

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

SEPTEMBER 30, 2018

MASS READINGS

MONDAY: JB 1:6-22, PS 17, LK 9:46-50

TUESDAY: JB 3:1-3,11-17,20-23, PS 88M, MT 18:1-5,10

WEDNESDAY: JB 9:1-12, 14-16, PS 88, LK 9:56-62

THURSDAY: JB 19:21-27, PS 27, LK 10:1-12

FRIDAY: JB 38:1,12-21;40:3-5, PS 139, LK 10:13-16

SATURDAY: JB 42:1-3,5-6,12-17, PS 119, LK 10:17-24

**NEXT SUNDAY: TWENTY-SEVENTH SUNDAY IN
ORDINARY TIME – RDGS: GN 2:18-24, PS 128, HEB**

2:9-11, MK 10:2-16

MASS INTENTIONS

MONDAY: MARJORIE EASTERWOOD

TUESDAY: GERTRUDE BROWN

WEDNESDAY: FR. MEL PATTON, OSB

THURSDAY: JANET MOHLMAN

FRIDAY: POOR SOULS

VIGIL: PAUL & ELDA MILLER

7:30: CHARLIE & CATHERINE SPITZNAGLE

10:00: JEANNE HANTHORN

NOON: FOR THE PARISH

MEMORIAL FLOWERS

(Norb & Mark FitzSimons, Larry White, George & Mildred Hatke). (Burnell, Anna & Henry Totten, Robert Stump, Victor & Dorothy Ringle). (Judy Buckles, Lawrence & Mary Johnson, Larry Johnson, Andrew & Vera Houston). Deceased members of Geiger & Hubble families. Deceased members of Schlosser & Kanthack families. Bob Bennett. McDonald & Wolhauck families. Charles Connor. (Eugene & Genevieve Bullock, Hank & Jean Corbin). Marian Schwartz. Norbert FitzSimons.



As is often the case we find ourselves faced with the sometimes difficult task of rethinking things we thought we already had figured out. A good part of our Christian life is learning things all over again, this time the right way, the way that corresponds to Christ. Failure to see this as an important part of our Christian commitment is to invite confusion and a great deal more difficulty that we would otherwise have. We know that visiting another country might involve some knowledge of another language and that the longer we stay the more important it is that we know that language even more fully. Involved in language is more than just stringing together words. We find ourselves learning “thought patters” and ways of communication that go beyond the literal meaning of words, in short we begin to become a “native”. There is something similar in our life in Christ. We are after all called to seek the Kingdom, while not another country it is certainly a different way of living and looking at things. This WAY comes with its own language and thought process, namely that of Christ. So when we consider the above statement we do not find ourselves divided up into camps the way our natural understanding of that phrase might lead us to believe. Instead we recognize that to be open to Christ and hence on “his side” is to be servants of one another. Rather than immediately think, well he’s a Christian and she isn’t, we would rather see that it is by the demonstration of a certain kind of love that God recognizes his children in Christ. We know that the night before he died Jesus donned the garments of a servant and washed the disciples feet. He then bid them to do the same, i.e. to act as servants for one another, to express a love which put the other first in line for the Kingdom, a Kingdom to which each of us is called. Looking at it this way we then find that those who are “for” Jesus or, at least, not against him, are those who seek to serve rather than be served. It is not a matter of choosing “team” this or “team” that, it is a matter of being human in the way that Jesus taught us, since we have come to believe that not only is he fully divine but he is fully human and he came that we might see in him what it means to be truly human so that we might share in his divinity and therefore, have life and have it in abundance. The next time we are likely to “take sides” let us look rather at how we serve not how we protest! Once again we are reminded that the Scriptures can be a wonderful source of enrichment if we but learn to “speak the language” and to become what God wishes us to become and that is a “native” of the Kingdom.

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

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What does it mean to be “for” Christ?

Returning to the start of this same gospel we read, “In the beginning was the word.” (JN 1:1) Here we are being told that the starting point of all creation was the very “voice” of God who said, “let there be.....” This forceful creative commanding allows us to reflect on the precise way the scriptures invite us to consider our own beginning. We were called into being and brought to life by a God who willed us to be and set us here. This reality caused Augustine to echo the psalmist and declare, “O God, you have made us for yourself and our hearts are restless until they rest in you. We are therefore brought into existence in such a way as to contain within us the very divine will which became flesh in the person of Jesus. Our union with the Divine, broken by sin, is now restored when this very “will” or “word” of God became flesh and offered himself for us that we might be reconciled to him in all righteousness, (Rom 3:21). We have been justified and thereby receive the gift of peace (Rom 5:1) in order that we might listen more carefully to that voice (Jn 10:27) and acknowledge Jesus and Lord and do the will of the Father, (Mt 7:21). Any restlessness we may feel which is not directly caused by our own foolishness, even though that can be an indicator as well, is directly related to our interior longing to be with the one who made us and knows us better than we know ourselves. There our quote from today’s gospel indicates that the Divine Word is truly within us and that this presence is an abiding reminding of precisely why we were created, i.e. to know, love and serve God in this world so as to be with him in the next. We needn’t feel deprived of anything if we are inclined to see this as something over which we had no control. Thinking that we are truly the “authors of our own lives” is a fallacy woven by the father of lies in order that we might never recognize the truth and be saved, (I Tim. 2:4). Rather the more deeply we penetrate the Divine within through prayer, fasting and works of mercy the more we can begin to glimpse the glorious future God has in mind for us and why he sent his only-begotten Son who, through his life-saving death and resurrection has now made it possible for us to refer to his Father as Our Father. Once “for” him we must “remain in him”.



Returning to the start of this same gospel we read, “In the beginning was the word.” (JN 1:1) Here we are being told that the starting point of all creation was the very “voice” of God who said, “let there be.....” This forceful creative commanding allows us to reflect on the precise way the scriptures invite us to consider our own beginning. We were called into being and brought to life by a God who willed us to be and set us here. This reality caused Augustine to echo the psalmist and declare, “O God, you have made us for yourself and our hearts are restless until they rest in you. We are therefore brought into existence in such a way as to contain within us the very divine will which became flesh in the person of Jesus. Our union with the Divine, broken by sin, is now restored when this very “will” or “word” of God became flesh and offered himself for us that we might be reconciled to him in all righteousness, (Rom 3:21). We have been justified and thereby receive the gift of peace (Rom 5:1) in order that we might listen more carefully to that voice (Jn 10:27) and acknowledge Jesus and Lord and do the will of the Father, (Mt 7:21). Any restlessness we may feel which is not directly caused by our own foolishness, even though that can be an indicator as well, is directly related to our interior longing to be with the one who made us and knows us better than we know ourselves. There our quote from today’s gospel indicates that the Divine Word is truly within us and that this presence is an abiding reminding of precisely why we were created, i.e. to know, love and serve God in this world so as to be with him in the next. We needn’t feel deprived of anything if we are inclined to see this as something over which we had no control. Thinking that we are truly the “authors of our own lives” is a fallacy woven by the father of lies in order that we might never recognize the truth and be saved, (I Tim. 2:4). Rather the more deeply we penetrate the Divine within through prayer, fasting and works of mercy the more we can begin to glimpse the glorious future God has in mind for us and why he sent his only-begotten Son who, through his life-saving death and resurrection has now made it possible for us to refer to his Father as Our Father. Once “for” him we must “remain in him”.

What Does it Mean to “Remain”?

In John 15:4-5 Jesus says, *“Live (Remain, Abide) in Me. Make your home in Me just as I do in you. In the same way that a branch can’t bear grapes by itself but only by being joined to the vine, you can’t bear fruit unless you are joined with Me. I am the Vine, you are the branches. When you’re joined with Me and I with you, the relation intimate and organic, the harvest is sure to be abundant. Separated, you can’t produce a thing.”*

The Greek word for “remain” in these verses is “meno” and translates “to remain, abide, stay, wait.” Just like the branch that stays connected to the healthy vine will bear grapes, in order to thrive and bear spiritual fruit we must remain closely connected to Jesus, the Vine, receiving the nutrients of His life-giving Spirit. We must fellowship with Him. We must remain in Him.

So, how do we remain in Jesus in the midst of the busyness of this world? We must be intentional! Our physical, emotional and spiritual health are depending on it. Here are three practical ways to remain.

Koinonia with God & Others

Koinonia is a Greek word that means “community, communion, joint participation, sharing and intimacy.” It’s essential for us to regularly have times of koinonia with God and with other believers. Sometimes it’s difficult to feel that God really is with us. Yet, as a follower of Jesus, God’s Spirit is living inside of us. He’s that close! Be intentional about talking to God throughout the day, just like He is sitting right next to you, because He’s right there! Think about Him. Pray and ask for what you need.



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Praise Him. Spend time encouraging other believers and being encouraged throughout the week in person. Or send a text. Pray for your friends. Write a quick note on Facebook. Even short words of encouragement to others have a huge impact!

Learn God's Words

This is so important and yet even with all the easy access we have to the Bible there are many Christians who are Bible-illiterate. How can we fully know who God is and who He says we are if we don't read what He has already given us in the Bible? This includes reading about the faith-building history of the people who came before us.

Jesus knew that knowing the words of God was so important. He refuted the lies of the enemy with the words of God. The Bible says the word of God is living and active. It brings refreshing. Shows you how to live. Teaches you who God is and who you are. It also says that Jesus *is* the Word of God. One translation of 1 John 2:14 says, "...and the word of God lives in you, and you have overcome the evil one" (NIV). The power of the word helps you overcome the enemy. Remaining in Christ helps you understand how to overcome the enemy.

Don't Love the World's Ways

1 John 2:15-17 cautions us, "*Don't love the world's ways. Don't love the world's goods. Love of the world squeezes out love for the Father. Practically everything that goes on in the world—wanting your own way, wanting everything for yourself, wanting to appear important—has nothing to do with the Father. It just isolates you from Him. The world and all its wanting, wanting, wanting is on the way out—but whoever does what God wants is set for eternity.*"

Those verses say it all. When we are more acquainted with the ways of the world than the ways of God, we can't help but become more and more separated from Jesus. We have to choose to remain in Jesus while we live in the world, rather than putting worldly ways that go against the very teachings of Jesus at the forefront of our lives.

Abiding in Christ: Reflection on the Gospel of John

By [Thomas Smith](#)

Over the last few years, I have had my head and heart in the Gospel of John, and I must confess it is my favorite of the four Gospels. One of the powerful ways to explore John's masterpiece is by doing a word study. There are at least seven key words that appear in just the first eighteen verses (typically called the Prologue) that can be traced throughout the Gospel.

This is significant, because the Prologue ([John 1:1-18](#)) forms a kind of thematic table of contents for what John will unfold over the next 20 chapters. These seven words are life ([1:4](#)), light ([1:4](#)), witness ([1:7](#)), believe ([1:9](#)), truth/true ([1:14](#)), glory ([1:14](#)) and Father ([1:14](#)). To give you a sense of how important they are, the term Father will be used nearly 120 times and belief/believe 98 times in the Gospel!

Menó

But today, I want to turn our attention to a little, often overlooked word in the Gospel of John: abide (Greek, *menó*). It will be used over forty times in John and nearly thirty times in his three epistles (1/2/3 John). That represents half of all of the times it appears in the entire New Testament. It obviously was a very significant term for John the Beloved.

Though it can simply indicate dwelling or staying in a place ([John 11:6](#)), John will often use it to speak of a deeper spiritual indwelling and sharing of life. Jesus will use *menó* to describe the mysterious inner life he shares from all eternity with his Father ([John 14:10](#)) and the future indwelling of the Spirit of Truth within his followers ([14:17](#)).

It can also connote a shared commitment. By standing firmly and faithfully in the gospel, Christ remains *in us* ([Tweet this](#)): "All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us." ([1 John 3:24](#)).

It's the word that John will use to describe fruit flourishing and growing because it abides (*menó*) in the vine ([John 15:4-7](#)). This led me to pray, "Lord, I want to be a fruitful disciple for you and abide in you more and more. How can I cultivate and keep that mutual indwelling and sharing of life you promise?"

Abiding in Jesus

May I suggest two ways the Lord spoke to me in my *Lectio Divina* on abiding in him? These certainly don't exhaust the mystery of abiding in Christ, but I was directed to two verses of Scripture: [John 8:31-32](#) and [John 6:56](#).

"If you **continue in my word**, you are truly my disciples, and you will know the truth, and the truth will make you free" ([8:31](#))

"He who **eats my flesh and drinks my blood** abides in me, and I in him" ([6:56](#)).

Sound familiar? It's the two main parts of the Mass! In these verses we can discern the two tables from which we are fed – the table of the Word and the table of the Eucharist. They are the primary ways Jesus comes to abide in us and we can abide faithfully and fruitfully in him. We serve a generous God whose "divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence" ([2 Peter 1:4](#)).

Going Deeper

Consider looking up other references to abiding in Christ and ask the Lord to help you "abide" more deeply in this profound invitation. Here's some verses to begin: [John 6:27](#); [12:24](#); [15:9-10](#); [1 John 2:6](#), [19](#), [24](#); [3:14-15](#); [4:12-13](#); [2 John 1:2](#). Be aware that sometimes the verse will use a different English word like "remain" "continue" "endure" but the Greek verb *menó* or its forms are behind it.

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THE CHALLENGES IN THE BREAKING OF THE BREAD IN A POSTMODERN ERA

by FATHER JOHN SINGARAYAR, SVD

We Christians face the challenges in the breaking of the bread in the postmodern era. However, we are invited to practice the values of the Kingdom. Humanly speaking, we fail a good number of times to live our Christian life as that of Christ due to our own weaknesses and limitations. On the other hand, every Eucharist reminds us to break ourselves as Christ did in His life.

The world is full of inequalities of various kinds. Some people are comparatively rich; most are not. Some are fairly well educated; others are illiterate. Some lead easy lives; others toil hard for little reward. Some are politically powerful; others cannot influence anything outside their immediate sphere. Some have substantial opportunities for advancement in life; others lack them altogether. Some are treated with respect by the police no matter what they have done; others are treated like dirt at the slightest suspicion of transgression.

The Church is known for its multi-religious traditions on the one hand and for oppressive structures, caste and race discrimination and increasing poverty that reduces the vast majority to living in a subhuman conditions on the other hand. This leaves us with an unsolved question: What do all those Masses do for us Christians? What does it mean when we hear the words of Jesus to “do this in remembrance of me”?

We are convinced that there must be a deeper significance involved in this memorial command of Jesus. The deeper significance strongly emerges from the rich meaning of the concept of the Spirit sanctifying the gifts and the assembly. Becoming one body in Christ to be united in the body of Jesus and live His memorial command essentially demands commitment.

One can never genuinely celebrate the Eucharist and remain indifferent to the issues affecting the community. This quest evoked my interest to undertake this work to address the challenges involved in the authentic celebration of the Eucharist.

The efforts to offer everyone access to a fair share in the resources of the earth, both existing and potential, must be true and genuine worship. An ideal Eucharist and a tangible experience of the rite would be Jesus taking, blessing, breaking and distributing bread among hungry Christians who leave the table of the Eucharist with the spiritual and moral energy needed to engage in alleviating social injustice in order to make the people self-reliant.

There are many ways of describing the life that we receive in the Eucharist. Our life is strengthened when we eat Christ’s flesh and drink His blood. It is new life, new-covenant life, divine life, eternal life, spiritual life and true life. It is also the grace, the favor or gift of God, the sanctifying grace, the grace that makes us holy. It is also sharing in the divine nature, divinization and participation in the life of God.

The Eucharist can bring us to consciousness, resulting in personal psychological wholeness. The Eucharist calls us to imitate Christ’s self-sacrificing love, leading us into holiness. The Eucharist can bring us into physical wholeness, sometimes immediately, but more often over a period of regularly receiving the sacrament in faith. The Eucharist can be a way to pray effectively for the transformation of our world or, in other words, a way to intercede for loved ones, to bring healing for people’s illnesses, and to improve their situations as they suffer.

Each time we come to the Lord’s Supper, we freely choose to take care of one another as we take care of ourselves (the golden rule). Eucharist humanizes us, both on personal and community levels.

We are called by the Eucharist to be our best selves. The Eucharist becomes not only food for each of our souls and for each of our communities, but it also becomes the incentive of love for all our brethren who need help, understanding and solidarity, thus enriching social action with energy, idealism and hope. This flame of love will never be extinguished as long as Christ is with us in His Eucharist.

God assembles us as ordinary people and gives us the choice to become the mystical Body of Christ on earth. The Church is a group of people who think, feel and act in the power and personality of Jesus, because He gives us His spirit and His gifts. The indwelling of God empowers ordinary people to accomplish His divine will on earth, because their unity in Him makes them the body of Christ, a witnessing community.

The Lord’s Supper is the ultimate rite of “humanization” that is one of becoming the best that a human being can be — physically, psychologically and spiritually. We need to be humanized because we are not entirely human with our egocentricity, selfishness, pride, hostility toward other people, rebelliousness toward God’s will, the desire to remain unconscious of our true selves, resistance toward personal growth, and not recognizing our own or others’ giftedness. But these dimensions of our personalities can be humanized as we commemorate Jesus in the Eucharist, thereafter imitating Him in our lives.

Union with Jesus that excludes others in whom He finds His identity (the Body of Christ) is no union at all. Pope Paul VI indicates that the Eucharist provides Christian communicants nourishment in the form of moral energy for social action. The contemporary Christians who share the consecrated bread and wine at the liturgy are invited to practice fraternity and generosity like Christ in their social environment.

This has given us glimpses of Eucharistic celebration in the present-day world and the loopholes that are found in living out the Eucharist in the world. We have to be more conscious as to live the Eucharist in our day-to-day life. This is the symbolism that Christ used when he broke himself on the cross on Good Friday. As Christians, we have to live a life that is one of witnessing, in order to bring the drifting souls to one fold, the Church. The people have to be taught by living the life that Christ lived.

It is our mission and task as future leaders of the Church.

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Announcements and Upcoming Events

St. Ann's will kick off **Fruitful Harvest 2018**, "*Walking Together in the Light of Christ*" the first weekend in October 2018. During the last weeks of September, all parish members will receive a letter from Bishop Timothy L. Doherty mailed directly to your home. With this letter, you will receive a pledge card and return envelope. As a Catholic community, we are all called to respond to God's grace in each of our individual lives. Fruitful Harvest is an opportunity to respond to His grace by sharing your blessings.

I ask that you prayerfully consider your pledge and plan to participate in our diocesan appeal, Fruitful Harvest 2018. Thank you for your continued stewardship and prayers as we begin this next diocesan appeal, "*Walking Together in the Light of Christ*". *Fr. Dominic*

The RCIA (Rite of Christian Initiation for Adults) will be starting Thursday Oct 4 at 6 pm in the Bennett Hall Conference room. All adults, baptized or unbaptized, who are interested in coming into full union with the Catholic faith are invited. For further information you may contact Tom Mattingly, the RCIA Coordinator, at tpmatt@gmail.com.



Cursillo, (pronounced cur-see-o), is a Spanish word meaning, "a short course in Christianity". It is a Catholic movement, originating in Spain in the 1940s. It is a 3-day weekend retreat with daily mass, talks, prayer time, and Christian fellowship.

The weekends are held worldwide. Why go?

Jesus wants a closer relationship with all of us.

What sometimes happens in our day-to-day life is we get comfortable in our faith and stop growing. Jesus wants more. He wants your undivided attention. Cursillo can do that.

The weekend offers you a chance to listen to what Jesus is trying to say to you...but you are unable to hear because of daily life, and hectic schedules. Give Jesus one weekend out of your life and he will give you an experience with him that you will never forget.

Please ask him today, in your prayers, if he would like for you to join him on the next Cursillo weekend, and then listen for his answer.

You have nothing to lose, and so much to gain.

Weekends are held once in the Spring and once in the Fall. They fill up quickly, so it is important that you get your name in early. There are separate Men and Women's weekends.

Please don't pass up this opportunity to spend some quality time with Jesus.

For more information, or for an application to attend a weekend, please call Yvonne Keech. My cell phone number is 765-479-2745, and my email address is: vonkeech@hotmail.com

I am the Cursillo Coordinator for St. Ann's Parish, in Lafayette. I attend 10:00 a.m. mass, and am usually in the library after mass.

THE FALL MEN'S WEEKEND IS

OCTOBER 4 THRU OCTOBER 7 2018.

THE FALL WOMEN'S WEEKEND IS

OCTOBER 18 THRU OCTOBER 21 2018.

Our Gospel passage and the Second Reading from the letter of St. James urge us to examine our lives for anything that is keeping us from loving God above all else.

Jesus says, "If your hand causes you to sin, cut it off... If your foot causes you to sin, cut it off. And if your eye causes you to sin, pluck it out."

St. James warns, "Come now, you rich, weep and wail over your impending miseries. Your wealth has rotted away, your clothes have become moth-eaten, your gold and silver have corroded, and that corrosion will be a testimony against you." The urgency of our need to detach from all that is not God is clear. When we hold onto possessions too tightly, they come to possess us. The "stuff" can easily become the focus of our energy and attention. Attachment to material things slowly and steadily corrupts.

The spiritual discipline of tithing — or stewardship of treasure — can help us with this. Tithing leads us to let go of unhealthy attachment to material things and leads us to attach instead to God, relying on Him as our true source of security and happiness. We come to understand that all that we have is a gift from our loving Father and we use it to bless others and glorify Him.

Amazingly, we actually enjoy material gifts, and all other gifts, more as a result because we realize where they really came from and are using them as God intended. What wonderful freedom there is in living this way!

SUNDAY OFFERING:

\$6015

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

ST. AUGUSTINE



| SUN | MON | TUE | WED | THU | FRI | SAT |
|----------------------------------|-----|-----|---|--|-------------------------------------|--|
| | 1 | 2 | 3 | 4 LEGION OF MARY NOON BT RCIA 6PM BT | 5 FIRST FRI-DAY DEVO-TION 5PM CH | 6 BEGIN OC-TOBER PEW COUNT |
| 7 27TH SOT SRE & ADULT ED | 8 | 9 | 10 | 11 LEGION OF MARY NOON BT RCIA 6PM BT | 12 | 13 |
| 14 28TH SOT SRE & ADULT ED | 15 | 16 | 17 PARISH COUNCIL 6PM BT CC FRESH-MAN RE-TREAT HERE | 18 LEGION OF MARY NOON BT RCIA 6PM BT  | 19 | 20 WORLD MISSION SUN-DAY 2ND COLLECTION |
| 21 29TH SOT B'FAST-NO SRE | 22 | 23 | 24 | 25 LEGION OF MARY NOON BT RCIA 6PM BT | 26 | 27 |
| 28 30TH SOT SRE & ADULT ED | 29 | 30 | 31 | GROUPS, CONTACTS AND ACTIVITIES: FINANCE COUNCIL, STEVE SCHILLING- steve_schilling@hotmail.com LEGION OF MARY, (LOM) PEGGY MARVIN pegmarv7@aol.com CHRIST RENEWS, RYAN DOUGLAS ryandouglass92377@yahoo.com PARISH COUNCIL, SANDRA MCMAHON sscmahon1@comcast.net RCIA, TOM MATTINGLY tpmatt@gmail.com ACTION COMMUNITY, ROSE KILLIAN ALLENDUF killianrm54@gmail.com HOMEBOUND kshatke@yahoo.com RELIGIOUS EDUCATION, FR. DOMINIC dominic@stannli.comcastbiz.net | | |