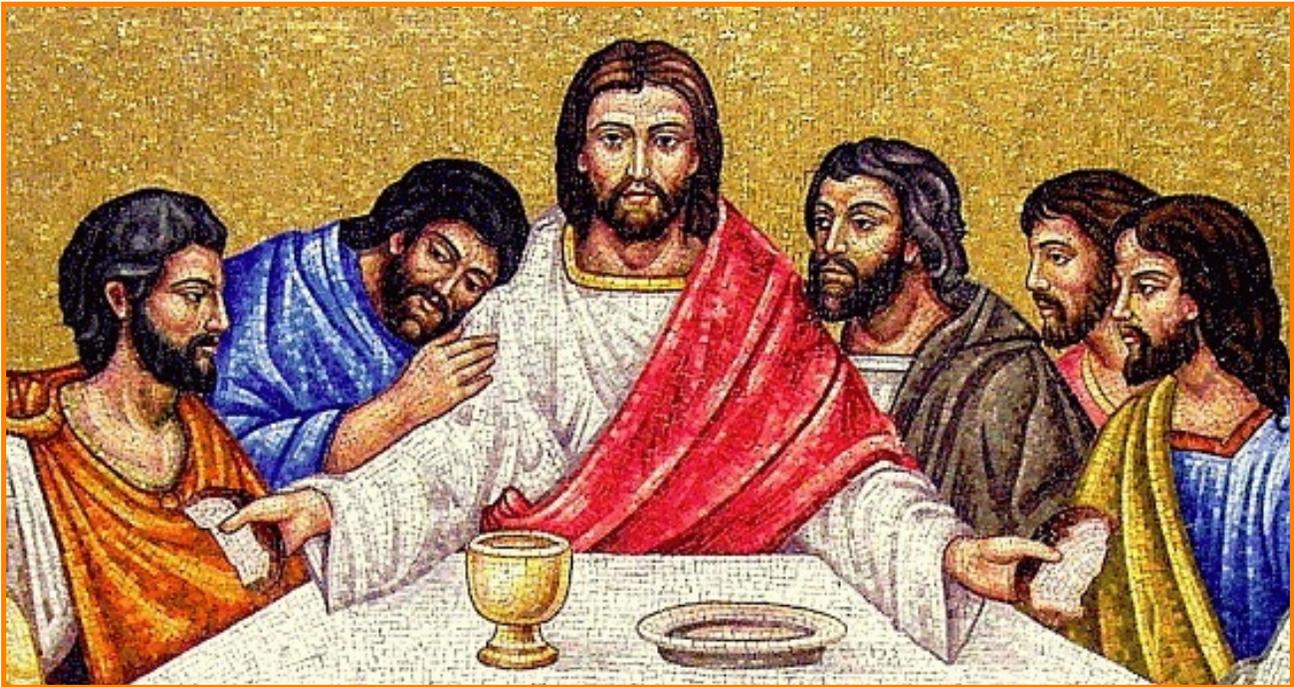


# July 24, 2016

## Seventeenth Sunday in Ordinary Time



## CORPUS CHRISTI CATHOLIC CHURCH

6300 McKenna Drive, Mobile, Alabama 36608

Email: [Church@CorpusChristiParish.com](mailto:Church@CorpusChristiParish.com) • Website: [www.CorpusChristiParish.com](http://www.CorpusChristiParish.com)

### TELEPHONE NUMBERS

Parish Office: 342-1852 • Fax 342-6313  
School Office: 342-5474, ext. 1 • Fax 380-0325  
Rel. Ed. Office: 342-5474, ext. 7 • Fax 380-0325  
Full-Day Care: 342-2424 • Fax 343-3119  
Youth Ministry: 342-1852 • Fax 342-6313

### PASTORAL STAFF

Very Rev. James F. Zoghby, V.F., Pastor  
Rev. John S. Boudreaux, Associate Pastor  
Deacon Arthur W. Robbins, Deacon  
Sr. Donna Cooper, R.S.M., Visitation Chaplain  
Mrs. Kristy F. Martin, School Principal  
Mrs. Diane M. Stoyka, Parish Catechetical Leader  
Mrs. Judi B. Ankiewicz, R.C.I.A. Coordinator  
Mr. Peter J. Stoyka, Youth Ministry Director  
Mr. C. Clinton Doolittle, Music Director  
Mr. David F. Walker, Gym Manager

### TO REGISTER AS A MEMBER OF THE PARISH

Please fill out a Census Form. Census Forms are available in the church vestibule and parish office.

### COMMUNITY CENTER RENTALS & SERVICES

For rental information and kitchen services, please call the parish office at 342-1852 or 342-1420.

### SUNDAY MASSES

Vigil: 5:30 p.m. Saturday  
Morning: 7:00, 9:00 and 11:00 a.m.

### WEEKDAY MASSES

6:30 a.m.: Monday through Friday  
8:15 a.m.: Monday through Saturday

### SACRAMENT OF RECONCILIATION

Saturday: 5:00 p.m. and by request, particularly after the 6:30 & 8:15 a.m. weekday Masses.

### BAPTISM, MARRIAGE, ANOINTING OF SICK

Please call the parish office (342-1852) or information and scheduling baptism, marriage, anointing of sick.

### ADULT RELIGIOUS EDUCATION (R.C.I.A.)

Please see published schedule for specific dates and times, or call the parish office (342-1852).

**SUNDAY SCHOOL** (C.C.D.) Grades K–12, Sundays during school year, 10:05-10:55 a.m. in school bldgs.

**SCHOOL**, *SACS-accredited* for Grades 3K through 8. Special preschool program for 6-week-old infants to 2-year olds, Monday through Friday, 6 a.m. to 6 p.m. Please call the school office, 342-5474, ext. 1 for info.

***Please support the advertisers  
on the back of the bulletin***

Their ads enable us to have our bulletins printed by Diocesan Publications at no cost to the parish. Ads are purchased from Diocesan Publications. For information about placing an ad, contact them at 1-800-292-9111 or [www.diocesan.com](http://www.diocesan.com).

***Always feel free to take extra bulletins  
and pass them on to others.***

**School Summer Office Hours**

The office will be open from 9 a.m. to 1 p.m.  
on July 27 and August 3.

Starting Aug. 8, the office will be open from 9 a.m. to 2 p.m.  
Monday through Friday

***Corpus Christi Sport Registrations Are Open  
for Football, Soccer, Volleyball, and Cross Country***  
Online registration only at [www.ccsboosterclub.com](http://www.ccsboosterclub.com).  
Don't Delay. Register Today. [info@ccsboosterclub.com](mailto:info@ccsboosterclub.com).

**KNIGHTS OF COLUMBUS**

Next K of C Meeting: 2<sup>nd</sup> Tues., Aug. 9, 7 p.m., the Parish House  
Contact: Grand Knight, Cosmo Comiskey, 508-0547.

***Society of St. Vincent de Paul***

Poor Box, Food, Clothing donations and "In-Need" Drop Box at the SVDP table in the vestibule. Join the Society of St. Vincent de Paul by attending a meeting on the 1<sup>st</sup> & 3<sup>rd</sup> Wed., 6:30 p.m., Community Ctr., Conf. Rm. **To seek help, call 432-5173; leave name & phone no.**

**Men of St. Joseph**

Tuesdays, 7 to 8 a.m. in the Family Room

Also Wednesdays, 7-8 p.m. **in the Parish House**

All men are welcome to meet for prayer, reading the Gospel, and discussion.

Info: Damian Bell, 639-2522 or 367-4486 or [Damian@rockbwm.com](mailto:Damian@rockbwm.com).

Wed Evening Info: Walter Bracewell, 599-1650 or [walter.bracewell@gmail.com](mailto:walter.bracewell@gmail.com)

**AA – Alanon – OA – CODA**

AA: Sun., 7 p.m., and Wed., 7 p.m., Cougar Den.

Alanon: Sun., 7 p.m., and Wed., 7 p.m., Arts & Sciences Bldg.

OA: Sat., 9 a.m., Arts & Sciences Bldg.

CODA: Tues., 6:45 p.m., Arts & Sciences Bldg.

**Widowed Persons' Support Group**

For information call parishioner Glen Porter at 666-8977.

**Tuesday Night Bible Study**

Gospel of John with commentary/notes by Scott Hahn & Curtis Mitch  
Tuesdays 7:00 to 8:30 p.m. in the Parish House (except 2<sup>nd</sup> Tues of the month, meet in school library) **Info:** Dave Burchette, 367-6660.

**Thursday Women's Bible Study**

Heart to Heart with God - 6 Ways to Empower Prayer Life by Ralph Torrelli  
Meet in church sacristy, 9:15 a.m., Aug. 4 & 18. Contact Penny Claiborne [claiborneps@gmail.com](mailto:claiborneps@gmail.com) or 904-868-0063.

***Please come and learn about the  
Catholic Foundation***

***This Thursday, July 28, at 7 p.m.***

***in the Corpus Christi Community Center***

***to help support the work  
of our parish and archdiocese.***

The Archdiocese of Mobile has established a Catholic Foundation as a way for Catholics and others to support the ministries and works of the Church (our parish and archdiocese) with an endowed gift or bequest.

***Welcome New Parishioners***

Jarrod & Krista Potteiger and their sons, Cole and Jake

**BAPTIZED IN CHRIST**

Noah Reese Schilling  
(son of Ashleigh Nicole Struppa)

**MARRIED IN CHRIST**

Jacob Francis Croom & Jamie Marie Gordon

**REST IN PEACE**

Naomi Amelia Ashcraft

**Flowers**

The flowers before the altar this weekend  
have been placed in memory of

**Mark Tapia, Jr.**

on the anniversary of his death.

Given by his family.

**FIRST COLLECTION TODAY:** Tithing offerings.

**SECOND COLLECTION TODAY:** Corpus Christi Building Fund.

**MISSIONARY CO-OP COLLECTION FINAL:** \$7,234.54

**JULY 17<sup>TH</sup> BUILDING FUND ONLINE & COLLECTION:** \$2,087.95

**JULY 17<sup>TH</sup> TITHING ONLINE & COLLECTION:** \$22,112.99

***Thank You and God Bless You***



***To set up Online Giving:*** Please go to

[www.CorpusChristiParish.com](http://www.CorpusChristiParish.com); click "Church"; then click the green Online Giving icon on the left side of the church's homepage. You can make a one-time contribution or set up a recurring withdrawal from a checking, saving or credit card account to tithing or building fund, school annual fund or other special collection. **Info:** 800-348-2886, ext 4, or 342-1852.

***To receive Offering Envelopes:*** Please notify the parish office at 342-1852 or at [Church@CorpusChristiParish.com](mailto:Church@CorpusChristiParish.com).



## Enrique Shaw

1921-1962

**Wealthy Businessman  
Servant of God**

When Pope Francis was the Archbishop of Buenos Aires, Argentina, he began, in 2001, the beautification process of the late Argentine businessman Enrique Shaw, proposing the entrepreneur as

a candidate for sainthood. Shaw has been accorded the title Servant of God, and his cause for beatification is now following its course in Rome, which includes the testimonies of witnesses and examining the main aspects of his life, virtues, and writings.



**In an interview conducted in March with the Mexican station Televisa, Pope Francis said: “I’ve known rich people, and I’m moving forward with the cause for beatification of a rich Argentine businessman. Enrique Shaw was rich, yet saintly. A person can have money. God gives it to him so he can administer it well.**

**And this man administered it well. Not with paternalism, but by fostering the personal growth of people who needed help.”**

Shaw was born in France and later emigrated to Argentina where he served in the marines. He started his business after the Second World War, and founded in 1952 the Christian Association of Business Executives. He also was among the founders of the Catholic University of Argentina and the Christian Familiar Movement, and served as president of the Argentine Catholic Action.

In 1955, he was a victim of the anti-Catholic waves that took place in the first phase of Juan Peron’s administration. He was arrested, but even then he was an altruistic prisoner, giving other inmates the mattresses his family brought to him, as well as food.

One of his initiatives was the application of Catholic social doctrine in the workplace, paying attention to the

social teachings of Pope Pius XII. He served in an organization for humanitarian aid for post-war Europe.

Shaw established a pension fund and health care system to provide the 3,400 industry’s workers with medical service, financial support in case of illness, and loans for important life events such as marriage, birth, and death.

In 1961, the industry led by Shaw was sold to an American trust fund which decided to fire 1,200 people. Shaw was already suffering an advanced cancer that was to lead to his death the following year, but he strongly opposed the layoffs and proposed a recovery plan that was to retain all the workers.

Shaw and his wife had nine children. One became a priest. Sara Shaw, one of Enrique’s daughters said that what she remembers most about her father was “how he enjoyed coming home. He would come in whistling. We kids would come running, and the whole atmosphere changed because it was like a party when he came home from work. He really enjoyed his family.”

“He would have problems but never unloaded them on us, not in the way he looked or what he said. Certainly he would talk with my mother, but we kids always saw him looking happy,” she added.

Sara added the several people have commented to her that many times her father did not accept dinner invitations from friends. He used to say he had a very important prior commitment. “And it seems the most important commitment was to come home in the evening to have dinner with his children.” Sara also said that one of the family’s devotional practices was praying the rosary together.

Fernan de Elizalde recalled a moving anecdote about Shaw that reflects the affection he had for his workers, and vice versa. “During his last days he received a blood transfusion donated by the workers from his main factory. People at that hospital were wondering who had been admitted there because they couldn’t believe there were so many workers standing at the door, getting in line to donate blood – all the more so for an employer. They thought he must be a union member, but they never thought he was their employer.”

“One of Enrique’s last words as he was dying was that he was happy that at this moment the blood of his workers was coursing through his veins.”

# The Lord's mercy is far greater than any prejudice.

— *Pope Francis*



Speaking to 40,000 people gathered in St. Peter's Square for the Sunday Angelus, Pope Francis reflected on the passage from the Gospel of John that tells of the encounter between Jesus and the Samaritan woman at the well. He urged his listeners not to be afraid, judgmental or prejudiced. The Lord's mercy, he said, is far greater than any prejudice.

"When a Samaritan woman came to draw water, Jesus said to her, 'Will you give me a drink?' In this way, he cut across the barriers of hostility that existed between Jews and Samaritans, and crushed the prejudice that existed in relating to women.

The pope said that Jesus' simple request signals the beginning of an open dialogue, through which, with great delicacy, he entered the interior world of a person to whom, according to social custom, he should not even have spoken to.

"But this is exactly what Jesus does! Jesus is not afraid. When Jesus sees a person, he goes toward that person because he is filled with love. He loves all of us. He does not avoid anyone because of prejudice."

Pope Francis said the Gospel also says that Jesus' disciples were surprised when they saw their Master speaking to that woman. But, Pope Francis said, "The Lord is greater than prejudice – that's why he

was not afraid to speak to the Samaritan woman: Mercy is greater than prejudice, and Jesus is merciful.

The pope said, "The result of that meeting at the well was that the woman was transformed. Leaving her water jar, the woman went back to the town and told the people of her meeting with a man 'who told me everything I ever did. Could this be the Messiah?' She was so happy! She had gone to the well to draw water, and she found the living water, the spring of living water welling up to eternal life. She ran to the village which had always judged, condemned and rejected her, and announced that she had encountered the Messiah who had changed her life."

In this Gospel passage, the pope explained, "We too can find the stimulus to 'leave our water jar,' the symbol of all that appears to be important but loses its value before the love of God. I ask you, and I ask myself: What is your water jar, the thing that weighs you down and takes you far from God? Let's leave it aside, and with our hearts listen to the voice of Jesus who is offering us another kind of water, the living water that brings us close to the Lord." "Let us look inside ourselves, to allow our deep spiritual needs to come to the surface, and to ask the Lord for help in prayer."

# Past Views On Women

***Q. One friend told me that St. Thomas Aquinas wrote that women are all inferior morally and mentally to men. Another friend who is supposed to know a lot about theology told me he does not believe St. Thomas would ever say anything like that. Can you tell me where remarks like this are found?***

**A.** Anyone familiar with the history of Christian thought would know that statements along these lines are not unusual. Concerning the inferiority of women, there are some embarrassing theological traditions that must be faced.

A recent example is a series of Latin theology textbooks published only within the past few decades by an American theologian. The volume on the Sacrament of Orders reflects a long theological trend when it says that women should not be allowed to have the office of teacher because of their “natural condition of inferiority and subjection.” Being weaker, they “are inept for the heavy labors of the social and ecclesiastical life”. (!! ) Their moral feebleness “is manifest in the lightness of judgment, incredulity, and in the fragility of spirit by which she is less able to reign in the passions, particularly concupiscence.”

This was published in 1962, but the idea is not new. St. Thomas Aquinas (who died in 1274) said several times that women are by nature mentally and morally weaker than men, and that women are naturally subject to men. He was simply reflecting the best science of his day when he said that woman is a misbegotten or defective male. (All quotations given here are from St. Thomas’ “Summa Theologica.”)

“The active power in the male seed is intended to produce a perfect image of itself, a masculine sex,” he said. “When a female results it is either because of a weakness in this active power in the seed itself or because of some indisposition of the materials, or even from a change produced by an outside factor — for example, from south winds, which are humid.” (!! ) St. Thomas, incidentally, received that idea about the south winds from Aristotle.

Clearly such erroneous biology easily leads to other equally bizarre conclusions. Thomas says, for example, that women need the virtue of sobriety more than men “because there is in them a greater proneness to concupiscence... sobriety is more required in women because there is not sufficient

strength of mind for them to resist these concupiscences.” And he said that, even in an emergency, a woman should not baptize if there are men around to administer the sacrament.

Unfortunate and faulty as one might find statements such as these, it seems one should hesitate in condemning too heartily Thomas and other great thinkers who accepted what was almost universally believed to be scientific fact. It illustrates, however, the kind of baggage we need to sort out to understand better the relationship of men and women in human society and in the Church. Ultimately, the answer for us appears in the fundamental equality between men and women as taught by Jesus and the New Testament (“In Christ, there is neither male nor female.” *Galatians 3:28*) — a position those theologians found almost impossible to integrate with what they “knew” to be scientifically true.

Finally, to prove that the theologians of no particular religious denomination hold a monopoly on being occasionally wrong, I offer the classic analysis of Martin Luther (“Table Talks”) on the place for women:

“Men have broad shoulders and narrow hips, and accordingly they possess intelligence. Women have narrow shoulders and broad hips. Women ought to stay at home; the way they were created indicates this, for they have broad hips and a wide foundation to sit upon.”

**From “*The New Question Box*” by Fr. John Dietzen**

In 1903, Pope Pius X restated the Church’s ban on women participating in church choirs. In his “Instruction On Sacred Music,” he ruled that women were not to be allowed any liturgical function. However, Pope Pius XII, in his 1958 “Instruction on Sacred Music,” reversed this discrimination, but in actuality, he was only acknowledging the reality that women organists, soloists and choir members were already common across Catholicism.

“It is obvious to everyone that women are now taking part in public life. This is happening more rapidly perhaps in nations with a Christian tradition, and more slowly but broadly among peoples who have inherited other traditions or cultures. Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as inanimate objects or mere instruments, but claim, both in domestic and in public life, the rights and duties that befit a human person.”

**St. John XXIII**

# The Church Is Human

**Let us love the Church of weakness.... We are not ashamed of her because of the many shameful things about her.... We must cherish the Church as Christ does. We must fill her with warm love.... And behold, precisely through this love, the transformation of the Church from weakness to power, from crippled ugliness to immortal beauty, is taking place, silently and irresistibly until the end of time.**

— Hugo Rahner, *The Church*

Although by the power of the Holy Spirit the Church has remained the faithful spouse of her Lord and has never ceased to be the sign of salvation on earth, still she is very well aware that among her members, both clerical and lay, some have been unfaithful to the Spirit of God during the course of many centuries. In the present age, too, it does not escape the Church how great a distance lies between the message she offers and the human failings to whom the Gospel is entrusted.

*The Church Today, The Second Vatican Council*

Before the tribunal of God's mercy we, the shepherds, should make ourselves responsible for all the evils now burdening the flock of Christ. We should take upon ourselves the sins of all, not in generosity but in justice; because the truth is that we are in great part the cause of these evils, and therefore we implore the divine mercy through Jesus Christ.

**Cardinal Pole, the pope's representative at the Council of Trent, convened in response to the Protestant Reformation in the 1500's**



The fact that the Lord knows how to work and to act even with inadequate instruments comforts me, and above all I entrust myself to your prayers.

The one who holds the office of the ministry of Peter must be aware that he is a frail and weak human being – just as his own powers are frail and weak – and is constantly in need of purification and conversion.

The pope isn't an absolute sovereign whose thoughts and desires are law. On the contrary, the ministry of the pope is the guarantor of the obedience toward Christ and his word. The pope is not a prophet. He is infallible only in very rare circumstances, as we all know.

**Pope Benedict XVI**

Christ, holy, innocent, and undefiled, knew nothing of sin, but came only to expiate the sins of the people. The Church, however, clasping sinners to her bosom, at once holy and always in need of purification, follows constantly the path of penance and renewal. All members of the Church, including her ministers, must always acknowledge that they are sinners. In everyone, the weeds of sin will still be mixed with the good wheat of the Gospel until the end of time.

**The Catechism of the Catholic Church, #827**

## “Prayers That Never Fail”

*Last weekend I found a piece of paper in my church pew on which was typed:*

*“Thank you, St. Jude. St. Jude, worker of miracles pray for us. Thank you, St. Jude. Say this novena 9 times a day for 9 days. Make 33 copies, and place them in church. This novena has never been known to fail.”*

***Does the Church approve this practice?***

The Church approves of novenas but not all the variations. Basically a novena is the repetition nine times – or nine days or months – of a prayer specifically worded and approved at least by a bishop. The main merit of the novena form of prayer is that it requires a certain perseverance.

Perseverance in prayer should lead to the wish to conform one’s will to God’s will. Prayers which promise the satisfaction of one’s own desires (whether God wishes it or not) through the recitation or publication of prayers are not given approval by the Church, but such prayers may be tolerated and go un-condemned because of the essential good will and piety of the persons who recite or publish them.

The underlying fact is that good prayer is not only a request for some earthly benefit such as a cure for illness, but is also concerned with pardon for past sin, thanksgiving to God, and finally adoration of God and the union of one’s will with God’s – at which point even a cure of illness becomes a secondary matter.

At what point does the expression of “religion” cease to be spiritually authentic and healthy? St. Thomas Aquinas wrote that it is when one carries religion too far, giving more importance to external details of religious observance than to what it going on in one’s heart (*Summa Theologiae 11-11,93,2*).

In other words, it happens when we no longer understand our relationship with God as an interpersonal one of trust, love and caring, and begin to treat God as some “thing,” a guaranteed source of magic if only he is invoked and manipulated with proper invocations and rituals.

Persevering in prayer, as in a novena, can be a means of growing in faith and trust in God as we lay our petitions, praise and thanksgiving before the Lord, whose love and mercy for us endures forever.

Rev. John J. Dietzen & *Catholic Digest*

## Who Was St. Jude?

*Occasionally I read in newspaper and magazine sections a thank you to St. Jude and a statement that if we pray to this “Patron Saint of the Impossible,”*



*he will always answer our prayers. Who was St. Jude, and how did he get this reputation?*

Little is known about the life of St. Jude. Several of the gospels list the names of the apostles, and Jude is always there, although in Matthew and Mark he is given the name of Thaddeus, perhaps so he would not be confused with Judas Iscariot, who betrayed Jesus. According to an early tradition, Jude was a brother of the apostle James, and in some way related to Jesus. There is a letter ascribed to him in the New Testament, but it is doubtful that was actually the writer of it.

One reason suggested for his popularity is that, because his name is so similar to that of Judas the traitor, he is thought to have a special regard and sympathy for those in desperate situations.

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## Why pray to the Saints?

Have you ever asked anyone to pray for you? The long tradition of praying to the saints – that is, asking the saints to pray for us – is simply another facet of our request for prayers from each other. God calls us to love one another, and as members of God’s family, we share in God’s love for us all when we pray for one another.

Our belief in the “communion of saints”, as professed in the creed, means that we are all united in a common bond of love that goes beyond the limits of death.

The saints, including our own relatives and friends who have died and are with God, are united with us by God’s providence. Since they are with God, it is only natural that we ask their help and prayers for anything important to us, just as we ask the help and prayers of the people who are still with us on earth.

From *The New Question Box* by Rev. John J. Dietzen