

THE LITURGICAL WEEK

Mass Intentions

Saturday, July 30

4:30pm - Pete† & Mary† Goyak

Sunday, July 31

8:30am - The McMahan Family

11:00am - Ronald Skadow†

12:30pm - The People

Monday, August 1

8:30am - Morning Prayer

Florence Skaja†

Tuesday, August 2

8:30am - Morning Prayer

Joe Schlueter

Wednesday, August 3

5:15pm - Evening Prayer

Mary Goyak†

Thursday, August 4

8:30am - Morning Prayer

Jeanette Jarret†

Friday, August 5

8:30am - Morning Prayer

Tom Dolan†

Saturday, August 6

No 9:30am First Saturday Mass

4:30pm - Pete† & Mary† Goyak

Sunday, August 7

8:30am - Robert L. Decker †

11:00am - Taveta Moede†

12:30pm - The People

Confessions

Wednesday August 3rd Cancelled

Saturdays from 3:30 to 4:15pm

**“Behold the Lamb of
God who takes away
the sin of the world.”**

~ St. John the Baptist (John 1:29)



Devotions

Adoration

Wednesday at 5:45pm

Morning Prayer

After Mass on Monday, Tuesday,
Thursday, and Friday.

Divine Mercy Chaplet

after Morning Prayer on Monday

The Sanctuary Lights

are lit this week

*In Appreciation of
Father Matthew Kauth*

Prayers for our sick & shut-in

Marianne Brown	SL Langley
Anthony Conte	Alice Lizak
Margaret Crater	Diane McEntee
Hazel Creeser	Rachael Moffitt
Jack Daunt	Adam Palmer
Dan Donovan	Tom Riggs
Bette Dunne	Rose Marie Ross
Rose Falise	Joe Schlueter
Margi Feif	Pat Schlueter
Carmela Gasperi	Lucille Vollmuth
Vivian Grames	Lawrence Vollmuth
Regina Hersey	Hank Winn
Gary Kornmayer	Arthur Ziegler

SPIRITUAL READING & REFLECTION

Next Sunday's Gospel Reading



Matthew 14:22-23

After he had fed the people, Jesus made the disciples get into a boat and precede him to the other side, while he dismissed the crowds. After doing so, he went up on the mountain by himself to pray. When it was evening he was there alone. Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. During the fourth watch of the night, he came toward them walking on the sea. When the disciples saw him walking on the sea they were terrified. "It is a ghost," they said, and they cried out in fear. At once Jesus spoke to them, "Take courage, it is I; do not be afraid." Peter said to him in reply, "Lord, if it is you, command me to come to you on the water." He said, "Come." Peter got out of the boat and began to walk on the water toward Jesus. But when he saw how strong the wind was he became frightened; and, beginning to sink, he cried out, "Lord, save me!" Immediately Jesus stretched out his hand and caught Peter, and said to him, "O you of little faith, why did you doubt?" After they got into the boat, the wind died down. Those who were in the boat did him homage, saying, "*Truly, you are the Son of God.*"

Transfiguration of the Lord *August 6th*

IT IS GOOD FOR US TO BE HERE

Upon Mount Tabor, Jesus revealed to his disciples a heavenly mystery. While living among them he had spoken of the kingdom and of his second coming in glory, but to banish from their hearts any possible doubt concerning the kingdom and to confirm their faith in what lay in the future by its prefiguration in the present, he gave them on Mount Tabor a wonderful vision of his glory, a foreshadowing of the kingdom of heaven. It was as if he said to them: "As time goes by you may be in danger of losing your faith. To save you from this I tell you now that some standing here listening to me will not taste death until they have seen the Son of Man coming in the glory of his Father. " Moreover, in order to assure us that Christ could command such power when he wished, the evangelist continues: Six days later, Jesus took with him Peter, James and John, and led them up a high mountain where they were alone. There, before their eyes, he was transfigured. His face shone like the sun, and his clothes became as white as light. Then the disciples saw Moses and Elijah appear, and they were talking to Jesus.

These are the divine wonders we celebrate today; this is the saving revelation given us upon the mountain; this is the festival of Christ that has drawn us here. Let us listen, then, to the sacred voice of God so compellingly calling us from on high, from the summit of the mountain, so that with the Lord's chosen disciples we may penetrate the deep meaning of these holy mysteries, so far beyond our capacity to express. Jesus goes before us to show us the way, both up the mountain and into heaven, and—I speak boldly—it is for us now to follow him with all speed, yearning for the heavenly vision that will give us a share in his radiance, renew our spiritual nature and transform us into his own likeness, making us for ever sharers in his Godhead and raising us to heights as yet undreamed of.

Let us run with confidence and joy to enter into the cloud like Moses and Elijah, or like James and John. Let us be caught up like Peter to behold the divine vision and to be transfigured by that glorious transfiguration. Let us retire from the world, stand aloof from the earth, rise above the body, detach ourselves from creatures and turn to the creator, to whom Peter in ecstasy exclaimed: Lord, it is good for us to be here.

It is indeed good to be here, as you have said, Peter. It is good to be with Jesus and to remain here for ever. What greater happiness or higher honor could we have than to be with God, to be made like him and to live in his light?

Therefore, since each of us possesses God in his heart and is being transformed into his divine image, we also should cry out with joy: It is good for us to be here—here where all things shine with divine radiance, where there is joy and gladness and exultation; where there is nothing in our hearts but peace, serenity and stillness; where God is seen. For here, in our hearts, Christ takes up his abode together with the Father, saying as he enters: Today salvation has come to this house. With Christ, our hearts receive all the wealth of his eternal blessings, and there where they are stored up for us in him, we see reflected as in a mirror both the first fruits and the whole of the world to come.

From The Office of Readings

**From a sermon on the transfiguration of the Lord
by Anastasius of Sinai, bishop**

PARISH ANNOUNCEMENTS

If you or anyone you know is homebound or hospitalized, even temporarily, please call the office so that we may arrange for them to be visited by one of our Extraordinary Ministers. With your help we can make certain everyone is taken care of. Thank you!

For sacramental emergencies, please call 828-859-2422

Food Bank ☀ August 6th & 7th

There will be a Second Collection for the Food Bank, Aug 6 & 7. Please also bring your canned goods to help feed the hungry — place in the basket in the vestibule.

Thermal Belt Outreach ☀ Thank you

Facebook

To keep up with the **latest news and information** in real time, join our Facebook page by visiting our web site, and selecting the “Join us on Facebook” tab.

Silence before Mass

We ask for your cooperation in refraining from conversations in the church (pews) prior to all Masses and especially during Confessions on Saturday evening. Unfortunately a church of our size does not allow for a place to socialize.

Nonetheless we are blessed with a temperate climate that accommodates visiting with others at our covered entrance and in our newly paved Pavilion area. At designated times of the Mass, we fall silent to offer prayers, to reflect on the Scripture or to thank God for the Eucharist. But

“even before the celebration itself, it is commendable that silence be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred action in a devout and fitting manner” (General Instruction of the Roman Missal 45). In addition, for those who are preparing for confession, it is only right and considerate to allow for a quiet and reflective time for examination of conscience.

We thank you for your cooperation.

Offertory Collection

July 23rd & 24th

\$4,923.01

FEAST OF THE TRANSFIGURATION

Recall the prophecy of Daniel:

Daniel 7:13-14:

I beheld, therefore, in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.



To you the holy faithful of St. John the Baptist, I offer thanks both for your generosity in welcoming me here and for the witness you have given me of your deep faith and love in Jesus Christ. My parting words I steal from the ninth book of St. Augustine’s *Confessions*: *Solus enim nullum carum amittit, cui omnes in illo cari sunt, qui non amittitur.* Transl: He alone never loses one dear to him who has all those dear to him in the One who is never lost. Offer the Latin text to Fr. Winslow and ask him to translate it. That way you can find out if he was really studying in Washington or just on holiday. I am sure you already know the answer. Love to you all.

In Domino, Fr. Matthew

PARISH EVENTS

Faith Formation

**Faith Formation Classes 2011 to 2012
Wednesday Evenings 5:30 to 7:00 PM**

REGISTRATION

- Registration for Faith Formation Classes will take place on **August 14, 2011 @ 9:45 AM** in the Social Hall after the 8:30 Mass.
- Coffee, juice and doughnuts will be provided ☺
- If you wish, you may simply pick up your forms and then either mail them or return them directly to the church office.
- NOTE: Your family must be registered with the church to enroll in FF Classes.
- Contact Andree Harrison in the church office to register as a member of the parish. (M-F 9:30am to 3:00pm)
- Contact Theresa in the church office if you have any questions re: Faith Formation.
- All FF Registration forms must be completed before your child attends any FF class.

A
*Fond Farewell
to Fr. Kauth*

Please join us for cake and coffee in the Social Hall after the 8:30am Mass, this Sunday, to say goodbye to Fr. Kauth. Everyone is invited.
“Fr. Kauth, it has been a pleasure having you as our celebrant.”

✝

ITALIAN FEAST

A St. John Centennial Event

September 9th & 10th

Candlelight Procession
Wood Fired Pizza & Italian Sodas...
Keep watching for details!



Rite of Catholic Initiation for Adults



Every year adults are welcomed into the Catholic faith through RCIA. It is a life transforming experience for many as they learn about our beautiful and ancient faith. If you know of someone who may be interested in this journey please contact Theresa Fitch @ stjohnff@windstream.net or 828-859-9574 ext 7.

PARISH LIFE AT A GLANCE

Mon	Aug 1	6:30	Schola Choir Practice, Choir Loft
Tue	Aug 2	6:30	FEAST Leaders' Meeting, Social Hall
Wed	Aug 3	5:30	Mixed First Communion Class, Parish Center
Thur	Aug 4	--	--
Fri	Aug 5	9 - 6	First Friday Adoration
Sat	Aug 6	--	First Saturday Mass CANCELLED

DIOCESAN / OUTSIDE ANNOUNCEMENTS & EVENTS

Protecting God's Children

We proclaim Christ to the world around us by our efforts to provide a safe environment for all people, especially the young and the vulnerable.

In 2002, the Bishops of the United States issued the Charter for the Protection of Children and Young People. The charter addresses the Church's commitment to respond effectively, appropriately and compassionately to cases of abuse of minors by priest, deacons or other church personnel.

DIOCESAN REQUIREMENTS FOR REPORTING MINISTRY-RELATED SEXUAL ABUSE OF A MINOR

1. Any individual having actual knowledge of or reasonable cause to suspect an incident of ministry-related sexual abuse is to immediately report the incident to the Chancery.
2. The Chancery will then report the incident to the proper civil authorities. The individual reporting the incident to the Chancery will be notified of the particulars regarding the Chancery's filing of the incident with civil authorities.
3. This reporting requirement is not intended to supersede the right of an individual to make a report to civil authorities, but is to ensure proper, complete and timely reporting. Should an individual choose to make a report to civil authorities, a report is still to be made to the Chancery.

The Charter can be found on the Diocesan website, Charlottediocese.org, click on the tab, "Safe Environment."



SUMMER MASS CAMP

St. Barnabus Catholic Church in Arden will be having a Summer Mass Camp for families to learn the new Mass translation on August 8th – 12th, from 6:00-8:00pm. Class will go from pre-k through adult. Everyone is invited. Call Cheryl Peyton at 828-684-6098 ext. 302 for more information.



Catholic Social Services
Diocese of Charlotte
Your Local Catholic Charities Agency

Catholic Social Services Refuge Assistance Program

Imagine how you would feel if you and your family left your home and everything you knew due to war, persecution or natural disasters. In addition to its other important work, Catholic Social Services assists in the Refugee Resettlement of Families. They offer employment services, vocational training of individuals, help with immigration paperwork and English as a second language (ESL classes). To learn more or to volunteer, call Svetlana Gundorin at 828-255-0146 ext. 26.

ADDITIONAL ANNOUNCEMENTS

ST JOHN NEEDS YOUR HELP... *in celebrating the 100th Anniversary of our Parish!*

Our inaugural **Italian Feast** is Saturday, September 10, 2011. We invite all to come out and enjoy truly authentic Italian foods and join in the fun! We also need members of the parish to sign up with one of the many committees that are working towards creating a wonderful event of FAITH, FAMILY, FRIENDS and FUN. Listed below are the names of the committees and the Leader's Name and phone number. If you see an area where you think you could lend a hand or two, in organizing and or helping the day of the event, then please call one of the Leaders and they can help answer questions or sign you up to help!



- Advertisement—Janet Sciacca (859-6236 –work)
- Beer/Wine/Ice—John Flynn (859-2753)
- Church Tours—Dea & Virginia Mechensky—(864-895-3772)
- Entertainment—Bonnie & Hank Winn (894-5283)
- First Aid—Marty Raines—contact church office & leave msg.
- Food Area/Grill—Bob Leonard (864-895-3910)
- Food Prep/Savory/Desserts—Palma Davis (894-5100)
- Italian Soda/H2O—Kim & Eddie King (864-472-5644)
- Kids Sections—Kathleen Caudle (859-5054)
- Merchandise/Crafts/Vendors—Mary Beth Trunk (864-895-3249)
- Money Takers—Mark Williams (864-270-3588)
- Operations—Gerald Rhodes (Call Theresa Fitch 859-9574x7)
- Photography—Caroline Skellie (864-457-2313)
- Procession Reception—Gail Benner (894-5725)
- Sanitation Crew—Tom Furey (864-468-4455)
- Security—Joel Raines (864-444-1729)
- Transportation/ Parking—Michael Valenzano (859-2895)

“Teamwork divides the tasks and multiplies the success”

PREPARING FOR THE NEW TRANSLATION EUCCHARISTIC PRAYER I (PART VII) & COMMUNION RITE (PART I)



Current Translation	New Translation
<p><i>He continues:</i> Through him you give us all these gifts. You fill them with life and goodness, you bless them and make them holy.</p> <p><i>He takes the chalice and the paten with the host and, lifting them up, sings or says:</i></p> <p>Through him, with him, in him, in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, for ever and ever.</p> <p><i>The people respond:</i> Amen</p>	<p><i>And he continues:</i> Through whom you continue to make all these good things, O Lord; you sanctify them, fill them with life, bless them, and bestow them upon us.</p> <p><i>He takes the chalice and the paten with the host and raising both, he says:</i></p> <p>Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, for ever and ever.</p> <p><i>The people acclaim:</i> Amen.</p>

COMMENTARY:

In the concluding doxologies found here, it is clear that the Current Translation omits part of the text and re-orders and summarizes other parts. The New Translation mentions not only the fact that the Father **gives us all these gifts** through Christ His Son, using the words “**and bestow them upon us**”, but that the very “**making**” of “**all these good things**” is an on-going work of the Father through Christ. While not a direct citation, it calls to mind the Christological hymn in St. Paul’s Letter to the Colossians 1, particularly verses 14-18. *For in him [Christ] were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him* (Col. 1:16). Christ is the supreme and perfect agent of God, and we might also add that in the actions of

creation, preservation, salvation, and sanctification the Three Persons of the Blessed Trinity do not act independently of each other.

The final doxology changes slightly in the New Translation. With the inclusion of the word “**and**” into the “Through him...” and the specific calling upon God, the New Translation reflects the Latin original in a very literal sense.

THE RITE OF COMMUNION

The Eucharist is both a sacrifice and the Paschal Banquet. Baptized Catholics who are properly disposed (free from grave sin) are strongly encouraged to strengthen those bonds of fellowship with God and His holy people through the reception of the Body and Blood of Christ in Holy Communion.

Current Translation	New Translation
<p><i>The priest sets down the chalice and paten and, with hands joined, sings or says:</i></p> <p>Let us pray with confidence to the Father in the words our Savior gave us: <i>or</i> Jesus taught us to call God our Father and so we have the courage to say: <i>or</i> Let us ask our Father to forgive our sins and to bring us to forgive those who sin against us. <i>or</i> Let us pray for the coming of the kingdom as Jesus taught us.</p>	<p><i>After the chalice and paten have been set down, the Priest, with hands joined, says:</i></p> <p>At the Savior’s command and formed by divine teaching, we dare to say:</p>

<p><i>He extends his hands and continues, with the people:</i></p> <p>Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.</p>	<p><i>He extends his hands and, together with the people, continues:</i></p> <p>Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.</p>
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COMMENTARY:

The Current Translation gives the priest four options for introducing the Our Father none of which is even a paraphrase of the only introduction given in the official Latin text. The wide variety of options available in the Current Translation gives the impression that the Lord’s Prayer may be introduced by any number of phrases. The single option available in the New Translation indicates the introduction to the Lord’s Prayer is not to be composed extemporaneously.

At the beginning of the Lord’s Prayer, the priest is instructed to extend his hands and to say the prayer together with the congregation. While everyone is in the community is instructed to say or sing the Lord’s Prayer, the extending of hands is an instruction given only to the priest, who leads the community in prayer acting in the place of Christ the head of the Church. In some places the practice of the entire congregation raising and joining their hands until the words “for yours is the kingdom, and the power, and the glory for ever and ever” are said, and then a theologically curious squeeze of the hand is given. This practice sends the wrong message that the summit of the Church’s unity is found in saying the Lord’s Prayer and the holding of hands—something that is done entirely by us. Our unity is one of the fruits of the reception of Holy Communion, and it is primarily a Divine work.

The Lord’s Prayer has not been altered in the New Translation. This English translation has been known for centuries among English-speaking peoples. It demonstrates that ar-

chaic forms of the language (e.g. the use of the second person singular informal “thy”) may, at times, even help in shaping the prayer of the Church. The petition for “our daily bread” has since the origin of the Church been tied to the Eucharistic.

Current Translation	New Translation
<p><i>With hands extended, the priest continues:</i></p> <p>Deliver us, Lord, from every evil, and grant us peace in our day. In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior, Jesus Christ</p>	<p><i>With hands extended, the Priest alone continues, saying:</i></p> <p>Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.</p>
<p><i>He joins his hands. The people end the prayer with the acclamation:</i></p> <p>For the kingdom, the power, and the glory are</p>	<p><i>He joins his hands. The people conclude the prayer, acclaiming:</i></p> <p>For the kingdom, the power and the glory are yours now and for ever.</p>

COMMENTARY:

This prayer expands the last petition of the Lord’s Prayer, and in the New Translation the more literal approach to translating the Latin reveals a more formal language and a petition of that is clearly not between equals (i.e. one uses a different style of language when asking something of a peer than he does when asking something of a superior). Of the substance of the petitions changes most with respect to the replacing of “**protect us from all anxiety**” with “**safe from all distress**.” The underlying Latin word is *perturbatione*, from which we get our the verb to perturb meaning to disturb or cause a commotion. “**Anxiety**” is a psychological or physiological state. The petition begs the freedom from all **distress** or danger (something objective), which does not necessarily lead to anxiety (a subjective state). Aside from some changes in punctuation, the doxology looks the same between the translations.

