

Week of October 21, 2018

MONDAY

Eph 2:1-10 * Ps 100:2-5 * Lk 12:13-21

TUESDAY 8:00am Word & Communion

Eph 2:12-22 * Ps 85:9-14 * Lk 12:35-38

WEDNESDAY 8:00am Mass

Eph 3:2-12 * Is 12:2-6 * Lk 12:39-48

THURSDAY 8:00am Mass

Eph 3:14-21 * Ps 33:1-2,4-5,11-12,18-19 * Lk 12:49-53

FRIDAY 9:00am School Mass

Eph 4:1-6 * Ps 24:1-6 * Lk 12:54-59

SATURDAY 4:30pm Mass (Anointing of the Sick)

Eph 4:7-16 * Ps 122:1-5 * Lk 13:1-9

SUNDAY 9:30am Mass (Anointing of the Sick)

Children's Liturgy of the Word & Nursery

Jer 31:7-9 * Ps 126:1-6 * Heb 5:1-6 * Mk 10:46-52



Parish Activities

Mon., Oct. 22	6:30pm	Choir Practice
	6:30pm	Bible Timeline
Tues., Oct. 23	10:00am	Scripture Study
	6:30pm	RCIA
	7-9pm	Bible Study-west campus
Sun., Oct. 28	10:45am	Religious Education
	4:00pm	Trunk-n-Treat

SACRAMENT of ANOINTING of the SICK

will be celebrated at both weekend Masses on **Oct 27/28**. The purpose of this sacrament is to give comfort to the sick and to reconcile them to God and the Church community. It serves to help the person anointed to have a strong, positive faith attitude and assists in physical, mental and spiritual healing. This sacrament acknowledges the frailty of people who are to be redeemed through the mystery of Christ's own death and resurrection. The Oil of the Sick used for the Sacrament of Anointing is blessed at the annual Chrism Mass with this prayer: "Bless this oil and sanctify it for our use. Make this oil a remedy for all who are anointed with it; heal them in body, in soul, and in spirit, and deliver them from every affliction."

Guidelines for the Sacrament of anointing are as follows:

- † People who are critically ill from sickness or advanced age
- † Older people who are tired/weak with no dangerous illness
- † People who have been anointed once but are now suffering further complications or some different illness
- † People scheduled for serious surgery
- † Children with chronic or life-threatening illness or who will have major surgery (as soon as they are able to understand)



Those who would like to be anointed are asked to "sign in" at the entrances of church upon arrival. Those who have difficulty moving about should take the front pews and stay in place for the anointing. All others will be invited to come forward at the appropriate time.

Check out the Café Kiosk for these two new Catholic Updates: Celebrating Mary: *Feasts of our Lady* and *Halloween: A Season of Saints*.

Project Completed: We have added an additional storage to the space erected about 10 years ago. It is on the north side of the church. The work was done by John McNally, builder. The cost was \$36,680 and measures 12'x24'. Hope this is not like the farmer in the Gospel who decided to build extra silos!

Join Us! On the weekend of Nov 3/4 we'll have opportunities for Parish registration. Staff members will be present after each liturgy. If you have been attending but are not a "member" now is the time to step up and take on the status of parishioner.

"Help me, Lord, answer your call."

Stewardship

"For the Son of Man did not come to be served but to serve and to give his life for the ransom of many." Mk 10:45

Weekly Target: \$10,961.54 * Offering: \$11,460.00
Food Pantry: \$60.00 * World Mission Sunday: \$275.00

Children's Good Deeds: My Good Deed was...

...clean up basement. ...help Mom with "pickchurs".

Education/Formation

Family Talk Time Celebrating Sunday for Catholic Families, Sara McGinnis Lee

Whom do you see as a leader? What have they done to show you this?
► **Reflecting on the Word:** In the Gospel, Jesus introduces his followers to what we think of today as servant leadership. The leadership that the disciples are to embrace calls them to serve others. Those who follow the way of the Lord will not be lauded for their greatness. Instead, they will humble themselves to serve others. By doing so, they will drink the cup that Jesus drinks.

► **Living the Word:** Gather the family and ask them to consider serving each other this week. Each family member could pick a day to be the leader in service. This leader would spend the day performing simple tasks for the rest of the family. These tasks could be holding the door, doing the dishes, or tidying up. At the end of the week, gather to reflect on the services each person performed and how it felt to serve and be served. Did family members find it felt good to serve others?

TRUNK-N-TREAT: Sun., Oct. 28, 4-5:15pm. Dinner served at 4pm, then trunk-n-treating and drawings. Questions?

Contact Sandy at 662-4335 or sdesjardins@auburnac.org.



The Parish in the Community

► **Christmas Stockings for Soldiers:** Send our troops a little taste of home for the holidays. Gephart Funeral Home, Inc. is proud to be one of the nearly 1000 Veterans & Family Memorial Care providers across America that is participating in the 15th annual VFMC Christmas Stocking for Soldiers initiative. From now thru Nov. 16 please stop into the funeral home and pick-up a free Christmas Stocking to take home, decorate and stuff with Christmas Cheer. You will receive a list of recommended items. Gephart will ship the stockings at our expense to troops abroad in time for Christmas.

► **"Holubky" Dinner:** Sun., Oct. 28 at St. George Byzantine Catholic Church, 11:30am-4:30pm. Adults \$10, children 12 & under \$6, under 5 free.

► **Ministry Enrichment Day:** Sat., Nov. 3. All who minister in any capacity in their parish or Catholic School, are invited to attend. Theme of the day is "Who Do You Say That I Am", Mk 8:29. Joe Paprocki, DMin, author of *A Church On the Move* (published by Loyola Press) will reflect on "how a church on the move engages the world" in his keynote address. More info at Café Kiosk.

From Father Tom's Desk

29th Sunday in Ordinary Time

Sr. Mary McGlone, [Celebration](#)

Today's readings focus on our image of God and discipleship. Isaiah's oracles or songs of the "Servant of the Lord" make Job's life look like a rose garden as they explain that God's servant will be crushed in infirmity as God's will is accomplished through him. This is no call to self-inflicted pain or an invitation to offer oneself for martyrdom. Isaiah's servant suffers precisely because, like so many punished prophets, he faithfully represents the God rejected by people in power. His offering for sin consists in accepting solidarity with the rejected God rather than yielding to violent attempts to obliterate his witness.

The selection from the Letter to the Hebrews focuses on Jesus as the Son of God who knows exactly what it feels like to be human, to

be tempted, to be afraid. The author of Hebrews wants us to know that as the human face of God, there is nothing in our experience that Jesus does not comprehend from the inside out. In fact, says the author, Jesus feels with us so profoundly that his response is a continual offer of the graces of solidarity and the strength to share in his victory over the powers of death.

If all of that sounds like too much for us, we are in fine company. Today's Gospel paints a picture of Jesus' closest disciples as Olympic champions of denial and self-serving misinterpretation. No matter how much Jesus talked about the first being last and his upcoming suffering, the disciples could not or would not move beyond their own glorious expectations for a messiah and his victory.

Today's readings beg the question: "Disciple, just who do you think you are?" The true answer comes from knowing what we seek and the company we keep.

Servant of God (Is 53)

Celebration

Because the suffering servant is an innocent victim, his example undercuts any self-centered motives for living a just life. Goodness is no guarantee of prosperity; in fact, the way of the world most often seems to prove the opposite. The way to understand the servant cannot be found by starting from human wisdom or ambition or even human hope. The only way to understand the revelation of the servant is by remembering that before anything else, the servant is the servant of God. The servant of whom Isaiah speaks, the servant through whom the early Christians came to understand Christ's mission, is a human being whose entire identity comes from the love of God and the willingness to make that love palpable in the world.

The servant represents God rather than sinful, selfish humanity. What the servant reveals in innocent suffering is God's forbearance in the face of sinfulness and the human rejection of divine love. Just as marriage is to be a sign of God's faithfulness, the servants' innocent suffering is a sign of God's unlimited willingness to put up with humanity and to forgive without retribution.

The servant whom Isaiah proclaimed was never named and was probably only an ideal in Isaiah's time. Christians saw that ideal fulfilled in Jesus, the one sent by the strange God of Israel whose role was not to be served but to love and therefore to serve.

Our High Priest (Heb 4)

Celebration

The author, appropriately referred to by various commentators as the pastor, begins by calling to mind our great high priest who passed through the heavens. Although some Jewish literature depicted heavenly journeys, the point here is a comparison between Jesus and the traditional high priests of Israel. For the Jews, the temple symbolized the place where heaven encountered earth; when the high priest passed through the different areas of the Temple it represented the journey through different realms until reaching the holy of holies where God dwelt. When the pastor says that Jesus passed through the heavens, he means that instead of the high priest's symbolic journey from the profane world into the holy place in the temple, Jesus literally passed from this world into the living presence of God. He is therefore the high priest par excellence.

The pastor also makes a point of calling Jesus the Son of God. His proper name underlines his historical existence while the title Son of God proclaims faith in who he is in cosmic reality. This is the confession to which we are to hold fast: Jesus, who died like a criminal, is the risen Son of God.

Discipleship (Mk 10)

Celebration

Today's Gospel begins immediately after Jesus told the disciples for the third time that he was going to suffer and die and that all of it was

happening under God's providence. Just as his final passion prediction (Mk 10:32-34) was the most detailed, so Mark makes this story of the disciples' incomprehension the most egregious.

Jesus had ended his teaching about riches and poverty with the pronouncement: "But many that are first will be last, and [the] last will be first." (Mk 10:31). That was the entrée to his declaration about the immanence of his suffering. For some mindboggling reason, James and John decided that this was the right time to jockey for position in what they thought of as his coming glory. Less subtle than the enemies who used to try to trap Jesus, these two sounded like a couple of kids playing "Simon says" as they bid Jesus, "Tell us you'll do anything we ask!" Jesus made them spell out exactly what it was that they hoped for. When they came clean about their shameless ambition he told them that they had missed the point of everything he had been saying and that they surely had no clue about what they were asking him to do. He then spoke of the suffering he had been foretelling as a cup that he would drink and a baptism he would go through.

A Summary

Celebration

This week's readings combine to ask us where we recognize images of God. Isaiah presents the suffering servant as the most iconoclastic image imaginable and a counterweight to the idolatry of inventing God in the image of our ambitions. The Letter to the Hebrews reminds us that Jesus, the great high priest, passed to the highest position through his suffering and death and he is therefore able to understand our temptations and fears as he offers us the grace to deal with them. The Gospel offers James and John as mirrors of our own ambitions contrasted with Jesus' description of himself as the servant-representative of the God who created for love, not glory. In the end, our ambition to achieve status or to serve will be the truest reflection of our image of God.

October Wedding Anniversaries

30 years or more...	John & Linda Dietlein Robert & Jan Wrzesinski Darryl & Suzanne Mieske Jeffrey & Jill Bouza Timothy & Laura Hall
20 years or more...	Gary & Tina Grocholski Michael & Kristina Tanner Eric & Cheryl Gedraitis Thomas & Kellie Deming Scott & Amy Peters Mark & Laura Hintz John & Danielle Meyers James & Margaret Kossick Tom & Rachael Leaman
10 years or more...	Gary & Lisa Walter James & Christina Lang Duane & Kimberley Switala Rusty & Sara Beckham Troy & Lori Mason David & Juanita Szutkowski Steven & Allison Gormley
Less than 10 years...	Chad & Breanne Lutz Adam & Ashley Kanuszewski Mike & Emily Keinbaum Brandon & Jenae Paten Bryan & Melissa Ignash Jason & Amanda Putt Kyle & Catherine Dengler Douglas & Samantha Szyperski Greg & Rita Bouza Patrick & Crystal Putt



Bless our marriage, O God, with peace and happiness. Amen