

Our retreat leader was Fr. Bry Shields. Altogether, he gave 6 different talks, each of them contributing to a general theme. He started off by introducing himself and going over the Retreat outline booklet that he had developed for us. He referred to himself as the "*Little Donkey*" in one of the drawings of the booklet. He would provide much more personal information later, so we will just start off with his first talk.

Bry Shields Talk 1: Be Sealed with the Holy Spirit

He started off with a famous phrase: "*You have to believe what you read (in the bible and other Catholic works), Preach what you Believe, and then Put into Practice what you Preach.*" This idea would be a common motivation for the entire retreat.

He mentioned that as a priest, he had to read the priest's prayer book or Breviary every day. He noted that he used the American Revised Standard Bible and would be quoting from it in his readings. This is an approved Bible for Catholics, but is not used in our liturgy. He quickly read through Psalm 91 - NAB text shown below

- ¹ *You who dwell in the shelter of the Most High, who abide in the shadow of the Almighty,*
- ² *Say to the LORD, "My refuge and fortress, my God in whom I trust."*
- ³ *God will rescue you from the fowler's snare, from the destroying plague,*
- ⁴ *Will shelter you with pinions, spread wings that you may take refuge; God's faithfulness is a protecting shield.*
- ⁵ *You shall not fear the terror of the night nor the arrow that flies by day,*
- ⁶ *Nor the pestilence that roams in darkness, nor the plague that ravages at noon.*
- ⁷ *Though a thousand fall at your side, ten thousand at your right hand, near you it shall not come.*
- ⁸ *You need simply watch; the punishment of the wicked you will see.*
- ⁹ *You have the LORD for your refuge; you have made the Most High your stronghold.*
- ¹⁰ *No evil shall befall you, no affliction come near your tent.*
- ¹¹ *For God commands the angels to guard you in all your ways.*
- ¹² *With their hands they shall support you, lest you strike your foot against a stone.*
- ¹³ *You shall tread upon the asp and the viper, trample the lion and the dragon.*
- ¹⁴ *Whoever clings to me I will deliver; whoever knows my name I will set on high.*
- ¹⁵ *All who call upon me I will answer; I will be with them in distress; I will deliver them and give them honor.*
- ¹⁶ *With length of days I will satisfy them and show them my saving power.*

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This psalm promises us many things, but comes with a price. In vs. 1, *we are to abide in the shadow of the Almighty*, in vs. 2, we are to say to the Lord, "*My refuge and fortress, my God in whom I trust*", in vs. 14, "*Whoever clings to me*", and in vs. 15, "*All who call on me, I will answer.*"

This is such a powerful Psalm that it is required reading for Priests in the Sunday Breviary readings. If you have not done the Bible study on this Psalm, look up the verses, and read some commentary on it. Psalm 91 is a very good Psalm to read carefully, take to heart, and never forget. Read it weekly, you won't regret it.

After this Psalm reading, Bry brought out his first prop, the Seal of Pius X parish, where he is the pastor. He talked about seals, and gave us a small piece of heavy paper with the Pius X seal on it. He discussed how Seals are used to ratify or authenticate a document and can be used by a person of authority.

His message was that we were to be Sealed with the Spirit. He quoted 2 Timothy 1: 6-9 that we should "stir into flame" the gifts God has given us.. text of 2 Tim 1:6-9 below..

⁶ *For this reason, I remind you to stir into flame the gift of God that you have through the imposition of my hands.*

⁷ *For God did not give us a spirit of cowardice but rather of power and love and self-control.*

⁸ *So do not be ashamed of your testimony to our Lord, nor of me, a prisoner for his sake; but bear your share of hardship for the gospel with the strength that comes from God.*

⁹ *He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began*

Fr. Shields noted that the Lord wants now for us, His apostles (those sent forth), exactly what Paul wanted for Timothy, way back then. He questioned us with "**How does the Seal of the Holy Spirit work in our lives?**" Fr. Shields said that if we are receptive to the Lord, the Lord will open us up for what He wants us to do.

He went on to discuss how St. Joseph was open to the will of God and mentioned that Pope Leo XIII declared St. Joseph to be "*the Patron saint of the universal church.*" He further talked about Seals, and being to St. Ignatius for awhile, and how God impressed

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on him to discuss St. Joseph with the existing prayer group, and how the MOSJ name came into being.

Finally, we broke up into our small group meetings. The small group leaders were always given questions to start our discussions. Our questions were:

1. Who are you? Why are you at this Retreat, and Why do you belong to the MOSJ?
2. When do you remember the Holy Spirit acting in your lives?

Fr. Shields Talk 2: Turn, Turn, Turn

Fr. Shields used another prop to start this talk. It was the famous Birds song, "Turn, turn, turn." Words from this song are "to every thing, turn, turn, turn, there is a season, turn, turn, turn, and a time to every to every purpose under heaven, ..., a time to kill, a time to heal, a time to laugh, a time to weep, ..." The words from this song are taken almost verbatim from Ecclesiastes, chapter 3.

- ¹ *There is an appointed time for everything, and a time for every affair under the heavens.*
- ² *A time to be born, and a time to die; a time to plant, and a time to uproot the plant.*
- ³ *A time to kill, and a time to heal; a time to tear down, and a time to build.*
- ⁴ *A time to weep, and a time to laugh; a time to mourn, and a time to dance.*
- ⁵ *A time to scatter stones, and a time to gather them; a time to embrace, and a time to be far from embraces.*
- ⁶ *A time to seek, and a time to lose; a time to keep, and a time to cast away.*
- ⁷ *A time to rend, and a time to sew; a time to be silent, and a time to speak.*
- ⁸ *A time to love, and a time to hate; a time of war, and a time of peace.*

Neil Aguillard shared his reflection on these verses in our last MOSJ meeting. He concentrated on vs. 3, and told the horrific story of how he had to kill a man who was trying to kill him with an aluminum bat. He concentrated on the "time to heal," part.

Then Fr. Shields mentioned Matt 4:18 - 20, which was Jesus's call of Peter:

- ¹⁸ *As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and his brother Andrew, casting a net into the sea; they were fishermen.*

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¹⁹ *He said to them, "Come after me, and I will make you fishers of men."*

²⁰ *At once they left their nets and followed him.*

Fr. Shields said used Luke 22: 31-32, which is shown below...

³¹ *"Simon, Simon, behold Satan has demanded to sift all of you like wheat,*

³² *but I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers."*

Fr. Shields told us that Jesus prayed for Peter because He knew what was going to happen to Peter. He commented on the word "*strengthen*" saying that it was used in the imperative form. When He mentioned "strengthen" Jesus meant that Peter would be strong like a pillar upon which a foundation could be built. In human terms, Jesus prayed to strengthen Peter so that he would be able to stand up straight. Peter needed to turn again, to be strong. He asked us, "*What if Peter had not turned?*" and "*How many lives were dependent on Peter?*" Then he asked us, "*How many lives are dependent on you?*" This turning could be simple or very dramatic.

Then he asked us, "*What was Peter's turning back?*" After denying Jesus three times, he went out and wept. That was Peter's turning back.

Then Fr. Shields mentioned Genesis 3:1-3, 8

¹ *Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?"*

² *The woman answered the serpent: "We may eat of the fruit of the trees in the garden;*

³ *it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, lest you die.'"*

⁴ *But the serpent said to the woman: "You certainly will not die!*

The serpent convinced Eve and Adam to go ahead and eat the fruit of the tree of knowledge and that they would be like God. Fr. Shields mentioned that Adam and Eve disobeyed God and heeded the serpent's advice.

Then he quoted Genesis 3: 8-11.

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- ⁸ *When they heard the sound of the LORD God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden.*
- ⁹ *The LORD God then called to the man and asked him, "Where are you?"*
- ¹⁰ *He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself."*
- ¹¹ *Then he asked, "Who told you that you were naked? You have eaten, then, from the tree of which I had forbidden you to eat!"*
- ¹² *The man replied, "The woman whom you put here with me--she gave me fruit from the tree, so I ate it."*

In Genesis 3: 8, they heard the sound of the Lord coming. They hid themselves. Why did they do this? Because they loved darkness more than the Light. We all know that Jesus is the light, and sinners do not like the Light. Bars are always darkened. Why else did Adam and Eve hide? They were afraid of God.

He said that Peter's conversion is how Jesus is showing us that the turning back to Him will be okay. Look at what He did for Peter. He told him the famous phrase, "***Upon this rock I will build my church, ...***" And of course, on Pentecost, 3,000 were added to the Kingdom of Jesus as Peter and the others preached and the listeners heard the preaching in their own language.

Fr. Shields said that the Lord gave Peter more than he expected. When we turn back to the Lord, like Peter, we will need to strengthen.

Then Fr. Shields talked about the death of his child and how traumatic that was for him. He turned back to God and eventually, he was healed. Fr. Shields concluded with the phrase, "When you turn back to God again, you just will never know when you will be used, and how you will be used." Just be open to God's will in your lives; God knows when and how He will use us.

Our small group discussed turning and turning back to the Lord and how the Lord could use us in different ways. One of our members was orphaned, but fortunately to him, to a Catholic orphanage. As he got older, he went astray. When he came back to Church, God started using him in different ways. Now he makes 300 rosaries a year and gives them away as gifts.

Fr. Shields Third Talk, Turn, Turn, Turn

Fr. Shields opened this talk with the general question, "*How to we turn, turn, turn to strengthen our brothers and our culture?*" His first answer was that strengthening was a day to day activity, where we turn to God's truth and plan for our lives every day. He then said the progression was to strengthen our family first, and then turn to work toward strengthening our community.

We can have dramatic turns towards the Lord, but we begin by doing the little things; so he asked us, "*What are some little things we can do each day to get us closer to the Lord?*" and "*How do we turn, turn, turn to the Lord?*"

He next discussed his own faith journey. He grew up as an Anglican, and his family has roots way back in the Anglican church. He became disenchanted when as a young ordained Episcopal priest, he and another young priest discovered that the Episcopal church was donating money for abortions in underdeveloped areas of the world to control population. He said he could not square this with Jesus' teaching and centuries of church tradition. Eventually, he left the Episcopal church and, encouraged by Fr. Warren Wall, went to see Archbishop Lipscomb, who eventually allowed him to become a Roman Catholic priest.

He also discussed at length the turn of St. Augustine towards Christ. He went into Augustine's background as the son of a Roman administrator, and Augustine's early life of privilege and debauchery. He discussed an event where Augustine and his friends would steal pears from an orchard and give them to the hogs. Augustine realized that he was violating the commandment, "thou shall not steal" and eventually accepted these willful acts were a defect in his will.

Eventually, Augustine went to Carthage, which he described as a "*cauldron of illicit lust boiling rampant.*" Augustine took a mistress and they had a child, but for social reasons, he could not marry his mistress. Augustine eventually went to Milan, hot with a passion for marriage, money, and prestige. He discussed his mother, Saint Monica, praying for him and guiding his life in a positive manner. Fortunately, Augustine met St. Ambrose at Milan, and made a turn to the Lord. He wanted to be chaste and become a Catholic, but his battles were like, "*Lord, let me be chaste, but not now.*" His conversion came in a garden, as he eventually began to say, "*Let it be now, Lord.*"

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One day, he played with many Protestants call "*Bible Bingo*." He held his bible and just let it open to any page. It opened to Romans 13: 11-14,

- ¹¹ *And do this because you know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed;*
¹² *the night is advanced, the day is at hand. Let us then throw off the works of darkness (and) put on the armor of light;*
¹³ *let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy.*
¹⁴ *But put on the Lord Jesus Christ, and make no provision for the desires of the flesh.*

This was Augustine's conversion moment, when the Word of God, sharper than any two edged sword, pierced his joints and the marrow and convicted him than he needed to make that mighty turn to God and away from the ways of the flesh. Augustine's dream was to go to a monastery and live with friends. This did not happen. He was first baptized into the Catholic faith, and then 3 years later ordained a priest, and sent to Hippo, Africa, and soon after that, made into auxiliary Bishop of Hippo, and ultimately, Bishop of Hippo. Augustine's dream for his life -- to be in the center of the Catholic world in Italy -- was not God's plan for his life.

Fr. Shields likened his own faith journey to Augustine's. Fr. Shields wanted to remain an Episcopal, but felt the Lord turning him away from that faith towards the Catholic faith. Once Fr. Shields made his conversion from his native church, where there were no Catholics in any side of his family, to being Roman Catholic, he realized, "*Why did I not do this earlier?*"

He quoted the prophet of Divine Love, Hosea 11:7, 14:2, and 14:4, "*Return to the Lord*", "*I will heal and Do not Be Afraid*", for the Lord has compassion.

- ^{11:7} *His people are in suspense about returning to him; and God, though in unison they cry out to him, shall not raise them up*
^{14:2} *Return, O Israel, to the LORD, your God; you have collapsed through your guilt.*
^{14:4} *Assyria will not save us, nor shall we have horses to mount; We shall say no more, 'Our god,' to the work of our hands; for in you the orphan finds compassion."*

Fr. Shields 4th Talk - Turn, Turn, Turn to Strengthen the Brethren

Fr. Shields began this talk about the problems we have in our current society. He was interested in our turning to strengthening the brethren. He mentioned some statistics from recent population studies of France:

1. Only 1 in 10 Catholics go to church weekly.
2. In a recent election, 6 of the 9 presidential candidates were are atheistic.
3. The French birthrate is below what is needed to sustain the French population.
4. Muslims now make up between 6 and 10 per cent of the French population.

Fr. Shields said that history is not closed, and that we are agents of the change in history. God wants us to participate in the renewal of our Western culture. Communism was a big change, substituting the state for God and family; but fortunately, it failed. He said that Mao Tse Tsung killed 70 million people in the Chinese revolution, and that Stalin killed 20 million in the Communist revolution.

Then he said that a new change is occurring among young people. He mentioned that the sexual revolution is a big change. He said the sexual revolution meant that "you can have sex with whomever, whenever, and that the sexual revolution claims that there are no victims." The facts are different: 43 million abortions are known to have been performed since 1973. He said that even though blacks only have 10% of the population, 30% to 40% of the abortions were done on black women. He said that research shows a family is best with a father and a mother, and than any other type of hybrid family is bad.

Then he asked, "*Which Christian church approved contraception?*" He answered us with "none for 1900 years." Finally, the Anglican church approved contraception in the 1930's. Now, 80 years later, there are less than 2 million Anglicans in the US. He made the point that revolutions fail, and was going to play the Beatles song, "*So You Want a Revolution?*" but time cut his talk short. He mentioned how he was similar to Mother Elizabeth Seaton. They were both Anglican, both converted at age 30 to Catholicism, both had 5 kids. Big difference is that she is a saint. He also mentioned that Seaton Hall is now teaching a course on gay marriage. He was sure Mother Seaton would just be aghast at this, as they both would be with the current Anglican church.

He said that we have to be more proactive on the Sexual Revolution, and that it is a huge problem for our society, and that we as Catholics need to take a stand against it.

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In our small group discussion, we were asked the question, "Was Jesus a revolutionary, or a reformer?" Turns out that Fr. Shields would answer that one in his next talk.

Fr. Shields 5th Talk -- Sunday Morning

Fr. Shields began with the idea that strengthening your culture was a good idea and the MOSJ is a great place to start. He said that Catholics need to be more aggressive and assertive in trying to change our society. He then gave us a wonderful quote from Pope John Paul VI, "*we do not impose, we propose!*" Pope John Paul VI said that we cannot make someone believe.

Then Fr. Shields quoted Romans 10: 14-15, which is ...

¹⁴ But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach?

¹⁵ And how can people preach unless they are sent? As it is written, "How beautiful are the feet of those who bring (the) good news!"

Right here is our burden. Our job is to be proactive and spread the good news. To strengthen the brethren, we need to take Jesus' approach. Jesus was not a revolutionary. Fr. Shields said that we know something is revolutionary and not reform because a revolution reverses things. Then Fr. Shields quoted Matt 5: 17-20,

¹⁷ "Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill.

¹⁸ Amen, I say to you, until heaven and earth pass away, not the smallest letter or the smallest part of a letter will pass from the law, until all things have taken place.

¹⁹ Therefore, whoever breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever obeys and teaches these commandments will be called greatest in the kingdom of heaven. ¹⁴

²⁰ I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of heaven.

We as Catholics, and unlike Anglicans, cannot go backwards. If we go backwards, we lose our hold on Christ. As Catholics, we have the Magisterium to help us. In the Catechism, we have the purpose of the Magisterium, given in article 2032.

The Church, the "pillar and bulwark of the truth," "has received this solemn command of Christ from the apostles to announce the saving truth." "To the Church belongs the

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right always and everywhere to announce moral principles, including those pertaining to the social order, and to make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls."

Fr. Shields said that the continued adherence to the Magisterium and its ancient and timely concepts is a guide for the church; he said we had to hold on to this concept and praised its use. He talked about "*the Anglican church, which was a breakwater against atheism."* But then, he noted that in 1976, the Anglican church took out the requirement for procreation in marriage, then they got rid of the need for marital annulments, then allowed gays in the clergy, and then accepted gay marriages, and then to openly gay ministers, and finally to an openly gay leader of the US Anglican Church. He noted that this new revolution which reverses things failed and that the US Anglican population is now under 2 million.

Then he got into a small political item he called the "*Pelosi/Kennedy syndrome*." By this, he meant that Nancy and Teddy might say they are Catholic, but do not practice their Church's beliefs. He wondered how a true Catholic could say they were Catholic and support such a non Catholic concept as abortion. For many current Catholics, it is more about belonging to an organization than practicing your faith.

Then he got into the University of Notre Dame's awarding Barack Obama an honorary degree. He agreed with the Indiana bishop who said this was wrong. He said that if we eviscerate Humane Vitae, why even go to Mass! His point was that we need to renew our faith from within by proposing and not imposing. He said that we do not need to be afraid, especially of our sins. He said that our sins give us the opportunity to be reconciled with God in the sacrament of Reconciliation.

He concluded by returning to the problems caused by the sexual revolution. He noted that just about everyone today has been harmed, either directly or indirectly, by the sexual revolution. He discussed problems with divorce and pornography, especially internet based pornography. He said that we must overcome our fears and fully express the Catholic faith. He spoke of the Biblical story of Jesus and the Pharisee and the tax collector going to pray, from Luke 18: 10-14.

¹⁰ *"Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector.*

¹¹ *The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you that I am not like the rest of humanity--greedy, dishonest, adulterous--or even like this tax collector.*

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- ¹² *I fast twice a week, and I pay tithes on my whole income.'*
- ¹³ *But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.'*
- ¹⁴ *I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."*

Fr. Shields ended this talk by simply stating "*We do not strengthen our culture by using a Pharisee type approach, but with the face of the repentant tax collector."*

Fr. Shields Last Talk, Sunday before Mass -- Closing Concepts

Fr. Shields started this talk with a review of previous discussions: turn, turn, turn, Strengthen our family, Men with Hallow chests who do not stand up to the demands of their faith, Strengthen our Culture, Revolution or Reform, and the issues he raised about the Anglican church. *Then had said we are to be "the salt of the earth, and to preserve what is good and natural."* He mentioned earlier discussions, such as how Communism destroyed the family by putting the state first.

Our plan is quite different, we want to restore our culture so that it puts all things in Christ. Protestants and Catholics do not want a revolution; we don't want to reverse the teachings of centuries; instead, we want to preserve our known faith. But he noted that we now have a crisis within the Church today because the clergy is too compliant with modern activities. He mentioned a phrase from the pope, "*A man is never so tall as when he kneels to confess his sins.*" He said that we need to propose a different model of a Catholic man - not a man with hallow chests who does not stand up for his faith.

Then he spoke from Genesis 45:1-5, the story of Joseph and his brothers...

- ¹ *Joseph could no longer control himself in the presence of all his attendants, so he cried out, "Have everyone withdraw from me!" Thus no one else was about when he made himself known to his brothers.*
- ² *But his sobs were so loud that the Egyptians heard him, and so the news reached Pharaoh's palace.*
- ³ *"I am Joseph," he said to his brothers. "Is my father still in good health?" But his brothers could give him no answer, so dumbfounded were they at him.*
- ⁴ *"Come closer to me," he told his brothers. When they had done so, he said: "I am your brother Joseph, whom you once sold into Egypt.*
- ⁵ *But now do not be distressed, and do not reproach yourselves for having sold me here. It was really for the sake of saving lives that God sent me here ahead of you.*

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He noted that Protestant churches have taken a few elements of Catholic truth and preach them. He used a golf example by saying that some Protestant churches are only playing with a 3-iron and a putter, instead of using all 14 possible clubs, and are doing quite well with their two clubs. He mentioned a lady asking Bishop Fulton Sheen, "*do you have the Bible in the Catholic faith?*" to which the Bishop responded, "*Lady we wrote the bible.*"

He next mentioned Archbishop Marami of Uganda who said that siding with the American Anglican communion would reverse 125 years of their Christianity, which had produced many positive influences on their culture. He listed a few: readers - the first book Ugandans could read was the bible; women - who had no rights prior to Christianity becoming the norm of their society; revenge - which was the norm before Christianity replace it; family - previously, Ugandans only believed in caring for their immediate families, and had no care for those outside their family.

How about modern day Evangelicals and their phrase, "*Do you accept Jesus Christ?*" They accept Jesus Christ, but there is a defect here. The Jesus they accept is not the whole Jesus - it is only a partial view and not a full acceptance. He asked us, "*Are you going to accept a partial Jesus, or do you want it all?*" He said that Jesus does not come by Himself. If you accept Jesus, you accept Mary, Peter, Penance, the Saints; in short, the whole church. He quoted Jesus' question to Peter, in Matt 16:13-19,

- ¹³ *When Jesus went into the region of Caesarea Philippi he asked his disciples, "Who do people say that the Son of Man is?"*
- ¹⁴ *They replied, "Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets."*
- ¹⁵ *He said to them, "But who do you say that I am?"*
- ¹⁶ *Simon Peter said in reply, "You are the Messiah, the Son of the living God."*
- ¹⁷ *Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father.*
- ¹⁸ *And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it.*
- ¹⁹ *I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."*

Then Fr. Shields mentioned Cardinal Newman, who said "*the Magisterium is the divine supply.*" He mentioned taking a Scavi tour of St. Peter's and how St. Peter's tomb is a straight drop down the pinnacle of the church. He said that we are dependent on St. Peter and the apostles and that we cannot accept Jesus without recognizing Peter.

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Then he quoted John 6: 51- 58, which discussed the Eucharist

- ⁵¹ *I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."*
- ⁵² *The Jews quarreled among themselves, saying, "How can this man give us (his) flesh to eat?"*
- ⁵³ *Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.*
- ⁵⁴ *Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day.*
- ⁵⁵ *For my flesh is true food, and my blood is true drink.*
- ⁵⁶ *Whoever eats my flesh and drinks my blood remains in me and I in him.*
- ⁵⁷ *Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.*
- ⁵⁸ *This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."*

Fr. Shields said that Jesus wants us to eat His body and drink His blood. He wants us to take Holy Communion regularly. His comment on taking on the whole church was *"You never build a church without Peter, Mary, the Sacraments, the Eucharist, ... You have to take the whole church, and not a bit here and a bit there. As Catholics, we have a great building; one with rooms for many."* He said we come in, not to tear the building apart, but to work within the building; to work within the Master plan of our permanent builder, Jesus Christ. He said that Christ's sacrifice on the Cross was perfect; we now have to build up the body.

He said not to forget the small things; we can do much to make our church better for our brethren. He ended with a short discussion of St. Teresa, who said, *"Don't look for extraordinary things, instead look for ordinary things you can do with extraordinary love."*