

The Council of Trent's Response to Eucharistic Heresies (part II)

In the 1600's, to combat Eucharistic heresy, the Church, at her Council of Trent, issued three documents: **On the Real Presence** (Session 13, Oct. 11 1551), **On Holy Communion**, (Session 21, July 16, 1562), and **On the Sacrifice of the Mass** (Session 22, Sept. 17, 1562). Regarding each decree, canons, or rules of faith, were composed, written by way of an "anathema," meaning, if anyone denies the statement, he is not Catholic. Last week, we reviewed one canon on the Real Presence which affirmed that *the whole Christ is truly, really, and substantially contained* in the Eucharist. Today, with Fr. Hardon ([A Eucharist Retreat](#), pp. 39-42), we speak **on the Sacrifice of the Mass**.

In separating themselves from Christ's Church, Fr. Hardon observes the common feature of the Protestant reformers (Luther, Calvin, Zwingli): each denied that Christ instituted the Sacrament of Holy Orders. In response to this heresy, as Holy Orders involves the Sacrifice of the Mass, so the Church composed nine canons on this subject. The good father laments (p. 40), "Unfortunately, every one of these anathematized statements is now being circulated and publicized and taught widely in nominally Catholic circles today." (He said this in 1996.)

The third canon reads:

"If anyone says, that the sacrifice of the mass is only a sacrifice of praise and of thanksgiving; or, that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice; or, that it profits him only who receives; and that it ought not to be offered for the living and the dead for sins, pains, satisfactions, and other necessities; let him be anathema."

We must know the truth. What is the Church telling us? The Church is telling us that the Mass is a true sacrifice. The same Christ Who offered Himself up on Calvary, now, at Mass, offers Himself up in an un-bloody manner on the altar. Again, at Mass, the same priest, Christ, offers the same Victim, Christ. At each Mass, Christ offers Himself.

At the Last Supper, Jesus ordained His apostles and said, "Do this in commemoration of me." What did Christ do? He changed bread and wine into His living person and offered this, His very self, to His heavenly Father to redeem sinful mankind.

Mass is not a mere liturgical celebration or remembrance of a past event; no, it is a sacrifice whereby all the graces to save the world, *objectively merited* by Christ 2000 years ago, are *subjectively distributed* to us living in time. The sacrifice of Good Friday is re-presented in the Eucharistic Sacrifice of the Mass. Christ's body & blood, physically shed once for all, now, at every Mass, is offered mystically or spiritually. Again, Christ, Who freely chose to die on Calvary, has no less a free will when He offers Himself at Mass. As on Calvary, so now at every Mass Christ freely offers His precious blood to His Father until the end of time, "for sins, pains, satisfactions and other necessities."

To end, at Mass, some saints, seeing God's love, shed tears continually; others, like Padre Pio, spend three hours offering Mass while reliving the Passion. What do we do? We look at our watch; we complain about the temperature; we hope it doesn't take too long; we compose shopping lists. Fr. Hardon says, "It is not enough to attend Mass or participate simply, we must live the Mass. The Sacrifice of the Mass benefits us insofar as we are living sacrificial lives - this is the first meaning of "active participation."



CHRIST THE KING Catholic Church

An apostolate of the Priestly Fraternity of St. Peter
preaching the Gospel & sanctifying souls
according to the liturgical books of 1962.

6th Sunday after Pentecost

July 9, 2023, A.D.

Pastor: Fr. Chris Hathaway, FssP

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Church Office Hours: 10:00 am – 3:00 pm, Monday - Friday

Christ the King Catholic Church.

Office: 941-924-2777

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Sarasota, FL 34231

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The Daily Mass Schedule is:

Monday at 12 noon.

Tuesday, Wednesday, and Thursday at 7:00 am and 9:00 am.

Friday at 9:00 am and 6:30 pm. (On Friday, a 5:30 pm Holy Hour & confession time, precedes the 6:30 pm Mass.)

Saturday at 9:00 am.

Sacramental Emergency: 941-400-5415

The Sunday Mass Schedule is:

7:00 am low; 8:30 am low; & 10:30 am sung & a seasonal 12:30 pm low Mass.

Items on the "Blessing Table" in the hall are blessed after the last Sunday Mass.

Confessions are heard in the confessional box ½ hour before Mass.

Sarasota "Lost & Found" now located in the office

In Ocala:

Sunday Mass at 4:30 pm

Monday Mass at 7 am.

1st Saturday Mass at 10:30 am.

Scan to give



Liturgical Calendar for the Upcoming Week

DATE	FEAST	CLASS/COLOR
COMMEMORATION		
Sun 07-09	6 th Sunday after Pentecost	2/G
Mon 07-10	Seven Holy Brothers et al.	3/R
Tues 07-11	St Pius I	4/R
Wed 07-12	St John Gualbert	3/W Ss Nabor & Felix
Thu 07-13	Feria (6 th S after Pentecost)	4/G
Fri 07-14	St Bonaventure, Conf. & Doc.	3/W
Sat 07-15	St Henry II, Emperor	3/W
Sun 07-16	7 th Sunday after Pentecost	2/G

Mass Intentions for the Upcoming Week in Sarasota

Sun 07-09	(7 am) Michael & Nancy Gasparro++ (8:30 am) Albert Fanelli (10:30) <i>Pro-populo</i> (12:30 pm) Retired until the Fall	rb M Fabyanic Polansky rb A Cunningham
Mon 07-10	(12 pm) Dennis Fisher+	rb E&B Fratangelo
Tues 07-11	(7 am) Kathy Simmons (9 am) Eileen Ouimet+	rb J Simmons rb M/M T Flamminio
Wed 07-12	(7 am) Scott Funderburk (9 am) Maureen Hallagan+	rb Funderburk family rb B Hallagan
Thu 07-13	(7 am) Helene de Saizieu (9 am) Edwin & Estelle Messer	rb L de Saizieu rb R O'Brien
Fri 07-14	(9 am) Maryanne VanGelderer (6:30 pm) Francis J Kramer	rb S Hemeryck rb AB Kramer
Sat 07-15	(9 am) Anthony Bourdain+	rb B Rodriguez
Sun 07-16	(7 am) Fr Chris Hathaway FssP (8:30 am) Rev. Fr. Jose Maniyangat (10:30 am) <i>Pro-populo</i> (12:30 pm) Retired until the Fall	rb CtK parishioners rb Lawton family

Today's 10:30 am Music: Entr: O God of Loveliness, #930; Asperges, #567; Mass XI, #740 & Credo IV, #780; Exit: Salve Regina, #961.

This Week: Monday, staff meeting (3:30 pm), Vespers (4:30 pm); Tuesday, Holy Face devotions (10:15 am), Book Club (6:30-8 pm); Wednesday, choir practice (7 pm); Thursday, Vespers (4:30 pm); Friday, Vespers (4:30 pm), Holy Hour 5:30 pm), Mass (6:30 pm); Saturday, Youth Group (10 am), Vespers (4:30 pm).

Last Sunday's Collection: cash \$4,166.00; on-line \$5,620.00; CFA \$175.00.

Total souls: 385: 7 am-51; 8:30 am-132; 10:30 am-202 *Ocala* (363)

2023 CFA status at CtK as of July 1 : \$123,000.00 assessed by the diocese; \$72,620.48 pledged (59.04% of goal); from 37.50% of 216 households; \$52,788.73 paid. (from dioceseofvenice.org) **Thank you for your support!**

Please pray for: Gabriel Beggy, Helene de Saizieu (7/9); Roberta Speer, Bill & Barbara Wis, Shehwen family, Debora Came, & Gretl Hausenteind (6/11).

The coffee & donuts social after 10:30 am Mass seems under-appreciated. For instance, Fr Hathaway allocates \$200.00 for this Sunday event, but the donations from its participants barely approaches this amount e.g., last Sunday, \$12.00 was the donation of gratitude. If this continues, we will simply have a coffee social.

On Patriotism

We owe thanks to God for every good gift (Jm 1:17). The first gifts of our existence, i.e., food, shelter, family & faith, come from our country, its land & its society. Again, we receive food & shelter from the land as well as economic exchange from other citizens; our parents survive by this and so arise the family; finally, the grace of Baptism comes from the land's water & its people. Therefore, besides other goods, gratitude for such is owed to the country of one's residence.

Now, a country is made up of many things e.g., land, people, society, but also a government, economic policy, & history. It is not necessary to love the government as such, since this refers to the actions of men in power, which may be good or evil. Virtue, moreover, is the moderation between extremes.

Some men love their country to excess, calling good evil & evil good (Is 5:20). This excessive love is called Nationalism, which puts human law above divine law. If our duties to our country detract from duties to God, we must spurn them for God's sake.

On the other hand, other men lack love for their own country and commit sins of ingratitude for the land & of hatred for her people, becoming odious to society. Others neglect giving honor where honor is due & neglect the common good. Others openly break just laws and commit public sin against due peace & order. All of these reveal a defective love for one's country of residence.

Both Nationalism and ingratitude regarding one's country beget violence. The former leads to hegemony; the latter foments disorder among fellow citizens. The virtue of Patriotism avoids these pitfalls; allegiance is given to one's country but after that to Christ the King, who has received all authority on earth as well as in heaven.

To end, true Patriotism honors our earthly home (I Pt 2:17) while confessing our true citizenship as in heaven, under the rule of Christ the King.