

# Fr. Simon Sez



In my controversial homily on Catholics not attending non-Catholic weddings, I quoted St. Paul who said if you marry, marry in the Church. Many people thought I said a Catholic cannot attend a wedding if it is not in a Catholic Church. I definitely did not say that. (My audio recordings

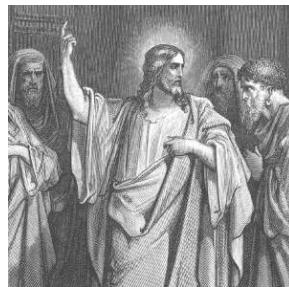
in both parishes prove it.) I did not think to further explain it, probably because I ran out of time. Since then I came up with a clear, short explanation. In the Nicene Creed we say we believe in the “one, holy, catholic, and apostolic Church.” Marriages are “in the Church,” if the couple do marriage preparation with a priest who makes sure an “apostle” who is his local ordinary (bishop) approves of it. It does not have to be physically in a Roman Catholic Church. The bishop can grant a dispensation for a Catholic to marry without a priest present in a non-Catholic, Christian church building. (The word “catholic” in the Nicene Creed means “universal” not “Roman Catholic.”) See <https://www.osvnews.com/2022/08/02/can-i-attend-this-non-catholic-wedding/> or as posted in our church gathering spaces for a pastoral explanation.

**Our Sunday Visitor August 14-20, 2022:** See columns “Cultural pitfalls” p. 18, what you can do about it - “Be a mentor” p. 17, and “Can I attend this non-Catholic wedding?” p. 19 for a good, pastoral explanation on attending non-Catholic weddings. See <https://osvnews.com/2022/08/02/can-i-attend-this-non-catholic-wedding/>. (I posted the last referenced column in our church entrances.)

**COVID-19 On the Rise:** This disease is on the rise again in our area. If anybody is having serious difficulties, I am available if needed. I have complete PPE similar to nurses. I have never contracted the disease. I have been tested many times since the start of this pandemic. I have O+ blood type and have been vaccinated and boosted. I am not concerned with contracting it, but I still will be extra careful to not be exposed to it so that I do not have to quarantine, making myself unavailable for a couple weeks.



## Consuming Fire: Scott Hahn Reflects on Twentieth Sunday in Ordinary Time



Jer 38:4–6, 8–10; Ps 40:2–4, 18; Heb 12:1–4; Luke 12:49–53

Our God is a consuming fire, the Scriptures tell us (see Hebrews 12:29; Deuteronomy 4:24). And in this week’s Gospel, Jesus uses the image of fire to describe the demands of discipleship.

The fire He has come to cast on the earth is the fire that He wants to blaze in each of our hearts. He made us from the dust of the earth (see Genesis 2:7) and filled us with the fire of the Holy Spirit in Baptism (see Luke 3:16).

We were baptized into His death (see Romans 6:3). This is the baptism our Lord speaks of in the Gospel this week. The baptism with which He must be baptized is His passion and death, by which He accomplished our redemption and sent forth the fire of the Spirit on the earth (see Acts 2:3).

The fire has been set, but it is not yet blazing. We are called to enter deeper into the consuming love of God. We must examine our consciences and our actions, submitting ourselves to the revealing fire of God’s Word (see 1 Corinthians 3:13).

In our struggle against sin, we have not yet resisted to the point of shedding our own blood, Paul tells us in this week’s Epistle. We have not undergone the suffering that Jeremiah suffers in the First Reading this week.

But this is what true discipleship requires. To be a disciple is to be inflamed with the love of the God. It is to have an unquenchable desire for holiness and zeal for the salvation of our brothers and sisters.

Being His disciple does not bring peace in the false way that the world proclaims peace (see Jeremiah 8:11). It means division and hardship. It may bring us to conflict with our own flesh and blood.

But Christ is our peace (see Ephesians 2:14). By His Cross He has lifted us up from the mire of sin and death—as He will rescue the prophet Jeremiah (see Jeremiah 38:10).

And as we sing in the Psalm this week, we trust in our deliverer.

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