



# THE CATHOLIC CLIPPER

A FAMILY'S JOURNEY TO THE TRINITY

July 29, 2018; Cycle B, 17th Sunday in Ordinary Time

Volume 2, Issue 35

## Pray Without Ceasing

1 Jn. 5:17

John's Gospel differs from the others. Notably missing is the Last Supper account seen in Matthew 26:17-30, Mark 14:12-26, and Luke 22:7-39. John mentions Jesus' 'last meal' with His Apostles, but it occurs at a different time, *before* the Passover, and focuses on how to serve others, not on the meal itself.

John's sixth chapter, however, presents the meal we are so familiar with. First mentioning the Passover, John then describes the Feeding of 5000. Making connections between what God did to provide for His people in the desert and what Jesus does for the many is up to the reader: Jesus is the new manna, the new flesh.

"The Bread of Life Discourse" (6:22-51), presenting 'the meal,' comes soon after the sign that opens this chapter, "Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining..." (Jn. 6:11) While Jesus



wasn't alone in distributing food to 5000, John makes it clear Who feeds us all.

The fourth Eucharistic verb, "break," isn't in John's Gospel, but included instead is the Greek word

*eucharisteo*, or *gave thanks*. This word goes to the heart of our Eucharist celebration. Gathering each Sunday, we reach up to God in thanksgiving, then embrace each other, open to His blessing.

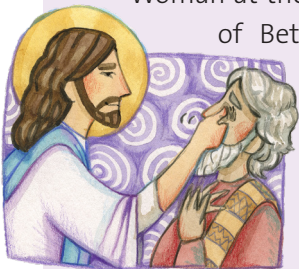
## ONLY in John...

**EVENTS:** Wedding at Cana; Raising of Lazarus; Woman at the Well; Jesus heals sick man at Pool of Bethesda and the man born blind; washing the disciples' feet.

**TIMING:** three Passovers in Jerusalem are mentioned; Jesus is crucified while lambs were being sacrificed in the Temple (before Passover).

**UNIQUE TERMS or PASSAGES:** The Prologue; Jesus is called Lamb of God; the Farewell Discourse, and seven "I Am" statements which, with the Prologue, build to Thomas' confession, "My LORD and my God!"

Finally, John uses the term, 'Father,' 120 times: Jesus' conflict with authorities is more about *who Jesus is* – His identity.



## NOT in John...

**EVENTS:** the infancy accounts; Jesus' Baptism and Temptation in the Desert; the listing of The Twelve; the Transfiguration; Jesus casts out demons; Sermon on the Mount, Beatitudes, the Lord's Prayer; Parables; Last Supper; Passion Predictions; the Ascension.

**TIMING:** only one Passover referenced in the Synoptics; Passover Meal becomes 'The Last Supper.'

**UNIQUE TERMS or PASSAGES:** the word, 'repentance' and the Greek words behind 'preaching' and 'gospel.'

Matthew, Mark, and Luke use the word, 'Father,' a total of 64 times: the controversy with authorities was more about *what Jesus did* – His authority and power.



# Hidden TREASURES

2 Kings 4:42-44  
Psalms 145:10-11, 15-16, 17-18  
Ephesians 4:1-6  
John 6:1-15

The Mass is food for our minds and our hearts; it forms our thoughts and our actions. At Mass we become what we believe.

By learning of our salvation history, we set our goals. We are taught humility, the foundation of discipleship, as well as how to share God's abundance, as charity demands. By standing and kneeling, listening and watching, waiting in line and receiving our daily bread, we practice the obedience, patience, humility, and charity we are called to. At Mass, we grow ever closer to the One who first brought us to the altar.

Images of being provided for



fill our memories. We're all familiar with God the Father raining down manna and sending quail for His Hebrew children in the wilderness. In our First Reading, God again shows His Providence almost 400 years later through His prophet Elisha: one hundred were fed on 20 barley loaves, with leftovers!

Note how God's people, past and present, are formed and readied for His Providence in increasingly personal ways. In Jesus, God feeds us most intimately: He gives us Himself. Through the Holy Spirit, our ever near God continues His saving action. Ours is the God worthy of worship.

The Catechism teaches us that the Eucharist, is "the sum and summary of our faith" (CCC 1327), the "source and summit of the Christian life."

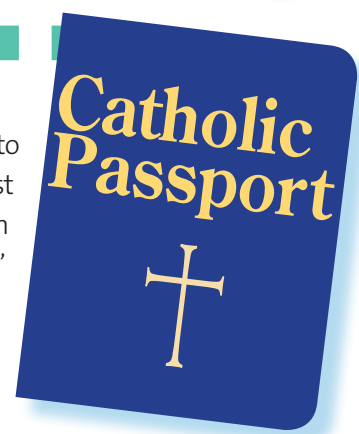
(CCC 1324) But how many of us realize that, "The moral life is spiritual worship...?"

(CCC 2031)

Rather than focusing so much on which virtue will 'get us to heaven' and which sin will 'send them to hell,' we must live as Jesus modeled: We are to "present [our] bodies as a living

sacrifice, holy and acceptable to God,' within the Body of Christ that we form and in communion with the offering of his Eucharist." This is no small undertaking.

Truly the goal of a lifetime, we are to strive to become ever more intimately involved with God, for, "In the liturgy and the celebration of the sacraments, prayer and teaching are conjoined with the grace of Christ to enlighten and nourish Christian activity." It is only when we learn to live *in* the Mass, *even after we leave the building*, that we discover, "As does the whole of the Christian life, the moral life finds its source and summit in the Eucharistic sacrifice." We become what we believe. (unmarked quotes, CCC 2031)



**Imprimatur:** Most Reverend Richard F. Stika, Bishop, Diocese of Knoxville, March 7, 2018. The Imprimatur ("Permission to Publish") is a declaration that the work is considered to be free of doctrinal or moral error. It is not implied that those who have granted the Imprimatur agree with the contents, opinions or statements expressed.

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Graphic design by Nancy Chifala Design • Illustrations by Jenifer Schneider