



Jesus Christ with the Children
Carl Bloch (1834-1890)

APOSTOLIC JOURNEY OF HIS HOLINESS FRANCIS TO BUDAPEST, ON THE OCCASION OF THE CONCLUDING HOLY MASS OF THE 52nd INTERNATIONAL EUCHARISTIC CONGRESS, AND TO SLOVAKIA

Heroes' Square (Budapest)
Sunday, 12 September 2021

At Caesarea Philippi, Jesus asks his disciples: "Who do you say that I am?" (Mk 8:29). For the disciples, this question proves decisive; it marks a turning point in their journey with the Master. They knew Jesus; they were no longer novices. They were close to him; they had seen his many miracles, been touched by his teaching, and followed him wherever he went. Yet, they were not ready to think like him. They had to take that decisive step, from *admiring Jesus to imitating Jesus*. Today too, the Lord looks at each of us personally and asks: "Who am I – in fact – for you?" *Who am I for you?* This question, addressed to each of us, calls for more than a quick answer straight out of the catechism; it requires a vital, personal response.

That response *renews us as disciples*. It takes place in three steps, steps that the disciples took and that we too can take. It involves first, proclaiming Jesus; second, discerning with Jesus and third, following Jesus.

Proclaiming Jesus. The Lord asks: "Who do you say that I am?" Peter, speaking for the others, replies: "You are the Christ". Peter said it all in these few words; his answer was correct, but then, surprisingly, Jesus "charged them to tell no one about him" (v. 30). Let us ask ourselves: Why so radical a prohibition? There was a very good reason: to call Jesus the Christ, the Messiah, is correct, but incomplete. There is always the risk of proclaiming a false messianism, one of human origins, not from God. Consequently, from that time on, Jesus gradually reveals his real identity, the "paschal" identity we find in the Eucharist. He explains that his mission will culminate in the glory of the resurrection, but only after the abasement of the cross. In other words, it would be revealed according to the wisdom of God, which, as Saint Paul tells us, "is not of this age or of the rulers of this age" (1 Cor 2:6). Jesus demands silence about his identity as the Messiah, but not about the cross that awaits him. In fact – the evangelist notes – Jesus then began to teach "openly" (Mk 8:32) that "the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again" (v. 31).

Before these daunting words of Jesus, we too can be dismayed, taken aback. We too would prefer a powerful Messiah rather than a crucified servant. The Eucharist is here to remind us who God is. It does not do so just in words, but in a concrete way, showing us God as bread broken, as love crucified and be-

Twenty-Fifth Sunday in Ordinary Time

19 September 2021

Sacred Heart, Ronan
Immaculate Conception, Polson
St. Joseph Mission, Charlo

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MASS SCHEDULE

Saturday

Immaculate Conception at 6:00 pm
Confessions are available at 5:00 pm

Sunday

Sacred Heart at 8:30 am
Immaculate Conception at 10:30 am

Tuesday-Wednesday-Thursday-Friday

Immaculate Conception at 12:10 pm
Confessions are heard on each of these days at 11:30 am and again after the 12:10 pm Mass on Wednesday during a period of Eucharistic Adoration.

Family Night begins September 22nd at 6:00pm with registration for Religious Education. Snacks will be provided.

stowed. We can add ritual elements, but the Lord is always there in the simplicity of Bread ready to be broken, distributed and eaten. He is there: to save us, Christ became a servant; to give us life, he accepted death. We do well to let ourselves be taken aback by those daunting words of Jesus. And whoever is open to these words is open to the second step.

Discerning with Jesus. Peter's reaction to the Lord's announcement is typically human: as soon as the cross, the prospect of pain, appears, we rebel. After having just confessed that Jesus is the Messiah, Peter is scandalized by the Master's words and tries to dissuade him from following that course. Today, as in the past ever, the cross is not fashionable or attractive. Dear brothers and sisters, the cross is never in fashion. Yet it heals us from within. Standing before the crucified Lord, we experience a fruitful interior struggle, a bitter conflict between "thinking as God does" and "thinking as humans do". On the one hand, we have God's way of thinking, which is that of humble love. A way of thinking that shuns imposition, ostentation and every form of triumphalism, and always aims at the good of others, even to the point of self-sacrifice. On the other hand, we have our human way of

thinking: this is the wisdom of the world, of worldliness, attached to honour and privileges, and grasping for prestige and success. Here the things that count are self-importance and power, whatever attracts the most attention and respect in the eyes of others.

Blinded by that way of thinking, Peter takes Jesus aside and reproaches him (cf. v. 32). Before, he had confessed him as the Messiah; now he reproaches him. We too can take the Lord "aside", shove him into a corner of our heart and continue to think of ourselves as religious and respectable, going our own way without letting ourselves be affected by Jesus' way of thinking. Yet here is the truth: he is ever at our side in this interior struggle, because he wants us, like the Apostles, to take *his* side. There is God's side and the world's side. The difference is not between who is religious or not, but ultimately between the true God and the god of "self". How distant is the God who quietly reigns on the cross from the false god that we want to reign with power in order to silence our enemies! How different is Christ, who presents himself with love alone, from all the powerful and winning messiahs worshiped by the world! Jesus unsettles us; he is not satisfied with declarations of faith, but asks us to purify our religiosity before his cross, before the Eucharist. We do well to spend time in adoration before the Eucharist in order to contemplate God's weakness. Let us make time for adoration, a way of praying too frequently forgotten. Let us make time for adoration. Let us allow Jesus the Living Bread to heal us of our self-absorption, open our hearts to self-giving, liberate us from our rigidity and self-concern, free us from the paralyzing slavery of defending our image, and inspire us to follow him wherever he would lead us, not where I want. And so, we come to the third step.

Walking behind Jesus and also *walking with Jesus*. "Get behind me, Satan" (v. 33). With this stern command, Jesus brings Peter back to himself. Whenever the Lord commands something, he is already there to give it. Peter thus receives the grace to step back and once more get behind Jesus. The Christian journey is not a race towards "success"; it begins by stepping back – remember this: the Christian journey begins by stepping back – finding freedom by not needing to be at the centre of everything. Peter realizes that the centre is not *his Jesus*, but *the real Jesus*. He will keep falling, but in passing from forgiveness to forgiveness, he will come to see more clearly the face of God. And he will pass from an empty admira-

tion *for* Christ to an authentic imitation *of* Christ.

What does it mean to get behind Jesus? It is to advance through life with Jesus' own confident trust, knowing that we are beloved children of God. It is to follow in the footsteps of the Master who came to serve and not be served (cf. *Mk* 10:45). It is to step out each day to an encounter with our brothers and sisters. The Eucharist impels us to this encounter, to the realization that we are one Body, to the willingness to let ourselves be broken for others. Dear brothers and sisters, let us allow our encounter with Jesus in the Eucharist to transform us, just as it transformed the great and courageous saints you venerate. I am thinking in particular of Saint Stephen and Saint Elizabeth. Like them, may we never be satisfied with little; may we never resign ourselves to a faith based on ritual and repetition, but be ever more open to the scandalous newness of the crucified and risen God, the Bread broken to give life to the world. In this way, we will be joyful ourselves and bring joy to others.

This International Eucharistic Congress marks the end of one journey, but more importantly, the beginning of another. For walking behind Jesus means always looking ahead, welcoming the *kairos of grace*, and being challenged every day by the Lord's question to each of us, his disciples: *Who do you say that I am?*

Liturgy Calendar & Mass Intentions

Saturday, September 18th

Vigil of The 25th Sunday in OT

Intention of Mary Ihde, r.b. Jane Holland

Sunday, September 19th

25th Sunday in OT

Sick & Shut-Ins of the Parish

/Intentions of the Parish Faithful

Tuesday, September 21st

St. Matthew, Apostle and Evangelist

Repose of the Soul of William Max Clay, r.b. Margaret Clay

Wednesday, September 22nd

Intention of Jeff Barbknecht, r.b. Margaret Clay

Thursday, September 23rd

St. Pius of Pietrelcina, Priest

Intention of Mary Elias, r.b. Margaret Clay

Friday, September 24th

Intention of Rita, Paul, and Isla Summerson, r.b. Margaret Clay

Humbly asking for your prayers

Marcy Bishop, Mary Oullette, Maryalice Rouselle, The Clay Family, Virginia Rubel, Michael Conrad, Ellen Holland, Kevin Normandeau, Kaylee Martin, Dave Evertz, Steve Ducharme, Leonard & Gail Piedalue, Kate Shrider Olsen, Don Herbst, Bill Nash, Donna Jacobs, Derrie Edge, Madge Vert, Bob Mahon, Joe Wolfekuhle, John Miller, Caroline Hummel.

Please help to keep the list current by contacting the Parish Office. Also, out of respect for a person's privacy, please make sure that all individuals wish to be publicly identified.

Grace be to you and peace. We give thanks to God always for you all; Making a remembrance of you in our prayers without ceasing. 1 Thessalonians 1:2

The Holy Father's prayer intention for September



An Environmentally Sustainable Lifestyle: We pray that we all will make courageous choices for a simple and environmentally sustainable lifestyle, rejoicing in our young people who are resolutely committed to this.

Please pray for our seminarians!

Dillon Armstrong, Tyler Frohlich, Matthew Christians, Kyle Tannehill and Kaleb Michell, Riley Helgoe, Brett Rotz, John Cooney, Jamie Severson, Hayden Petterson, Alex Olmes, Anthony Olmes, Alex Ramirez, James Semling.

25th Sunday OT

Antiphon:

*I am the salvation of the people, says the Lord.
Should they cry to me in any distress,
I will hear them, and I will be their Lord for ever.*

Collect:

O God, who founded all the commands of your sacred Law upon love of you and of our neighbor, grant that, by keeping your precepts, we may merit to attain eternal life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Readings:

Wis 2:12,17-20
Ps. 54:3-4,5,6-8
Jas 3:16-4:3
Mk 9:30-37

Catechism of the Catholic Church:

2549 *It remains for the holy people to struggle, with grace from on high, to obtain the good things God promises. In order to possess and contemplate God, Christ's faithful mortify their cravings and, with the grace of God, prevail over the seductions of pleasure and power.*

KNITTING GROUP

Knitting Group Knitters and Crocheters meet in the parish hall of Immaculate Conception on the 2nd and 4th Tuesday of the month from 1:30 pm to 3:30 pm. Please contact Julie Hille at 715-882-2716 for more information. All are welcome!



KNIGHTS OF COLUMBUS

The dates and times for monthly meetings are to be announced. If you are interested in becoming a Knight or an Associate, please call Luke Venters at 406-871-6112



All Sunday homilies are available on YouTube and can be found by searching the full name Fr. Kevin Christofferson.

ROSARY GROUP

St. Joseph Hospital Chapel
Monday at 6:00 pm
Friday at 9:00 am



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**PARISH ACTIVITIES
2021-2022**



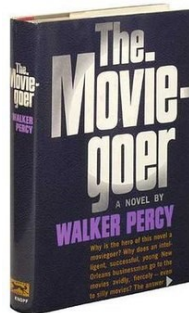
That Man Is You!

A study and fellowship group for men (and their sons). Meetings are on Thursday morning from 6:00 am to 7:30 am and begin with a hot protein breakfast and premium roast coffee. Meetings began on September 16th.

Wednesday night is Family Night and there is a little of something for everyone of all ages, from pre-school to adult and seniors. Faith formation opportunities include: pre-school, Religious Education, Sacramental Preparation (First Confession, First Communion and Confirmation), middle school and high school Youth Group, and an Adult Study group with Fr. Kevin. Family Night begins on **Wednesday, September 22nd at 6:00 pm** with registration for Religious Education and an opportunity to meet your teachers. Snacks will be provided. Classes begin on the following Wednesday, the 29th. Dinner will be provided each Family Night at 7:00 pm. Adult classes will begin **October 6th**.



BOOK CLUB AND DISCUSSION GROUP



Discussion Group meetings will be on the first and the third Tuesday of each month from 6:00 pm until 8:00 pm at the latest. The group is will be finishing up their discussion of Flannery O'Conner's *A Good Man Hard To Find*. For those who would like to participate for the next book, they will be reading Walker Percy's *The Moviegoer*. The next meeting will be September 21st.

ENDOW Women's Study Group

This year we will be studying the Social Teachings of the Catholic Church Meetings are on Thursdays at 10:30 am and will begin on October 7th. Please contact Sheila LeBrun at 208-5788 for more information and cost of materials.



Parish Offertory Progress Report
Fiscal Year beginning July 1st

Immaculate Conception
\$40,203 of \$170,000 (24%)
Sacred Heart/St. Joseph
\$6,707 of \$44,500 (15%)



Thank you for your generosity!