



ST. JAMES PARISH OFFICE

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Office is open Monday -
Thursday, 10:00AM - 1:00PM

C A L E N D A R

August Registration for Sacraments
August 21, 2:00pm to 4:00pm Family Fun Event
September 12, Parish Picnic
September 19, Religious Education, Sacraments
Prep start



Join our Facebook Group
St. James Catholic
Church,
Molalla, OR

Healthy Energy Protein
SHAKES DRINKS COFFEE

835 N PACIFIC HWY
WOODBURN OR 97071
Come in WE'RE LOCAL!
503 989-1659
971 444-2373 ENGLISH

Wanted :
Music Director/Pianist
503-829-2080

Wanted:
Children/
Youth Coordinator
503-829-2080

FORMED

Sign up for free and enjoy using resources to widen our understanding of Church and faith. Go to FORMED.ORG. Join the Archdiocese this Lenten time for THE SEARCH.

Help us continue to deliver church services to all our parishioners by supporting our financial stability. Please donate online. You can donate using Paypal. Our Paypal account is: stjames2donate@gmail.com. Thank you for your generosity.



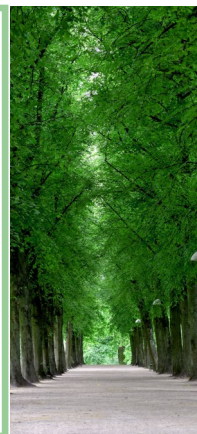
RCIA If you are an adult, not baptized or baptized other than the Catholic baptism, and would like to join the Catholic Church, the RCIA is a venue to learn the Catholic faith more and eventually get initiated or fully accepted in the Catholic faith. The instruction/formation runs about a year (10 months). If you are interested, join us anytime. Normally, initiation happens at Easter Vigil. Easter Vigil is on the eve on Easter Sunday. Call 503-829-2080 for more information. Come and see.

Collection Update for July 24-25, 2021

Collection \$ 5 105.50
Estimated Expense for the Week \$ 3 100.00
Deficit 0

Thank you all for your constant support to the welfare of our parish family. Please continue to help us in the best way possible that you can.

Show your love to our parish. Be generous of your time, talent and treasure. For volunteers and donations, contact the office 5038292080.



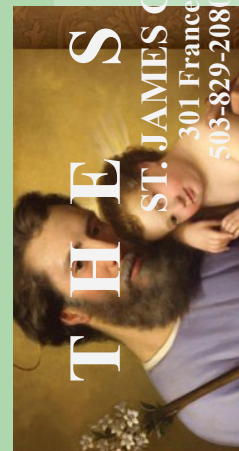
August 1, 2021

18th Sunday Ord



St. James Catholic Church

SCALLOP
ST. JAMES CATHOLIC CHURCH
301 Francis St. Molalla OR 97038
503-829-2080 | st_james@molalla.net



Year of
ST. JOSEPH

Fr. Cit's Column

Bread. Loaves of bread were a special treat. I normally see them at parties, and they are prepared as sandwiches. I always loved peanut butter sandwich as I was more familiar with it as it was the kind my Mom could afford. Our usual bread for breakfast or snacks would be pandesal (here it is called dinner roll) or ensaymada. Pandesal (literally bread of salt) is a breakfast star (I wonder why it is called dinner roll here). Fresh from the oven, the hot pandesal was served on our table almost every day. A peddler on a bike went around the village to serve the hot pandesal to his patrons. To call his patrons' attention, who could either be sleeping still or busy with kitchen preparations, on top of his voice, he would call out melodiously "paaaaaaan de saaaaaaaaal" or sound his manual claxon loudly while passing through. It was good to feast on hot pandesal with eggs, hot cocoa or milk or coffee. The memories of pandesal at table are surely for the books. One of those memories allowed me to always treasure my roots. Pandesal means simple living. It was a poor man's go to food. I can still imagine it's buttery scent and its sweet taste. Yes, it is supposed to be bread seasoned with salt, but as cuisine has been dictated by consumers' preferences, the pandesal has evolved to become sweeter than salty. For a simple man's breakfast, that sweet taste was complete. There was no need for jam, or butter or cheese. There were times when I ate pandesal alone and it was sufficient. Sufficient. What more can I say except the poor man's bread has proven to be a good companion at all times, as in a marriage vow: for richer or poorer. There, all the time, it stuck with us, to fill us our hunger, but more so to always appeal to us as a support in times of need, also a sure reminder that we are poor but blessed. Then one day, a lucky fellow villager won a good sum of money. He was a simple baker and a jeans' tailor. He put his winning money to build a small bakery. His primary baked goodie: pandesal. For many years his success brought him good things for his family but also pride to the village. It is not just a bread. It is suffused in our souls, of who we are as a people.-30-

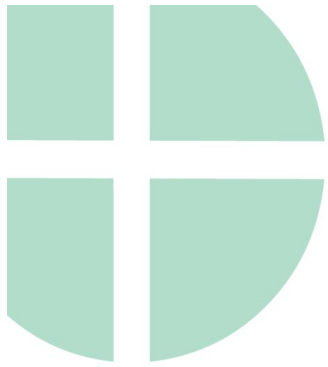
Pan. Los panes eran especial. Normalmente los veo en fiestas, y se preparan como sándwiches. Siempre me encantó el sándwich de mantequilla de maní, ya que estaba más familiarizado con él, ya que era el tipo que mi mamá podía permitirse preparar. Nuestro pan habitual para el desayuno o las meriendas sería pandesal (aquí se llama rollo de cena) o ensaymada. Pandesal (literalmente pan de sal) es una estrella del desayuno (me pregunto por qué se llama rollo de cena aquí). Recién salido del horno, el pandesal caliente se servía en nuestra mesa casi todos los días. Un vendedor ambulante en bicicleta recorrió el pueblo para servir el pandesal caliente a sus clientes. Para llamar la atención de sus clientes, que podrían estar durmiendo quietos o ocupados con los preparativos de la cocina, encima de su voz, gritaba melodiosamente "paaaaaaan de saaaaaaaaal" o sonaba su claxon manual fuertemente mientras pasaba. Era bueno deleitarse con pandesal caliente con huevos, cacao caliente o leche o café. Los recuerdos de pandesal en la mesa son seguramente para los libros. Uno de esos recuerdos me permitió atesorar siempre mis raíces. Pandesal significa vida sencilla. Era un pobre hombre que iba a la comida. Todavía puedo imaginar su aroma mantecoso y su sabor dulce. Sí, se supone que es pan sazonado con sal, pero como la cocina ha sido dictada por las preferencias de los consumidores, el pandesal ha evolucionado para volverse más dulce que salado. Para el desayuno de un hombre simple, ese sabor dulce era completo. No había necesidad de mermelada, ni mantequilla ni queso. Hubo momentos en los que me fui solo un pandesal y fue suficiente. Suficiente. Qué más puedo decir, excepto que el pan del pobre ha demostrado ser un buen compañero en todo momento, como en un voto matrimonial: para más ricos o más pobres. Allí, todo el tiempo, se quedó con nosotros, para llenarnos el hambre, pero más aún para apelar siempre a nosotros como un apoyo en tiempos de necesidad, también un recordatorio seguro de que somos pobres pero bendecidos. Entonces un día, si fue suerte, un compañero aldeano ganó una buena suma de dinero. Era un simple panadero y sastre de vaqueros. Puso su dinero ganador para construir una pequeña panadería. Su principal golosinas horneadas: pandesal. Durante muchos años su éxito le trajo cosas buenas para su familia, pero también orgullo para el pueblo. No es sólo un pan. Está impregnado en nuestras almas, de lo que somos como pueblo.-30-

MASS INTENTIONS

July 31, 5:30
August 1, 8:00
August 1, 10:00
August 1, 12:00 St. James Parish
August 2, 9:00 No Mass
August 3, 9:00 Jake Maurer +
August 4, 9:00 Irene Burch, Onnie Burch + family
August 5, 9:00
August 6, 9:00

MASS TIMES

M-F 9:00AM (English)
Sat 5:30PM (English)
Sun 8:00AM, 10:00AM, (Eng)
12:00PM, (Span)
Adoration 9:30AM-8:00PM
Confession Sat 4:00-5:00PM
but always available as needed



The Eighteenth Sunday in Ordinary Time

AUGUST 1, 2021

The Transfiguration of the Lord

August 6, 2021

In Year B, the reading for the Transfiguration comes from Mark's gospel. (The Transfiguration also appears in the other two synoptic gospels, Matthew and Luke.) In Mark, Jesus takes Peter, James, and John up a high mountain, apart from the other apostles and disciples.



Certy Images

There, Jesus is transfigured (changed in form and appearance) and appears in dazzling white clothes. Elijah, the great prophet, and Moses, through whom the Israelites were given the law, appear with Jesus. A cloud appears, overshadowing them, and a voice states, "This is my beloved Son. Listen to him." Jesus charges the three to not share with anyone what they had seen "except when the Son of Man had risen from the dead." They keep their experience to themselves, pondering what Jesus meant by rising from the dead.

How are we to understand the Transfiguration? The story of the Transfiguration is also proclaimed on the second Sunday of Lent—a key part of Jesus' journey towards the Cross. The *Catechism of the Catholic Church* draws parallels between Jesus' Baptism and the Transfiguration. Jesus is baptized at the start of his public ministry. His baptism proclaims the mystery of our first regeneration—we die and rise again with Christ. The "Transfiguration 'is the sacrament of the second regeneration': our own Resurrection (St. Thomas Aquinas, STh III, 45, 4, ad 2). From now on we share in the Lord's Resurrection through the Spirit who acts in the sacraments of the Body of Christ.

The Transfiguration gives us a foretaste of Christ's glorious coming, when he 'will change our lowly body to be like his glorious body (Phil 3:21)' (*Catechism of the Catholic Church*, no. 556). During the Prayer after Communion, we pray that God might "transform us into the likeness of your [his] Son, / whose radiant splendor you willed to make manifest / in his glorious Transfiguration." The Collect, or opening prayer, tells us that the mystery of the Transfiguration "prefigures our full adoption to sonship." The Transfiguration, initially revealed to Peter, James, and John, reveals to all of us a taste of what is yet to come.

The Transfiguration is the fourth of the Luminous Mysteries of the Rosary.

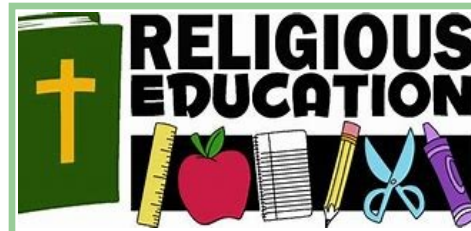


Catholic Current

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BULLETIN



Wanted:

English speaking catechists

The opening of the new formation year is coming (September) and we are praying we can have children who speak English attend our classes. To make it possible, we ask you to help us. Be not afraid. If you have not done this before, we will assure you that you can be trained. You can train while guiding our children. For info. please call Miguel 503.829. 2880 or Fr. Cit 503.829.2080.



FAMILY FUN EVENT

COME ONE
COME ALL

August 21st,
2pm to 4pm

Fund Raising event for the Altar Society

Bingo Cake Walk Lotteria

Food Snacks

Welcome donation items for prizes

The 64th annual Holy Rosary Mission Pilgrimage

Sunday August 15th, 7:00 p.m.

This year's pilgrimage will **begin with the recitation of the Rosary in procession, followed by Mass. The celebrant will be Father Ralph Recker, OSB, pastor of Holy Rosary Mission and St. Mary – Mt. Angel.**

Holy Rosary Mission is the only place in the Portland Archdiocese that has continuously celebrated an annual pilgrimage since the 1954 Marian year.

Refreshments will be available in the church basement following Mass.

Crooked Finger is located in the Cascade foothills five miles southeast of Scotts Mills, Oregon. The church is located on Ettlin Loop Road. For information or directions, please contact the office at St. Mary Parish, Mt. Angel at 503.845.2296 or **Susan Bielenberg** at 503.873.6427, Pat Schonbachler at 503.845-7405.

IDEAS FOR PRAYER BY Dom Hubert Van Zeller from *Divine Worship Newsletter*

Experience and common sense should prove to us that at best we are unprofitable servants. Yet because we look at others with our lack of charity we judge to be still more unprofitable we congratulate ourselves upon not being so bad after all. Nothing which we do is done over and above the grace which is given us to do it anyway. To acknowledge that all our good comes from God may amount to an expression of humility; it is certainly a statement of fact. Especially in the field of prayer it is necessary to bear this in mind. So important to prayer is the attitude of dependence upon God for every thought and aspiration that distractions come in to prove it. Without moment-to-moment grace we are at the mercy of distraction. If we could manufacture our own inspiration the problem would not come up, but because we cannot we are given to see where inspiration starts from. Dependence on God is necessary to every work of religion, and the more religious the work the greater the need for it. So in the work of prayer, which is primarily the expression of the theological virtues, dependence may not be overlooked. Whether it is called confidence or humility or trust, it is the condition of whatever comes next. Distrust of self, so long as it does not lead to discouragement, is one of the healthiest signs in prayer. You find it particularly in the psalms where again and again the writer laments his unworthiness and his inability to run his life satisfactorily. But along with this lament goes always a firm belief in God's protection. His sense of insufficiency leads the psalmist to ever greater reliance upon the Lord. It is when the sight of our sins robs us of hope that we lose our bearings in prayer. Humility is needed in prayer but not hopelessness. Hopelessness is not a virtue but a negation. So also is helplessness. Helplessness has no part in prayer: we know where we can get help when we need it. Writers on prayer who would bring us to the edge of despair are on dangerous ground. The margin of hope may be narrow, and the source of help may be hidden from us for a time, but if there is to be prayer there has also to be trust. Unworthiness is a word often unfortunately translated for us in the psalms as 'misery'. Misery suggests self-pity, which does not at all belong to humility. Where false humility makes for listlessness, dispiritedness, and defeat, true humility sees in past unfaithfulness an invitation to God's mercy. Anything which weakens belief in God's mercy is bound to be wrong — just as wrong as the presumption which takes it for granted. Sorrow for sin does not have to be harped upon every time we set ourselves to pray, but it should be kept within easy reach. The misery which judges further effort to be useless is bad; the sorrow which leads to penance is good. We are always looking for the manna which will feed us in the wilderness of prayer. Provided we do not look only for its sweetness and not its nourishment there is no harm in this. To expect the wrong things from prayer is often to get the wrong things from prayer. If in faith and trust we left our prayer in God's hands we would gain strength, knowledge, love, but because we expect chiefly devotion we are liable to miss prayer's essential graces. This is not to say that whenever we pray we must either renounce our spiritual appetite or mention in as many words the true objects of our desire. It is enough to form a disposition. We should go to prayer on the one hand in a spirit of detachment and on the other hand in a spirit of overall trust that God will supply what is needed. In our dealings with God in prayer much can be assumed. We do not have to read out a list of things which in any case can be taken for granted. The moment we feel urged in prayer to make explicit an emotion which we know to be there but which at the moment happens to be latent we should act upon the urge and express it. The well-intentioned soul possesses already the requisite dispositions, so it is only a matter of bringing them to the surface when grace elicits their specific acts. Reverence, praise, gratitude, compunction, obedience, charity, faith: these are not only virtually but habitually present in souls who are striving for perfection. The tally does not have to be completed on pain of a wasted prayer.

