

# THIRTY-THIRD SUNDAY IN ORDINARY TIME

NOVEMBER 19, 2017

## MASS READINGS

MONDAY: 1MC1:10-15,41-43,54-57,62-63, PS 119,  
LK 18:35-43

TUESDAY: 2MC 6:18-31, PS 3, LK 19:1-10

WEDNESDAY: 2MC 7:1,20-31, PS 17, LK 19:11-28

THURSDAY: 1MC 2:15-29, PS 50, LK 19:41-44

FRIDAY: 1MC4:36-37, 52-59, 1 CHR 29, LK 19:45-48

SATURDAY: 1MC6:1-13, PS 9, LK 20:27-40

**NEXT SUNDAY: THE SOLEMNITY OF OUR  
LORD JESUS CHRIST, KING OF THE UNI-  
VERSE-RDGS: EZ 34:11-12, 15-17, PS 23, 1 COR  
15:20-26, 28, MT 25:31-46**

## MASS INTENTIONS

MONDAY: JERRY KLINKER

TUESDAY: DEC. OF ANDERSON/FARRELL  
FAMILIES

WEDNESDAY: JIM RUMPZA

THURSDAY: DEC. MEMBERS OF LEGION OF  
MARY

FRIDAY: POOR SOULS

VIGIL: KATHLEEN LESTER

7:30: STACY BROWN

10:00: JIM RUMPZA

NOON: FOR THE PARISH

## MEMORIAL FLOWERS

For aborted babies & their parents, for the deceased religious & for the Poor Souls: (Jenny Salvio, Sam & Mabel Johnson, Albert & Florence Schmelzle). (Robert Bohan & Melvin Elliott). Bob Griffin. (Dorothy, Donald, Morris & Marie Nelson, Charles & Istraka Kaiser). Barbara & Harold Morris. Jim Bayley. Joe Gick. (Eugene & Genevieve Bollock, Hank & Jean Corbin). Carl & Scott Waclawik. (Mary Saliva & Judy Buckles). Jody Geller.

## GOSPEL REFLECTION

*After a long time  
the master of those servants came back  
and settled accounts with them.*

How many times have we heard or even commented on how quick time seems to fly by? The “long time” referred to in the gospel is tempered by what the psalmist reflects on in various ways, (Ps 90:4). And how often have we experience the common reflection “the older I get the faster life seems to be going”? In light of this we may wish to rethink the words of the gospel which give the impression of truly “after a long time”. St. Augustine has an interesting and amusing reflection on past, present and future in his Confessions. Recognizing that only the “present” really exists he therefore asks us what we think about that in relation to our behavior of either wasting time regretting the past or wishing for something in the future. In light of what we are to do here and now we find ourselves once again confronted by the three pillars of the interior life, prayer, fasting and works of mercy. These are not things we can regret having not done, although a little remorse is certainly in order, nor are they things we hope to do in the future. These are things we must be doing here and now in light of just how quickly time seems to be passing us by and how very soon we may be facing that “day of reckoning” when we are asked to give an account of things. To remind ourselves, prayer is the way we remain rooted in the present. It is our daily conscious contact with God who guides and directs our every action. We set aside time each day, not only on days when it is convenient or during times when prayer seems like the only logical thing to do but each and every day we greet the parts of the day with their respective response to God and take inventory of precisely what we are doing with that day, that gift from God. Fasting calls our attention to things immediately at hand. We are forced to look at things and decisions and weigh them according to their helpfulness in seeking the Kingdom (Mt. 6:33). We prioritize those things which are of immediate help and value and place those not so important in their proper and lesser place, as the Psalmist reminds us “teach us to number our days aright” (Ps 90:12). Finally works of mercy, not waiting for a time in which we can “shine” and place our good works not before the Father so as to give him glory (Mt. 5:16) but only to feel good about ourselves, but recognize that these precious moments are there for our discernment and our action since they depend heavily on how effectively we have been people of prayer and fasting. All in all our days pass away and what will we have to say when, “in an instant” they are gone? We can ill afford to wait and there is certainly **NO TIME LIKE THE PRESENT.**

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O God, our help in ages past,  
our hope for years to come,  
our shelter from the stormy blast,  
and our eternal home:

Under the shadow of thy throne,  
thy saints have dwelt secure;  
sufficient is thine arm alone,  
and our defense is sure.

Before the hills in order stood,  
or earth received her frame,  
from everlasting thou art God,  
to endless years the same.

A thousand ages in thy sight  
are like an evening gone;  
short as the watch that ends the night  
before the rising sun.

Time, like an ever-rolling stream,  
bears all its sons away;  
they fly, forgotten, as a dream  
dies at the opening day.

O God, our help in ages past,  
our hope for years to come,  
be thou our guide while troubles last,

The entire life of a good Christian is in fact an exercise of holy desire. You do not yet see what you long for, but the very act of desiring prepares you, so that when he comes you may see and be utterly satisfied.

Suppose you are going to fill some holder or container, and you know you will be given a large amount. Then you set about stretching your sack or wineskin or whatever it is. Why? Because you know the quantity you will have to put in it and your eyes tell you there is not enough room. By stretching it, therefore, you increase the capacity of the sack, and this is how God deals with us. Simply by making us wait he increases our desire, which in turn enlarges the capacity of our soul, making it able to receive what is to be given to us.

So, my brethren, let us continue to desire, for we shall be filled.

Take note of Saint Paul stretching as it were his ability to receive what is to come: Not that I have already obtained this, he said, or am made perfect. Brethren, I do not consider that I have already obtained it. We might ask him, "If you have not yet obtained it, what are you doing in this life?" This one thing I do, answers Paul, forgetting what lies behind, and stretching forward to what lies ahead, I press on toward the prize to which I am called in the life above. Not only did Paul say he stretched forward, but he also declared that he pressed on toward a chosen goal. He realized in fact that he was still short of receiving what no eye has seen, nor ear heard, nor the heart of man conceived.

Such is our Christian life. By desiring heaven we exercise the powers of our soul. Now this exercise will be effective only to the extent that we free ourselves from desires leading to infatuation with this world. Let me return to the example I have already used, of filling an empty container. God means to fill each of you with what is good; so cast out what is bad! If he wishes to fill you with honey and you are full of sour wine, where is the honey to go? The vessel must be emptied of its contents and then be cleansed. Yes, it must be cleansed even if you have to work hard and scour it. It must be made fit for the new thing, whatever it may be.

We may go on speaking figuratively of honey, gold or wine - but whatever we say we cannot express the reality we are to receive. The name of that reality is God. But who will claim that in that one syllable we utter the full expanse of our heart's desire? Therefore, whatever we say is necessarily less than the full truth. We must extend ourselves toward the measure of Christ so that when he comes he may fill us with his presence. Then we shall be like him, for we shall see him as he is. (by Deacon Keith Fournier)

## *Our Heart Longs for God: Reflection by St. Augustine on the First Letter of John*

We have been promised that we shall be like him, for we shall see him as he is. By these words, the tongue has done its best; now we must apply the meditation of the heart. Although they are the words of Saint John, what are they in comparison with the divine reality? And how can we, so greatly inferior to John in merit, add anything of our own? Yet we have received, as John has told us, an anointing by the Holy One which teaches us inwardly more than our tongue can speak. Let us turn to this source of knowledge, and because at present you cannot see, make it your business to desire the divine vision.



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## Jesus' Eager Desire – Do *This* in Remembrance of Me

The Thanksgiving meal of our Catholic family occurs every Sunday. The word *Eucharist* comes from the Greek word εὐχαριστία (eucharistia), which literally means “thanksgiving.” Jesus Himself instituted this family tradition on the night before He died. When He gathered the disciples in the Upper Room for the Last Supper, He told them, “I have eagerly desired to eat this Passover meal with you.”<sup>1</sup> He taught them the importance of humble service through washing their feet.<sup>2</sup> Then He took bread, blessed it, broke it, and through His divine power transformed it into His own body, blood, soul and divinity. He told them, “Whoever eats this bread and drinks this blood will have eternal life.”<sup>3</sup> He then instructed them to, “Do *this* in memory of me.”<sup>4</sup> Since that day almost 2,000 years ago, the Church has carried out Jesus’ command.

Jesus’ eager desire is to celebrate this thanksgiving meal with every one of us each Sunday. We pray in many good and helpful ways but none equals the prayer that is the Sunday Mass. It is the one that Jesus implored us to do in His memory. As St. Paul wrote to the 1st century Christians of Corinth, “For as often as you eat this bread and drink this cup, you proclaim the death of the Lord until He comes.”<sup>5</sup>

We live at a time when many people state that they are “spiritual but not religious.” If this is the way that you see your relationship with God, I am grateful that you are reading this letter. You recognize your hunger for God and want to have a relationship with God because He created you, redeemed you and loves you. Perhaps you have drifted over time from the regular practice of our faith or possibly you have made a conscious choice not to join our family each Sunday. Please know that you are missed. Jesus instituted the Eucharist and founded the Church to gather His chosen people and to foster communion with Him, and through Him, communion with each other.

Our culture today promotes an unhealthy individualism that has certainly crept into the way some members of our Catholic family practice their faith. But Christian discipleship is never a solo flight; it is a lifelong family pilgrimage. At the heart of that adventure is the Eucharistic banquet where the Last Supper and Calvary become present. Pope Benedict describes what happens at Mass in this way:

*At the celebration of the Eucharist, we find ourselves in the ‘hour’ of Jesus. . . [and] this ‘hour’ of Jesus becomes our own hour; His presence in our midst. . . By making the bread into His Body and the wine into His Blood, He anticipates His death, He accepts it in His heart, and He transforms it into an action of love. What on the outside simply brutal violence — the crucifixion — from is within becomes an act of total self-giving love. . . In their hearts, people always and everywhere have somehow expected a change, a transformation of the world. Here now is the central act of transformation that alone can truly renew the world. . . Jesus can distribute His Body, because He truly gives Himself. . . The Body and Blood of Christ are given to us so that we ourselves will be transformed in our turn. We are to become the Body of Christ, His own Flesh and Blood. We all eat the one bread, and this means that we ourselves become one.*<sup>6</sup>

Some people say, “Mass is boring” or “I don’t get anything out of it” or “I pray in my own way.” Consider for a moment how parents would feel if their children said similar things about the family celebration of Thanksgiving or a birthday party. “I don’t get anything out of the celebration” or “it’s boring” or “I’ll celebrate your birthday in my own way.” We would feel disappointed, incomplete, and certainly hopeful that the family would be fully reunited at the next gathering. Similarly, Jesus’ eager desire is to have us all present each Sunday for His thanksgiving meal. (Excerpt from Pastoral Letter Cardinal Seán P. O’Malley, OFM Cap.)

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## Eucharist means Thanksgiving

This week our entire nation will celebrate the holiday of Thanksgiving, and as American Catholics we not only give thanks for the founding of our nation, but we are also reminded that the word Eucharist means "Thanksgiving."

Jesus instituted the Eucharist the night before he died at the Last Supper. He took bread and gave thanks to God saying, "Do this in memory of me." We are commanded to remember the supreme love of Christ for us that holds nothing back, that gives everything for our freedom. So naturally the sacrificial banquet of remembrance is called the Eucharist, or "thanksgiving." The priest introduces the great central prayer of the celebration with these words: "let us give thanks to the Lord our God." And we respond "it is right to give him thanks and praise."

But true thanksgiving is not just a matter of words and warm sentiments. Gratitude for a gift means offering a gift in return. He gave his whole, entire self to us—his body, blood, soul, divinity. The only adequate response would be to offer ourselves. Note what Paul says in his letter to the Romans: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom 12:1).

In the Mass we are asked to give ourselves to Christ... our hopes, fears, sorrows and joys. We are asked to come to his table just as we are, receive his sacrifice of love and give our lives to him as a sacrifice of love in return.

So thanksgiving cannot be separated from sacrifice. The Mass is a celebration of his love and the freedom it won for us through his sacrifice. Through it, the love of God is poured into our hearts and enables us to love with his love. In the power of that love, we offer ourselves back to him and enter into that sacrifice which we celebrate.

True thanksgiving means self-giving. This is the meaning of Eucharist. Please join us for the celebration of Holy Mass, at 10:00 am on Thanksgiving Day as we offer our thanksgiving to God for Gods' goodness to us and our nation.



### A Thanksgiving Prayer:

Jesus Christ, on this Thanksgiving Day, we offer you thanks and praise for the sacrifice you made for the salvation of humanity. Help us to be truly thankful for the gift of your sacrifice and to offer our lives in return as a living sacrifice to you in all we do. Penetrate our hearts through the sacrament of the Holy Eucharist and transform us into your holy people. Teach us to be saints and be thankful for all the precious gifts you have given us. Amen.

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*For your table this holiday.*

## Thanksgiving Prayer Service

### Opening Prayer

We praise God for the abundant gifts he has bestowed upon us. We celebrate this abundance, and we call all to the table to eat and to be renewed. In the love of Christ may we enjoy God's gifts and share them in joy. May we be grateful each morning for the gift of a new day, and grateful each evening for the good we have received during the day, and for the good we have been able to do. May we praise God through our giving thanks for his abundant love. May we praise God for offering such love to one another.

### Readings from Scripture:

Matthew 14

When Jesus heard of it, he withdrew in a boat to a deserted place by himself. The crowds heard of this and followed him on foot from their towns. When he disembarked and saw the vast crowd, his heart was moved with pity for them, and he cured their sick.

When it was evening, the disciples approached him and said, "This is a deserted place and it is already late; dismiss the crowds so that they can go to the villages and buy food for themselves."

(Jesus) said to them, "There is no need for them to go away; give them some food yourselves."

But they said to him, "Five loaves and two fish are all we have here." Then he said, "Bring them here to me," and he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds. They all ate and were satisfied, and they picked up the fragments left over—twelve wicker baskets full. Those who ate were about five thousand men, not counting women and children.

### Litany of Thanks

For the blessing of life, for the gift of each new day,

Lord of Abundance, we thank you.

For the food we eat each day,

Lord of Abundance, we thank you.

For the home we share with family,

Lord of Abundance, we thank you.

For the faith that renews us,

Lord of Abundance, we thank you.

For the hope that we have for the human family,

Lord of Abundance, we thank you.

For the charity that we are privileged to offer,

Lord of Abundance, we thank you.

For the work for justice that we are called to do,

Lord of Abundance, we thank you.

For all the graces we have received,

Lord of Abundance, we thank you.

For all the good we have enjoyed,

Lord of Abundance, we thank you.

### Closing Prayer

Traditional Grace Before Meals

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### Announcements and Upcoming Events

All are invited to the  
Schoenstatt Holy Hour  
with Father Cassian Sama O.P.  
Including Adoration, Rosary, Homily and Benediction  
Tuesday, November 21, 2017  
7pm at St Thomas Aquinas Church

#### ALSO

Schoenstatt of Indiana welcomes Sr. Ann Astell, Professor of Theology at Notre Dame University to share the depth of Schoenstatt's Founder Fr. Joseph Kentenich's childhood prayer, "Hail Mary for the sake of your purity..." on the eve of the Feast of the Immaculate Conception, Dec. 7, 2017 at 6PM at MCL Cafeteria. Meal is on your own followed by Sister's talk at 6:30pm.

#### VETERAN BLANKETS



We have purchased 200 lap blankets to be given to wheel chair bound veterans this holiday season. If you would like to assist in this giveaway as part of our PRAYER BLANKET MINISTRY you may place a monetary donation of your choosing in an envelope marked VETERAN BLANKETS and put it in the collection. If you would like to add your name we will send cards with the names to those who will be receiving the blankets. This will continue throughout the holiday season.

The Lafayette Cursillo community will host a Cursillo Thanksgiving Dinner and Ultreya, a coming together of the Cursillo community, at 6:00 pm for the dinner followed by the Ultreya at 7pm on Saturday, November 18, 2017 in the parish hall, upper level, of St. Lawrence, Lafayette. All Cursillistas, family, and friends are welcome to attend. Turkey, ham, gravy, potatoes, dressing, and dinner rolls are being provided. Please bring a family sized covered dish or a dessert to share. For more information, please contact Yvonne Keech at 765-479-2745 or [yonkeech@hotmail.com](mailto:yonkeech@hotmail.com)

#### Reading Resource Teacher:

Beginning January 8, 2018 a reading resource teacher position is open for St. Boniface School. The instructor teaches reading/literature to students in grades 4, 5, and 6 who excel in reading and need a challenge. There are three 40 minute classes every afternoon, Monday to Friday, from 12:30 to 3:00. The person should have a teaching degree, love reading and children's literature, and desire to challenge students. This is a part-time position. The opening is posted until December 18, 2017.

Please email a cover letter, resume and list of references to:

Sr. Lenore Schwartz, principal  
St. Boniface School  
813 North Street-Lafayette, In 47901  
School phone: 765-742-7913  
Email: [srlenore@lcss.org](mailto:srlenore@lcss.org)

St. Mary Cathedral School is hiring a full-time kindergarten teacher. The position will start January 2018. To apply, please visit [www.lcss.org/about/workforlcss/](http://www.lcss.org/about/workforlcss/)

**STEWARDSHIP BY THE BOOK:** We may long to hear the Lord say to us, "Well done, good and faithful servant," as He does with the first two servants mentioned in the Parable of the Talents in today's Gospel from Matthew. However, although the third servant did not squander or waste the gifts (talents) he had received, the Master's reaction was not the same.

As we have often stated, stewardship is an active way of life. There is nothing passive about it. The Lord expects us to do things, to take the gifts we receive and to share them and multiply them, as was the case in the first two servants cited in the parable.

If we really wish to hear the Lord say, "Well done, good and faithful servant" to us when we are finally judged, we need to do something to earn that praise. The key word in that sentence is "do." There is nothing spiritual or abstract about being ready for Jesus' return and judgment of us. God has gifted us in a multitude of ways. We need to recognize those gifts; acknowledge those gifts; be grateful for those gifts; and most of all use those gifts to benefit the Church and others.

What have we done with our time, our money, and our abilities? In our Church we recognize and point to sins of omission — that is, things we did not do, but should have. Like the first two servants in the parable, it is not just a case of preserving what God has given us, it is a case of using it, increasing it, and returning it to the Lord.

#### SUNDAY OFFERING

**\$8868**

**"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"**

**ST. AUGUSTINE**