

TWENTY-FIFTH SUNDAY IN ORDINARY TIME
September 20, 2020 ~ Bulletin No. 37 ~ Vol. XXXVI

CALENDAR ~ September 19-27, 2020

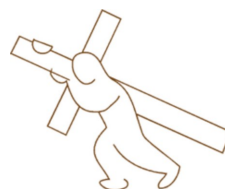
Sat 19	5:00pm	Mass for ROS Tom & Peggy Jaski by the Jaski Family
Sun 20	9:00am 11:30am 3:00pm 10:15am 7:30pm	Mass for ROS Jay Lane by Alicia Lane Mass for ROS Jack & Dorothy Kennedy by Theresa Hambleton Mass for the Parish St. Vincent de Paul Society Meeting, Mary's Library AA Meeting, call 289-6336 for information
Mon 21	9:00am	Mass for ROS Father Patrick McGuigan, O.Carm by Penny Watkins, T.O.Carm.
Wed 23	7:00pm	Mass for ROS Ed Jacunski by Lynn Reinhardt
Thurs 24	12:10pm 1:00pm 7:00pm	Mass for ROS Ed Jacunski by Raphael Lugo Eucharistic Adoration, Chapel Rosary and Benediction, Chapel
Fri 25	12:10pm	Mass for ROS Terri Keller Hoy & Berniece Giggie by the Giggie Family
Sat 26	5:00pm 2:00pm	Mass for ROS Hilry Gilbert Third Order Carmelite Meeting, Parish Hall
Sun 27	9:00am 11:30am 3:00pm 7:30pm	Mass for ROS Mary Morgan by Peggy Keyes Mass for ROS Guevarra Family by the Quade Family Mass for the Parish AA Meeting, call 289-6336 for information

Announcements

9/20 Saint Vincent de Paul Society: The Society is having a meeting (after the 9:00am Mass) at 10:15am. It is hoped that all members will be able to attend.

9/20 The Knights of Columbus will be collecting donations today in the Narthex for the Cross A Thon. If you do not have your donations for the Adopt a Parish program please bring them with you on Saturday, Sept. 26th and drop them in one of the donation boxes.

For those attending the Cross a thon, please show up between 8:30 - 8:45 am on Saturday, Sept. 26th. to pick out your cross and then meet in the parking lot in between the chapel and the church. We begin marching at 9:00 am. **For those that cannot make the march**, please meet in the chapel for a special Stations of the Cross experience. The prayers for the Stations were written by the cloistered Carmelite nuns of Ravenna, Italy. Music was selected especially for this event.



9/24-25



24-Hour Eucharistic Adoration will be held from after the 12:10pm Communion Service on Thursday, September 24th through the beginning of the 12:10pm Communion Service on Friday, September 25th. Contact Deacon Andy to confirm your place on the schedule, or to add your name to the schedule.

9/27 First Communion : 9:00 am Mass—English Class
3:00 pm Mass—Spanish Class

9/30 Confirmation : 7:00 pm Mass
Father Burke and Father Jose have been delegated to do the Confirmation.



From the Holy Fathers

"When one practices first and preaches afterwards, one is really teaching with power."

~ Saint Gregory the Great ~

Wisdom of the Saints

"Let us speak about saints to forge saints."

~ Saint Joseph Mary de Yermo Y Parres ~
d. 1904



For Annulment Information Contact:

Rachel Harrill 1-828-447-1908 or
Email: Rachel_harrill@yahoo.com

COLLECTION CONTRIBUTIONS

We encourage parishioners to make their contributions by mailing them in to:

IMMACULATE CONCEPTION RC CHURCH
1024 W. Main Street
Forest City, NC 28043

You can make online donations through the following link:

<https://giving.parishsoft.com/app/giving/immaculateconceforestcity>.

SECOND COLLECTION THIS WEEKEND

Priests' Retirement and Benefit Fund

Help support our retired priests, who even though officially retired, continue to serve the people of our diocese by visiting the sick in nursing homes and hospitals, visit our prisons, and pray daily for the people of our diocese. Please be generous.

Collection Information for week of 9/13/20:

Regular Offering: \$6,582.00

Building Repair Loan: \$30.00

FAITH FORMATION

Due to the Coronavirus situation, we have not set a date for the start of Faith Formation Classes yet. We will keep you informed via the bulletin.

Submit information for the bulletin to Penny Watkins, at pjwlmg@gmail.com; Deadline: 12:30pm, Wednesday before the bulletin comes out.

History of Eucharistic Adoration, Part I

Eucharistic Adoration is widely practiced in the 21st century. Was that always the case?

With the help of Father John A. Hardon, SJ, we will take a look through the centuries at the devotion of Eucharistic Adoration.

Eucharistic Adoration in the Early Church

In his book *The History of Eucharistic Adoration*, Father Hardon looks at not only the history of Eucharistic Adoration, but also how Eucharistic Adoration helped the Church in the development of the doctrine regarding the Eucharist. Development of doctrine means that what has been divinely revealed becomes more fully understood.

Up until the year 313 when Constantine permitted the practice of Christianity in the empire, persecutions occurred on and off in varied sections of the Roman Empire for about 250 years.

Christian communities were far apart, and each community met in secret. There were no churches, and the Breaking of the Bread was celebrated in the larger homes of wealthier early Christians. There were people during these times who denied that the Eucharist was the Body and Blood of Christ, but the Gospels and the letters of Saint Paul and other Apostles reaffirmed what Jesus had told His Apostles at the Last Supper, "This is my body."

Even in the earliest days of the Church, reserving the Eucharist for the sick and the homebound was customary. Often that was the remainder of the loaf of bread a family would bring to the service, to be blessed, broken and eaten for Communion. Father Francis J. Schaefer writes that it was important that when the Blessed Sacrament was taken into private homes, care was to be observed that no dishonor would come to it. It was also presumed that the home owners were pure in soul and body.

Early hermits reserved the Eucharist in their caves and hermitages so that they would be able to receive Communion. Since it would have been understood that they would have held the Blessed Sacrament in the highest reverence, they would have been comforted by having it nearby.

When Christians travelled, they carried the Blessed Sacrament with them. This was called the rite of fermentum. The records of this practice go as far back as 120 AD. As fermentum, a particle of the Eucharist sometimes dipped in the chalice, was often transported from the bishop of one diocese to another bishop, who would then consume the Blessed Sacrament as a token of unity between the churches. It was called the rite of fermentum not necessarily because leavened bread was used, but because the Eucharist symbolized a leaven of unity. The popes sent the Eucharist to their bishops, and often the



bishops would send the Eucharist to their priests.

As the monastic movement progressively moved throughout Europe, monks carried the Eucharist with them in a small receptacle or in a bag worn around their neck. There was a dual purpose here; to be able to receive Communion, and to serve as protection against robbers.

Fourth Century Onward

By the time of the Council of Nicea in 325, the Eucharist was already being reserved in churches, monasteries and convents in special locations set aside for Eucharistic reservation. Today we reserve the Blessed Sacrament in tabernacles. The receptacle names and shapes have changed over the centuries. For example, Saint Jerome wrote that the Body of Christ was kept in the *Pastophorion*, a Greek word which can be translated as 'bridal chamber.' Christ was, after all, the 'bridegroom of our Church and of our soul.'

There are references that Saint Basil, in the mid-4th century would reserve a piece of the Blessed Sacrament in a golden Eucharistic dove (called a *peristerium*) suspended over the altar. This long remained a practice in the Eastern and Western churches, and the use of the dove was a representation of the Holy Spirit. The practice continued until around 1000 AD.

By the 8th century, monasteries had grown. The Eucharist was then being reserved in the monastery church, close to the altar. Occasionally, the Blessed Sacrament was reserved on the high altar in a pyx (a small round container used to carry the consecrated host to the sick or those who are otherwise unable to come to a church in order to receive Holy Communion). It was kept on the high altar, so high that it was out of reach of those who would wish to desecrate the Blessed Sacrament.

By the 11th century, belief in the Real Presence was taken for granted. Reservation of the Blessed Sacrament was a common practice.

Then along came Berengarius (999-1088), an archdeacon from France. He publicly denied that Christ was really and physically present in the Eucharist under the appearance of bread and wine. Pope Gregory VII ordered Berengarius to sign a retraction. This statement was the Church's first definitive statement on something the Church had believed since its beginning, the Real Presence.

NEXT WEEK: History of Eucharistic Adoration, Part II