthermore, the sharing of an ordinary meal establishes a certain communion among the people who share it; in the Eucharist, the People of God share a meal that brings them into communion not only with each other but with the Father, Son, and Holy Spirit. Similarly, as St. Paul tells us, the single loaf that is shared among many during the Eucharistic meal is an indication of the unity of those who have been called together by the Holy Spirit as one body, the Body of Christ (1 Cor 10:17). To take another example, the individual grains of wheat and individual grapes have to be harvested and to undergo a process of grinding or crushing before they are unified as bread and as wine. Because of this, bread and wine point to both the union of the many that takes place in the Body of Christ and the suffering undergone by Christ, a suffering that must also be embraced by his disciples. Much more could be said about the many ways in which the eating of bread and drinking of wine symbolize what God does for us through Christ, since symbols carry multiple meanings and connotations.

Do the consecrated bread and wine cease to be the Body and Blood of Christ when the Mass is over?

No. During the celebration of the Eucharist, the bread and wine become the Body and Blood of Christ, and this they remain. They cannot turn back into bread and wine, for they are no longer bread and wine at all. There is thus no reason for them to change back to their "normal" state after the special circumstances of the Mass are past. Once the substance has really changed, the presence of the Body and Blood of Christ "endures as long as the Eucharistic species subsist" (Catechism, no. 1377). Against those who maintained that the bread that is consecrated during the Eucharist has no sanctifying power if it is left over until the next day, St. Cyril of Alexandria replied, "Christ is not altered, nor is his holy body changed, but the power of the consecration and his

life-giving grace is perpetual in it" (Letter 83, to Calosyrius, Bishop of Arsinoe [PG 76, 1076]).

The Church teaches that Christ remains present under the appearances of bread and wine as long as the appearances of bread and wine remain (cf. Catechism, no. 1377).

5) Why are some of the consecrated hosts reserved after the Mass? While it would be possible to eat all of the bread that is consecrated during the Mass, some is usually kept in the tabernacle. The Body of Christ under the appearance of bread that is kept or "reserved" after the Mass is commonly referred to as the "Blessed Sacrament." There are several pastoral reasons for reserving the Blessed Sacrament.

First of all, it is used for distribution to the dying (Viaticum), the sick, and those who legitimately cannot be present for the celebration of the Eucharist. Secondly, the Body of Christ in the form of bread is to be adored when it is exposed, as in the Rite of Eucharistic Exposition and Benediction, when it is carried in Eucharistic processions, or when it is simply placed in the tabernacle, before which people pray privately. These devotions are based on the fact that Christ himself is present under the appearance of bread. Many holy people well known to American Catholics, such as St. John Neumann, St. Elizabeth Ann Seton, St. Katharine Drexel, and Blessed Damien of Molokai, practiced great personal devotion to Christ present in the Blessed Sacrament. In the Eastern Catholic Churches, devotion to the reserved Blessed Sacrament is practiced most directly at the Divine Liturgy of the Presanctified Gifts, offered on weekdays of Lent.

What are appropriate signs of reverence with respect to the Body and Blood of Christ? The Body and Blood of Christ present under the appearances of bread and wine are treated with the greatest reverence both during and after the celebration of the Eucharist (cf. *Mysterium Fidei*, nos. 56-61). For example, the tabernacle in which the consecrated bread is reserved is placed "in some part of the church or oratory which is distinguished, conspicuous, beautifully decorated, and suitable for prayer" (Code of Canon Law, Can. 938, §2). According to the tradition of the Latin Church, one should genuflect in the presence of the tabernacle containing the reserved sacrament. In the Eastern Catholic Churches, the traditional practice is to make the sign of the cross and to bow profoundly. The liturgical gestures from both traditions reflect reverence, respect, and adoration. It is appropriate for the members of the assembly to greet each other in the gathering space of the church (that is, the vestibule or narthex),

but it is not appropriate to speak in loud or boisterous tones in the body of the church (that is, the nave) because of the presence of Christ in the tabernacle. Also, the Church requires everyone to fast before receiving the Body and Blood of Christ as a sign of reverence and recollection (unless illness prevents one from doing so). In the Latin Church, one must generally fast for at least one hour; members of Eastern Catholic Churches must follow the practice established by their own Church. If someone without faith eats and drinks the consecrated bread and wine, does he or she still receive the Body and Blood of Christ? If "to receive" means "to consume," the answer is yes, for what the person consumes is the Body and Blood of Christ. If "to receive" means "to accept the Body and Blood of Christ knowingly and willingly as what they are, so as to obtain the spiritual benefit," then the answer is no. A lack of faith on the part of the person eating and drinking the Body and Blood of Christ cannot change what these are, but it does prevent the person from obtaining the spiritual benefit, which is communion with Christ. Such reception of Christ's Body and Blood would be in vain and, if done knowingly, would be sacrilegious (1 Cor 11:29). Reception of the Blessed Sacrament is not an automatic remedy. If we do not desire communion with Christ, God does not force this upon us. Rather, we must by faith accept God's offer of communion in Christ and in the Holy Spirit, and cooperate with God's grace in order to have our hearts and minds transformed and our faith and love of God increased.

.... To be continued

Let's Go To Mass

An anguished cry arises from many of our students today, expressed openly and without fear right in the classroom:

"Father, I go to Mass and I don't get anything out of it. Why should I keep going?" "I haven't gone in ten years. It's so boring. Since God loves me I won't go to hell, so why bother?" "Every time I go it's the same old thing. You can see a movie and enjoy it. But how many times can you see the same old movie? Father, tell us what you think." "What do we do?"

Father Tipole is a professor of Theology at St. Joseph's University in Philadelphia. He had heard the above questions often, and he finally felt the need to respond. In his warm and pastoral response, he made the following five points, summarized here:

1. Come to Mass with faith, which is a form of knowledge and a lot like love. Faith is a love encounter with Jesus, and experience that occurs most profoundly at Mass.

2. Try to understand the Mass. Appreciate what is happening. This requires study, prayer, and attentiveness. Faith should move you to understanding.

3. Frankly admit your sinfulness. You cannot save yourself and seem unable even to be the kind of person you would like to be. Become aware of the destructive power of sin, which can ruin your life and impede your ability to commune with God.

4. Joyfully realize that redemption from sin and its effects is offered to you when you experience the Life, Death and Resurrection of Jesus in the Mass. Value the sense of the sacred at Mass, where eternity enters time and God actually touches you with saving power.

5. Participate in the Mass as a member of the believing community. Faith is a personal act and also a communal one. It is difficult to believe all by yourself. We all need the witness and prayerful presence of other believers to remain firm in faith. The living Jesus comes to us in the living community of faith.

Please be advised of the following changes in pastoral ministry:

Effective September 1:

Fr. Philippus Bae, Pastor of the Korean Community in the Diocese will return to his home Diocese of Wonju, Korea, after three years of service.

Fr. John Heesun Lee, also from the Diocese of Wonju, will replace Fr. Bae and will continue to minister to the Korean Community from Sacred Heart Parish.

Sr. Maria Rosviminda (Vinda) Ochoa, R.V.M (Congregation of the Religious of the Virgin Mary) has been transferred by her Congregation to the Diocese of Prince George. Sr. Vinda has been serving the First Nations Communities in the Cowichan Valley and in the West Coast Missions since 2011.

Sr. Maria Lilia Semenigo, R.V.M. will replace Sr. Vinda, and will continue to serve the First Nations Communities in Port Alberni and Ahousaht.

Effective October 1:

Fr. Benoit Laplante, Pastor of St. Jean Baptiste Parish since 1999, will retire after 54 years of active ministry. We are grateful for Fr. Benoit's service and contributions to the Francophone and Spanish Communities, as well as the Knights of Columbus.

Fr. Rolf Hasenack, O.P. (Dominican Order of Friar Preachers), Pastor of the Saanich Peninsula Parish, in addition, will also serve as interim Parochial Administrator to St. Jean Baptiste Parish.

Fr. Eduardo Santos, Pastor of St. Patrick's Parish, Victoria, will also assume the role of Chaplain to the Latin American Community.

Your support and prayers for the ongoing pastoral needs of the Diocese are greatly appreciated.

Pastoral Care Outreach Training!

VICTORIA (2018)

(9:00 am– 3:00 pm)

Sessions 1/2 held at St. Patrick's Parish

Saturday, February 10, 2018

Session 1: *The Healing Ministry of Christ*

Saturday, March 10, 2018

Session 2: *Listening & Communication and Mental Health*

Sessions 3/4 held at St. Joseph the Worker Parish

Saturday, April 14, 2018

Session 3: *The Grieving Process and Ministering to Families*

Saturday, May 26, 2018

Session 4: Who am I as a Pastoral Care Visitor?

World Meeting of Families

Dublin & Italy Pilgrimage: Aug. 20-30, 2018 with Fr. Dean Henderson. Pricing: Double Occupancy \$4,270. Single supplement \$550. Ground only \$2,895. A deposit of \$450 is required to hold your reservation. Information call: 800.653.0017 or visit canterburypilgrimag-es.com

St. Patrick's Parish-Job Opening-Office Assistant

Reports to: Pastor or his delegate - **Hours: Tues. to**

Fri.: 1pm - 3pm & Sat.: 9am-12pm

Primary Function of the Job: To provide secretarial services to the Pastor, other team members and parish committees.

Principal Responsibilities: *Reception*

Records clear and accurate messages

- Handles routine questions about policies and directs problem to appropriate person

- Greets and meets visitors

- Records Mass Intentions

- Directs callers (must analyze the situation and determine immediacy of response)

Processes Mail

- Receives and distributes incoming mail

- Stamps and dispatches outgoing mail

Secretarial

- General correspondence

- Prepares weekly bulletin

Other

- Responsible for the use and maintenance of office machinery

- Responsible for maintaining & ordering parish hall kitchen supplies

- Other general duties as requested by supervisor

Position Requirements

- Excellent command of the English language

- Great interpersonal talents

- Organizational skills with the ability to prioritize, multi-task and meet deadlines

- Attention to detail and problem solving skills essential

- Extensive experience with computer programs, particularly Microsoft Word and Publisher

- Knowledge of the organization and workings of the Catholic Church

- Sound work ethics

- Ability to work with little supervision

- Clear criminal record check

To Apply

Please mail or deliver resume to St. Patrick's Parish - 2060 Haultain Street, Victoria, BC V8R 2L7. Please note summer office hours: Tuesday to Friday – 10:00 to noon or Email resume to: stpat190@telus.net or Fax resume to: 250-592-7392.

Please note that only those short-listed for an interview will be contacted.

Letters are Requested

Have you heard of Mary Wagner? If not, then google her name and learn about her. Meanwhile, the short version is that she speaks in favour of children seeking to save them from abortion. As a result of her activism she has often been imprisoned. Recently Mary was convicted of 2 counts of mischief (interfering with a business), and 2 counts of breach of probation.

The judge has been quite sympathetic to Mary throughout the trial and explained that he could not do other than convict, based on the law as it stands. The crown has asked for an 18 months sentence and the judge has set a date for Sept. 12th for sentencing. Judge Libman has asked Mary to request letters from friends who will attest to her character, and speak to the injustice she perceives to the unborn that has resulted in her actions. She has asked that anyone willing to write, please do so, as this is a great opportunity to educate the justice system about the reality of abortion.

You can write a letter even if you do not know her personally as your letter can speak to the question of injustice for the unborn.

Please address your letter to:

Judge Eric (Rick) N. Libman and the envelope to Mary Wagner, c/o Campaign Life Coalition:

Campaign Life Coalition

104 Bond Street

Suite 300

Toronto ON M5B 1X9


Please limit the letter to a single page and be respectful.


Polish Bishops support Mary Wagner:

<https://www.lifesitenews.com/news/praised-butimprisoned-polish-bishops-support-mary-wagner>

ADVERTISE: Your ad can be in the bulletin. Call the parish office at: 250-388-5571 for more information. Please call **384-3884**, or email: **office@gop.ca**. We appreciate the support of these sponsors. Please support them:

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William Buckley Director
 Telford Naill Catholic Director


"Our Place Society"

Fall and Winter is on the way! We need clothes for our family! Presently we are very low on clothes for both men and women, with winter coming please check your closets for gently used coats, scarves, toques, gloves, mittens, jeans, sweatshirts, sweaters and boots. Please drop them off at: "OUR PLACE" - 919 Pandora Ave. Contact: 250-388-7112 We are open 7 Days a week!

Eastern Caribbean Cruise - Jan. 2018

Mary Hof, parishioner of St. Edward's Parish, invites those who would like to travel as part of a group to a spectacular cruise. Jan. 2018 seems to be far off but once the cruise lines puts out their itinerary, rooms must be secured. The trip will be 11 days, 4 nights in Puerto Rico and then a 7 day cruise from Puerto Rico to Fort Lauderdale, on Celebrity Summit. Deposit is refundable until Jan. 16, 2017. Contact Mary Hof: mhof126@gmail.com or 250.743.4074.

Going into the Hospital?

 If you are planning to enter the hospital for surgery, it is spiritually advantageous to contact your parish priest and to arrange to celebrate the Sacraments of Reconciliation and Anointing prior to being admitted to the hospital. At the very least, do tell someone in your parish office that you are going into the hospital. We have no other way of knowing this information, as privacy legislation restricts the information that can be given to us by the facility.

Island Catholic Schools

Accepting **applications** for After School Care Workers at **St. Joseph's School, Victoria**. Application forms and details are posted on <http://cisdv.bc.ca/employment-opportunities.php>

Part-Time Youth ministry coordinator

The Cathedral parish is searching for a part-time youth ministry coordinator to animate and expand its present youth ministry (Grades 8 – 12). The successful candidate must be able to plan and lead youth ministry activities, including discussion nights, music nights, service projects and weekend retreats. A Canadian Certificate in Youth Ministry Studies (or well on the way to completion) is a necessary consideration. 15 hours per week with an appropriate wage is offered. **Send resume with covering letter to Rita Fichtner at saintandrewsoffice@gmail.com no later than Friday, September 8th at 12 noon.** Only those short listed will be contacted.

Suggested List of Care Pak Items

Needed in hope to fill 800 backpacks! For "Our Place Society" for the 'Project-Connect Event' to be held Fri., Oct. 13 - 10am-3pm - Please drop-off items at 919 Pandora Ave. For men and women: Backpacks, Socks/Underwear/Toques/Gloves/Scarve Travel size: Toothbrush/Toothpaste/Dental Floss/Shampoo/Soap/Brush/Comb/Band Aids/Nail Clipper/Feminine Hygiene Products/Compressed Towels/Chapstick/Sanitary Wipes/Hand warmers/Bus Ticket