



## Parish Week / Sunday, 2 February 2020

### Saturday, 1 Feb.

- 8.00 am Mass: Int. Thanksgiving (Audrey Caza)  
 5.00 pm Mass: † Kandasamy & Cathy Senadipathy  
 (Malini & Errol)

### SUNDAY, 2 FEB. / PRESENTATION OF THE LORD

- Homilist: Fr. Edwin Galea
- Presentation: Catholic Women's League
- Presentation: Christopher Leadership
- Blessing of Throats

- 9.00 am Mass: † Pasqualina Grande (family)  
 10.30 am Mass: Int. Agnes Joseph (Gwen Camacho)  
 12.00 pm Mass: † Remedios Estavillo (Ong family)  
 7.00 pm Mass: Pro Populo

### Monday, 3 Feb. / St. Blaise, bishop & martyr

- 8.00 am Mass: † Joseph Caldeira (Caldeira & Das families)  
 7.00 pm Mass: † Edward Fernando (Manuel)  
 7.40 pm Infant Baptism Parent/Godparent meeting

### Tuesday, 4 Feb.

- 8.00 am Mass: † Emmarie Garcia (Vinah)

### Wednesday, 5 Feb. / St. Agatha, virgin & martyr

- 8.00 am Mass: † Angelia Sinclair (family)  
 8.45 am St. Maria Goretti School 1<sup>st</sup> Reconciliation  
 7.00 pm St. Albert School 1<sup>st</sup> Reconciliation

### Thursday, 6 Feb. / St. Paul Miki & Companions, martyrs

- 8.00 am Mass: † Eileen Tobin (Alice Larkin)

### Friday, 7 Feb.

- 8.00 am Mass: Int. Mary & Antonia Oshiozekhai (Mary)  
 6.00 pm Holy Hour  
 7.00 pm Mass: † Aloysius Bastiampillai (family)

### Saturday, 8 Feb. / St. Josephine Bakhita, virgin

- 8.00 am Mass: † Rosita Ibanez (Lyn Sanchez)  
 4.00 pm St. Albert School 1<sup>st</sup> Comm. Family Instruction  
 5.00 pm Mass: Int. Thanksgiving Birthday  
 Agnes Joseph 98<sup>th</sup> Birthday (family)

### SUNDAY, 9 FEB. / 5-A

- Homilist: Fr. Elias Chachati
- Marriage Sunday

- 9.00 am Mass: † Joseph & Therese Joseph (Mary)  
 10.30 am Mass: † Mariam & Maroun Haddad (Amalia)  
 12.00 pm Mass: † Estrella Depaudhon (Gaëla & family)  
 1.30 pm Infant Baptism  
 7.00 pm Mass: Pro Populo

## Focus on the Word

### The Presentation of the Lord

Malachi 3.1-4; Hebrews 2.10-18; Luke 2.22-40

*Almighty ever-living God, we humbly implore your majesty that, just as your Only Begotten Son was presented on this day in the Temple in the substance of our flesh, so, by your grace, we may be presented to you with minds made pure. Amen.*

### Pray for the Deceased

**Ki Su Katarina Nahm Isabel Galicia**  
**Alexander Lewandowski Mary John**  
**Elizabeth Paranahty**  
**Leonardo & Miss Gonzales**

The 41 victims of typhoon Phanfone  
 that struck the **Philippines** at **Christmas**



### Feast of the Presentation 2 February

This Sunday is the Feast of the *Presentation of the Lord*; it takes priority over the sequential Ordinary Time Sunday (4<sup>th</sup> Sunday). The correct Readings are:

- 1<sup>st</sup> Reading **Malachi 3:1-4**  
 Psalm 24 *Response: The Lord of Hosts,  
 He is King of glory.*  
 2<sup>nd</sup> Reading **Hebrews 2:14-18**  
 Gospel **Luke 2:22-40**

See the website bulletin for the texts of today's Readings.

### ShareLife Bake Sale: 22/23 February

Join us on Saturday and Sunday, 22 & 23 February, for our **ShareLife BAKE SALE** in the Vestibule. We will be selling delicious treats for the entire family. All proceeds from the Sale will go towards our 2020 *ShareLife* Campaign.

### COMING UP

7102x02

- 13 Feb. St. Maria Goretti School Mass (8:45 am)  
 23 Feb. 2<sup>nd</sup> Collection: *Maintenance*  
 26 Feb. **Ash Wednesday: Lent begins;**  
 – Day of *Fast and Abstinence*;  
 – Parish Mass (8.00 am);  
 – St. Maria Goretti School Liturgy (8:45 am);  
 – ► St. Albert School Liturgy, *Junior* (9:30 am);  
 – ► St. Albert School Liturgy, *Senior* (10:30 am);  
 – Parish Mass (7.00 pm)  
 27 Feb. St. Maria Goretti School CONFIRMATION Info Night:  
 – Mass, 7:00 pm; Meeting, 7:30 pm  
 2 Mar. Infant Baptism Parent/Godparent Meeting (7:40 pm)  
 5 Mar. St. M.G. School Confirmation Class Instruction #1 (9:10 am)

### Website [stmariagoretti.archtoronto.org](http://stmariagoretti.archtoronto.org)

For more information on these and other parish activities, see pages 3 and following in the website bulletin.

# Sacramental Preparation

Kindly remember in your prayers our parish youth who will soon be receiving the Sacrament of *Reconciliation*:

## FIRST CONFESSION, 5 February:

ST. MARIA GORETTI SCHOOL: 8.45 am

ST. ALBERT SCHOOL, RCIA & RCIC: 7.00 pm

Remember in your prayers our parish youth who are preparing for their *First Holy Communion* and *Confirmation*:

8 & 10 February: **St. Albert School**

**1<sup>st</sup> Holy Communion Family Instruction #1**

SATURDAY: 4.00 pm; MONDAY: 6.00 pm.

19 February: **St. Albert School**

**Confirmation Family Information Night**

MASS: 7.00 pm; MEETING: 7.30 pm.

22 & 24 February: **St. Albert School**

**1<sup>st</sup> Holy Communion Family Instruction #2**

SATURDAY: 4.00 pm; MONDAY: 6.00 pm.

27 February: **St. Maria Goretti School**

**Confirmation Family Information Night**

MASS: 7.00 pm; MEETING: 7.30 pm.

5 March: **St. Maria Goretti School**

**Confirmation Class Instruction #1**

7 & 9 March: **St. Maria Goretti School**

**1<sup>st</sup> Holy Communion Family Instruction #1**

SATURDAY: 4.00 pm; MONDAY: 6.00 pm.

## Christopher Leadership

9 February ✕ Find Your Voice!

The *Christopher* Leadership Course is designed to enhance your leadership and communication skills, and your confidence.

To register: *phone* 416-410-7776; *email* clctorontoeast@gmail.com, or register *online* at <http://clctorontoeast.com>. Classes begin on: 9 February at St. Theresa Shrine; Sundays, 6-9 pm. *Christopher* representatives will address us at all Masses this Sunday.



## Celebration of Marriage Mass, with Cardinal Collins

3 pm, 9 February, St. Isaac Jogues Church

To help celebrate MARRIAGE SUNDAY, **Cardinal Thomas Collins** will offer a special Mass to honour couples celebrating milestone Anniversaries in 2020. If you (or a couple you know) are celebrating a 25<sup>th</sup>, 40<sup>th</sup>, 50<sup>th</sup> or 60+ wedding anniversary this year, you are invited to join this special Mass, which will take place at 3 pm on Sunday, 9 February at St. Isaac Jogues Parish, 1148 Finch Avenue, Pickering. A reception will follow Mass.

Due to space restrictions, those wishing to attend are asked to register *online* or *by phone*. Anniversary celebrants will be assured of reserved seating. Registration and other important information can be found at: [www.archtoronto.org/marriage](http://www.archtoronto.org/marriage) or you can call: **Ella Okonkwo**, (416) 934-3400 ext. 569.



## Catholic Women's League

### Membership Drive: 2 February

The Catholic Women's League will hold its *Membership Drive* at all Masses on 1 & 2 February. The CWL is a national organization rooted in gospel values calling its members to holiness through service to the people of God. Have you considered becoming a member? Members of The CWL are dedicated to the preservation of Christian family life and the rights of the unborn, as well as many other social justice issues. CWL representatives will address us at all Masses this Sunday.

### Blessing of St. Blaise: 1 & 2 February

The feast of **St. Blaise** is on 3 February. Parishioners will have the benefit of the traditional BLESSING OF THROATS *collectively* at the end of all Sunday Masses, 1 & 2 February:

*"Through the prayers of St. Blaise, may God free you from diseases of the throat and from every other illness. In the name of the Father, and of the Son, and of the Holy Spirit. Amen."*

## Altar Servers

### NEW YEAR TRAINING SERIES

25 January – 22 February

Would you like to be an Altar Server? The New Year Training Series for our new Altar Server Candidates began at 9.00 am on Saturday, 25 January. Applicants must be members of registered parish families, and have made their 1<sup>st</sup> Communion.



## Stewardship

2019 Receipts,  
2020 Envelopes

The Charitable *Tax Receipts* for all recorded donations during 2019 are in the Vestibule. They may be picked up after Mass.

Parishioners are reminded to pick up their 2020 *Sunday Offertory Envelopes* in the Office Lobby after Mass. They are for registered parishioners only; if you are new to the parish and have not yet registered, *welcome to our neighbourhood!* Go to the Office window, and complete a *registration form*.

### Stewardship Planning Conference 5 February

**Cardinal Collins** has decided to institute "*Stewardship Sunday*" across the entire Archdiocese on 20 September. We are gathering all parish Stewardship teams to plan this important development:

**Date** Wednesday, 5 February

**Time** 7:00 - 9:00 pm

**Place** Corpus Christi Church, 16 Lockwood Road

**Contact** **Quentin Schesnuik**, [quentins@archtoronto.org](mailto:quentins@archtoronto.org)





# Feast of the Presentation

## 2 February

Today the Church celebrates the feast of the PRESENTATION OF THE LORD, which occurs forty days after the birth of Jesus. It is also known as “Candlemas day,” since the blessing and procession of candles is an optional feature of today’s liturgy.

According to the 1962 Missal of St. John XXIII, the *Extraordinary Form* of the Roman Rite (the “Latin Mass”), today is described as the “Purification of Mary.” It is a “Christmas feast,” since it refers to the Solemnity of Christmas. Many Catholics practice the tradition of keeping out the Nativity crèche or other Christmas decorations until this feast.

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### The Readings

Today’s first reading gives us an important insight to understand profoundly the mystery of the Lord’s Presentation in the Temple by **Mary** and **Joseph**, in accordance with the canons of Mosaic Law. The text, taken from the Prophet **Malachi** says, ‘I am sending my messenger to prepare the way before me; and suddenly there will come to the temple the Lord who you seek’ (Malachi 3.1).

From all the Gospels, we know that it is the *Precursor*, **St. John the Baptist**, who was born 6 months before Jesus, whom God sent to prepare the way of the Lord. Putting these evangelical facts together, we can comprehend the words of the Prophet Malachi. Since there is only 6 months between the birth of St John the Baptist and Jesus, it is clear that the prophecy meant that shortly after the Precursor, the Lord Himself will come. So, soon after the Baptist’s birth, God entered His temple. Jesus’ presentation signifies this entrance. God-made-Man entered His temple, presenting Himself to those who were really searching for Him.

Today’s Gospel introduces us to people and events that in themselves provide numerous lessons and themes for further reflection. First of all, Mary and Joseph respect the Mosaic Law by offering the sacrifice prescribed for the poor: a pair of turtledoves or two young pigeons.

**Simeon** and **Anna** were two venerable elderly people dedicated to prayer and fasting; their strong religious spirit enabled them to recognize the Messiah. In this sense we can see in the Presentation of Jesus in the Temple an extension of the ‘*Pro Orantibus Day*’ (“*For those who pray*”) that is celebrated on the feast of the Presentation of Mary (21 November). On this day, the Church demonstrates its gratitude to all those in the



community that dedicate themselves in a privileged way to prayer, to those who have a particular religious vocation to the contemplative life. In the figure of the venerable Simeon, Jesus’ presentation in the temple, also reminds us that prayer and contemplation are not just a waste of time or an obstacle to charity. On the contrary, time could not be better spent than in prayer as true Christian charity is a consequence of a solid interior life. Only those who pray and offer penance, like Simeon and Anna, are open to the breath of the Spirit. They know how to recognize the Lord in the circumstances in which He manifests Himself because they possess an ample interior vision, and they have learned how to love with the heart of the One whose very name is Charity.

At the end of the Gospel Simeon’s prophecy of Mary’s sufferings is emphasized. **St. Pope John Paul II** taught that, ‘Simeon’s words seem like a second Annunciation to Mary, for they tell her of the actual historical situation in which the Son is to accomplish his mission, namely, in misunderstanding and sorrow.’ (*Redemptoris Mater*, n.16) The archangel’s announcement was a fount of incredible joy because it pertained to Jesus’ messianic royalty and the supernatural character of His virginal conception. Simeon’s words in the temple instead spoke of the Lord’s work of redemption that He would complete associating Himself through suffering to His Mother. That is why it is called the *Purification of the Blessed Virgin Mary*. It refers to the other aspect of the Presentation: the ritual purification of Jewish women after they had given birth. In Mary’s case this purification was not necessary, but it indicates the renewal of her total offering of herself to God for the accomplishment of His Divine Plan.

Simeon’s prophecy also announces that Christ will be ‘a sign of contradiction’. **St Cyril of Alexandria**, in one of his homilies, interpreted the words ‘sign of contradiction’ like a noble cross, as St Paul wrote to the Corinthians, ‘a stumbling block to Jews and foolishness to Gentiles’ (1 Corinthians 1.23).

# Readings for the Feast

1<sup>st</sup> Reading **Malachi 3:1-4**

Psalm 24 *Response: The Lord of Hosts,  
He is King of glory.*

2<sup>nd</sup> Reading **Hebrews 2:14-18**

Gospel **Luke 2:22-40**

## First Reading

A Reading from the Book of the Prophet Malachi

**3** <sup>1</sup>Thus says the Lord God, “See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight; indeed, he is coming, says the Lord of hosts.

<sup>2</sup> But who can endure the day of his coming, and who can stand when he appears?

For he is like a refiner’s fire and like fullers’ soap;

<sup>3</sup> he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness.

<sup>4</sup> Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

The Word of the Lord.

## Responsorial Psalm Psalm 24

**R:** The Lord of Hosts, he is King of glory.

Lift up your heads, O gates!  
and be lifted up, O ancient doors!  
that the King of glory may come in. **R.**

Who is the King of Glory?  
The Lord, strong and mighty,  
the Lord, mighty in battle. **R.**

Lift up your heads, O gates!  
and be lifted up, O ancient doors!  
that the King of glory may come in. **R.**

Who is this King of Glory?  
The Lord of hosts,  
he is the King of glory. **R.**

## Second Reading

A Reading from the Letter to the Hebrews

**2** <sup>10</sup> It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. <sup>11</sup> For the one who sanctifies and those who are sanctified all have one Father. For this reason Jesus is not ashamed to call them brothers and sisters, <sup>12</sup> saying, “Here am I and the children whom God has given me.”

<sup>14</sup> Since the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, <sup>15</sup> and free those who all their lives were held in slavery by the fear of death.

<sup>16</sup> For it is clear that he did not come to help angels, but the descendants of Abraham.

<sup>17</sup> Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people.

<sup>18</sup> Because he himself was tested by what he suffered, he is able to help those who are being tested.

The Word of the Lord.

## Gospel Acclamation

Alleluia. **R:** Alleluia.

A light for revelation to the Gentiles,  
and for glory to your people Israel. **R:** Alleluia.

## Gospel

A Reading from the Holy Gospel according to Luke

**2** <sup>22</sup> When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord <sup>23</sup> (as it is written in the law of the Lord, “Every firstborn male shall be designated as holy to the Lord”), <sup>24</sup> and they offered a sacrifice according to what is stated in the law of the Lord, “a pair of turtledoves or two young pigeons.”

<sup>25</sup> Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. <sup>26</sup> It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah.

<sup>27</sup> Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, <sup>28</sup> Simeon took him in his arms and praised God, saying,

<sup>29</sup> “Master, now you are dismissing your servant in peace, according to your word;

<sup>30</sup> for my eyes have seen your salvation, <sup>31</sup> which you have prepared in the presence of all peoples,

<sup>32</sup> a light for revelation to the Gentiles  
and for glory to your people Israel.”

<sup>33</sup> And the child’s father and mother were amazed at what was being said about him. <sup>34</sup> Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed

<sup>35</sup> so that the inner thoughts of many will be revealed; and a sword will pierce your own soul too.”

<sup>36</sup> There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband seven years after her marriage, <sup>37</sup> then as a widow to the age of eighty-four. She never left the temple but worshiped there with fasting and prayer night and day.

<sup>38</sup> At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

<sup>39</sup> When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth.

<sup>40</sup> The child grew and became strong, filled with wisdom; and the favor of God was upon him.

The Gospel of the Lord.

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## Blessing of the Candles

In many traditional parishes, on this day, Holy Mother Church blesses *Candles*. This is one of the three principal Blessings observed by the Church during the year; the other two are those of the *Ashes* and of the *Palms*. The signification of this ceremony bears so essential a connection with the mystery of Our Lady’s Purification, that if Septuagesima, Sexagesima or Quinquagesima falls on 2 February, the Feast is deferred to the following day; but the Blessing of the Candles, and the Procession which should follow it, always take place on this precise day.

In order to give uniformity to the three great Blessings of the year, the Church prescribes for that of the Candles the same color for the vestments as is used in

the Blessing of Ashes and formerly used in the Blessing of Palms—namely, violet.

The mystery of today’s ceremony has frequently been explained by liturgists, dating from the 7th century. According to St. Ivo of Chartres, the wax, which is formed from the nectar of flowers by the virgin bee, always considered as the emblem of virginity, signifies the virginal flesh of the Divine Infant, Who diminished not, either by His Conception or His Birth, the spotless purity of His Blessed Mother. The same holy Bishop would have us see, in the flame of our Candle, a symbol of Jesus, Who came to enlighten our darkness. St. Anselm bids us consider three things in the blessed Candle: the wax, the wick, and the flame. The wax, he says, which is the production of the virgin bee, is the Flesh of Our Lord; the wick, which is within, is His Soul; the flame, which burns on the top, is His Divinity.

Formerly, the faithful looked upon it as an honor to be permitted to have their own wax candles blessed together with those which were to be borne in the Procession by the Priest and ministers. There has been such a systematic effort to destroy, or at least impoverish, the exterior rites and practices of the true religion, that we find, throughout the world, many who have been insensibly made strangers to those admirable sentiments of faith, which the Church alone, in Her Liturgy, can give to the body of the faithful. Thus, we shall be telling many what they have never heard before, when we inform them that the Church blesses the Candles, not only to be carried in the Procession, which forms part of the ceremony today, but also for the use of the faithful, inasmuch as they draw, upon such as use them with respect, whether on sea or on land, as the Church says in the Prayer, special blessings from Heaven. These blessed Candles ought also to be lit near the bed of the dying Christian, as a symbol of the immortality merited for us by Christ, and of the protection of Our Blessed Lady.

During the distribution of the Candles, the Church, filled with emotion at the sight of these sacred symbols, which remind Her of Jesus, shares in the joyous transports of the aged Simeon, who, whilst holding the Child in his arms, confessed Him to be the Light of the Gentiles. She chants his sweet Canticle, separating each verse by an Antiphon, which is formed out of the last words of Simeon: A Light to the revelation of the Gentiles, and the glory of Thy people Israel.







## Things We've Lost in the Liturgy (Besides Latin)

**Eric Sammons**, a former Evangelical

Recently I've been reading *THE HOBBIT* to two of my young children. Central to the story is lost treasure: Thorin and his fellow dwarves ask for Bilbo Baggins' help in reclaiming their trove, which has been captured by the dragon Smaug, and hidden deep within the Lonely Mountain.

As I read the book, I can't help but think of our own day's lost treasure: the liturgical patrimony of the Catholic Church.

After the Second Vatican Council (1962-1965), massive changes were made to the liturgy which involved the abandonment of many traditional practices. None were more noticeable to the average Catholic (and even non-Catholic) than relinquishing Latin in favor of the vernacular. Yet there have been many other changes, and although they are not as noticeable to the casual observer as the loss of Latin, they are each sadly significant nonetheless.

Now, one might imagine that someone lamenting these losses is simply a nostalgic child of the 50's, pining for the Church of his youth. However, I was born after Vatican II ended, and didn't even become Catholic

until the 1990's. I never even attended the "old Mass" until about 10 years ago. Further, I came into the Church by way of the *Charismatic Renewal*, which isn't exactly known for old-school liturgies. And if I'm being honest, I generally prefer a liturgy in English.

Yet over the years the treasure we've lost has become more evident, and more painful, to me.

### 9 Liturgical Losses

Here are some of those lost aspects of the Roman liturgy from the past 50 years, in no particular order:

#### 1) *Ad Orientem*

We no longer celebrate the Mass with the priest leading us to the Father. Instead, we gaze at each other while proclaiming *How Great We Art*. I can't imagine a more dramatic symbolic divergence than turning the priest away from God, and towards the people he's supposed to be leading. It's like Moses trying to lead the Chosen People to the Promised Land without ever actually looking toward Zion.

#### 2) *Altar Rails*

The altar rail was a staple of Catholic churches for centuries. Then it was tossed aside like a Hollywood actor discovered to be a Conservative. This loss has led to related losses: the practice of receiving communion while kneeling, and the distinct separation between the *sanctuary* and the *nave*. (Many people don't know what a *nave* is, and call the whole church a *sanctuary*).





## EXPONENTIAL LOSSES

Each loss, by itself, might seem a minor thing. None of these lost aspects, of course, impact the validity of a Mass. The Eucharist is still the Eucharist in today's Mass. But each loss – especially when combined with all the other ones – substantially impact our reverence when celebrating the sacred mysteries. They impact our subjective reception and participation in the graces we receive at the Mass.

Also, note that none of these things are related to Latin in the Mass. After all, almost every one of these aspects of the Liturgy we've lost are retained in the Eastern liturgy, which is usually celebrated in the vernacular, and never in Latin.

The reasons that were given for the discarding of traditional liturgical practices was that it would allow people to participate more fully, and would make the Mass more palatable to the “common man.” The evidence, however, points in the opposite direction. “Simplifying” the liturgy has made it less special, which has made it less attractive to attend. On a Sunday morning, when someone has a choice between relaxing at home or attending an insipid imitation of a bad high school musical, what will the common person choose? However, if the option were a reverent partaking of heavenly mysteries that transports one beyond space and time, it might be a far more compelling choice than checking out the Sunday news shows.

I tend to look at most things in the Church through an evangelization lens since I've been involved in Catholic evangelization for decades. I've written before that the purpose of the Mass is not evangelization but the glorification of God. Yet there are evangelization consequences to poor liturgies (and I mean poor in two senses of the word: badly executed and with a poverty of reverence). It sends a signal that we don't take this God stuff too seriously, and you shouldn't either. Is this the message we want to send to the world?

Catholics should mourn for what has been lost in the liturgy in the past generation. These losses have contributed to the Church losing much of her soul, and in the process, losing many of her members as well. Let us pray for more “Bilbos” to arise and work tirelessly to restore the lost treasure that has been buried out of sight for so long. To do so might involve fighting dragons, but the treasure we want to unearth is worth it.

### Eric Sammons

Eric Sammons, a former Evangelical, entered the Catholic Church in 1993. He is the father of seven children and author of seven books, including *The Old Evangelization: How to Spread the Faith Like Jesus Did*.



*New churches built in classical styles:*

**St. Clare of Assisi Church**, Charleston, South Carolina (2020)

**St. John Neumann Church**, Farragut, Tennessee (2009)

**St. John the Apostle Church**, Leesburg, Virginia, (2012)

*Throughout Catholic history, church structures have prompted worshippers to bond with the sacred by evoking feelings of devotion, transcendence, and prayerfulness. This bond can promote a distinctly religious form of place attachment.*