

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

OCTOBER 14, 2018

MASS READINGS

MONDAY: GA 4:22-24,26-27,31-5:1, PS 113, LK 11:29:32

TUESDAY: GAL 5:1-6, PS 119, LK 11:37-41

WEDNESDAY: GAL 5:18-25, PS 1, LK 11:42-46

THURSDAY: 2TIM 4:10-17B, PS 145, LK 10:1-9

FRIDAY: EPH 1:11-14, PS 33, LK 12:1-7

SATURDAY: EPH 1:15-23, PS 8, LK 12:8-12

NEXT SUNDAY: TWENTY-NINTH SUNDAY IN ORDINARY TIME – RDGS: IS 53:10-11, PS 33, HEB 4:14-16, MK 10:42-45

MASS INTENTIONS

MONDAY: WILLIAM DOLICK

TUESDAY: LOUISE COCHRAN

WEDNESDAY: FR. MEL PATTON, OSB

THURSDAY: FR. METHOD WILSON

FRIDAY: POOR SOULS

VIGIL: DONALD & CATHERINE CLAPP

7:30: FOR THE PARISH

10:00: FR. LEO MCHALE

NOON: ALPHONSO GARCIA

MEMORIAL FLOWERS

Those serving in our Armed Forces, especially those soldiers who have connections to our parish. Olive &

Ed May. Kincaid families. (Mike & Rosemary Cavanaugh, Karen Fox). (Judy Buckles, Lawrence & Mary Johnston, Andy & Vera Houston, Larry Johnston). Carl & Scott Waclawik. Kenny & David Synesael. Joe Albregts. (Marjorie Slifer & Dolores Carte). Charles Connor. Dorothy Nelson. Norbert FitzSimons.

*Jesus looked around and said to his disciples,
How hard it is for those who have wealth
to enter the kingdom of God!"*

Many of us may be inclined to breathe a sigh of relief upon hearing the words of Jesus about wealth since we are not likely to regard ourselves as falling in that category. Lest we get too comfortable let us remember that over the past few weeks the various gospels we have read and considered all challenge us to adopt an entirely new way of looking at life and hence a new vocabulary. This gospel is no different. Wealth may be easily accounted for through the acquisition of material items, lots of material items! But we know that is too easy. Looking at the distinction in the beatitudes between Luke's gospel and that of Matthew we find the addition of one simple word. In Luke we read "blessed are the poor" in Matthew we read "blessed are the poor in spirit". That word "spirit" makes a considerable amount of difference in the way in which we define the beatitude and the way in which we measure or lives according to the Gospel message. Each means essentially the same and many commentaries and great spiritual classics have been written on these two. For our purposes it is essential to keep in mind that wealth refers more to an attitude than the actual amount of "stuff" we have. There are many people who are considered far from wealthy but whose interior attitude is consumed with the envy of those who have it all and their own lives are driven in some way shape or form by why it is they are not so blessed, and how life would be considerably different, not to mention blessed, if they did have all that "stuff" and more "stuff" besides. Our mental climate makes a great deal of difference in that it is the barometer of what our lives, i.e. our actions are usually moved by. On the other hand we may even harbor a private disdain for the "wealthy" and see them as irretrievably lost because of their "stuff". Could it not be said that we hold on to attitudes such as this as if they were material treasures and we cling so tightly to them as the very source of our self-justification, rather than find our justification from the faith given to us? In short, we do ourselves a great disservice if we fail to consider that the gospel message always and everywhere requires that we "re-learn" and "re-live". After all, this is another name for conversion. We find that our old definitions, in this case of wealth and poverty have to be turned upside down and realize that we may find ourselves clinging to destructive attitudes more greedily than if they were the greatest treasures in the world. Jesus did tell us that where our treasure is there is our heart. After careful examination we might just discover that our treasures consist not so much in the type of wealth the world understands but in the clutter of very harmful attitudes which keep us from being poor enough in spirit to accept that all our real treasures are rooted in God and his loving mercy and kindness and hence, to turn to him always with humble and contrite hearts. Then and only then may we consider ourselves "rich in the things of heaven".

DOES JESUS' COMMAND TO THE MAN TO SELL EVERYTHING APPLY TO US ALSO?

by Fr. Tommy Lane

We could imagine that for anyone to live at the time of Jesus and meet Jesus in person it would be a great privilege and grace. I am sure that all of us here would like to have been in Palestine on that day when Jesus met the man who asked him what he must do to inherit eternal life, as we heard in today's Gospel (Mark 10:17). We would like to have met with Jesus too and spoken to him. We would remember it for the rest of our lives. We read in the Gospels of so many people meeting Jesus and going away completely transformed. So many people who met Jesus were healed of illnesses. So many people who met Jesus went away happy. But in the Gospel today a man meets Jesus and goes away sad (Mark 10:22). It is the only time in all the Gospels that someone who was called by Jesus went away sad. This meeting between the man and Jesus showed such promise and yet ended so badly.

The disturbing thing is that we can see aspects of ourselves in this man also which begs the question, "are we going away sad or happy when we meet Jesus in the many ways in which we meet him?" Let's look at some of the things we may have in common with the man.

The man was a spiritual person. He asked Jesus what he should do to inherit eternal life. He was genuinely interested in growing closer to God. He had kept all the commandments from his youth.

Like this man we are also searching to come closer to God and we want to inherit eternal life.

Jesus looked steadily at the man and was filled with love for him. Some scholars believe that Mark intends us to understand that Jesus embraced or hugged the man. We know that Jesus loves each of us also. Jesus appreciates our efforts to discern what he asks of us. Jesus appreciates our efforts to leave sin behind and live a new life of grace. Jesus appreciates our efforts to love God above all and to love our neighbor as ourselves.

The man was already living a very good life but Jesus had much more in mind for him. Jesus knew that he was capable of achieving even greater heights of holiness so Jesus invited him to raise his goal, "You are lacking in one thing." (Mark 10:21) The man had all the money he needed but he was still lacking in one thing. We are all lacking in at least one thing and perhaps many things in order to achieve more holiness and come closer to God.

Then Jesus gave the man the challenge which he was unwilling to accept; go, sell, give, come, follow;

"Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me." (Mark 10:21)

The young man was unwilling to make this sacrifice and went away sad.

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Now we can see that he was not as close to God as we might at first have imagined. He was obeying all the rules but his heart was still not focused properly on God. He was getting the externals right but interiorly in his heart he was not giving first place to God. He reminds me of the passage in Matthew where Jesus says,

“No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon.” (Matt 6:24)

The man in the Gospel is a contrast to King Solomon whom we are to understand is talking in the first reading. He says he placed wisdom or prudence, which we could say is right relationship with God, before riches. At that moment of his reign King Solomon had both externals and his heart focused properly on God but later he would wander from this path of truth and happiness.

Naturally the question we all have on our minds now is what does that command of Jesus to the man mean for me? Does Jesus ask me to go, sell, give, come, follow? Do we have to understand Jesus very radically, literally demanding that we give up everything, or is there some other way in which we are meant to understand what Jesus is asking of us who listen to this Gospel today? Let's look at some different ways in which this command of Jesus has been followed or is followed today.

1. In the early Church in the years immediately after Pentecost this teaching of Jesus was lived in a radical way.

We know from reading the Acts of the Apostles that the early Christians in Jerusalem sold all their possessions keeping nothing for themselves and shared everything in common. It is difficult to know for how many years that radical form of living continued in Jerusalem but we know that it did not continue for too many years.

2. Jesus does call some people now to radically give up everything as he called the man in today's Gospel. We can think of all those in religious vows in the Catholic Church who take a vow of poverty. Different religious congregations take different vows but most take the vows of poverty, chastity and obedience. Priests and religious who take the vow of poverty have no personal possessions to enable them to be more dedicated to God but their religious congregation provides for all their temporal and physical needs. Some of the saints were called to be particular examples in the vow of poverty e.g. St. Francis of Assisi.

3. Diocesan priests like me take two vows, the vow of celibacy and obedience. Even though we do not take a vow of poverty we aspire to live with simplicity of life and not to live in a way that would be an obstacle to our following of Jesus.

That is also the way that most people who read today's Gospel understand it as applying to their own personal lives. You do not sell everything but you do not want anything you own or possess to be an obstacle in your relationship with God. You want to have your heart focused firmly on God.

You do not want to be a slave to mammon, you want to put God first in your life. When we have more than we need we naturally want to help those who are in need.

So the *Catechism of the Catholic Church* states,

In his use of things man should regard the external goods he legitimately owns not merely as exclusive to himself but common to others also, in the sense that they can benefit others as well as himself. The ownership of any property makes its holder a steward of Providence, with the task of making it fruitful and communicating its benefits to others, first of all his family. (*Catechism of the Catholic Church* §[2404](#))

4. We do not have to see Jesus' command to the man - go, sell, give, come, follow - as applying only to money. The one thing in which we are lacking may be something else. We may be lacking in some virtue. We may be proud or selfish or lustful and thus lacking in humility or altruism or purity or heart. In my ministry I have discovered that many people really know the one virtue they are lacking in or need to grow in. Many people are not blind to themselves but are sufficiently sensitive to be aware of how they can grow in holiness. We almost certainly know what is the thing lacking in our life and how the Lord is challenging us to grow in following him. As our second reading from Heb 4:12-13 said, the Word of God shows up our secret emotions and thoughts, everything is uncovered before the Word of God.

When we do respond to Jesus' challenge, Jesus promises us, as he promised the man in today's Gospel, "treasure in heaven." (Mark 10:21) Jesus wants only what is best for us and if we take up his challenge to us, whatever it may be, we can be sure that it will bring us only happiness. We want to do whatever the Lord asks of us, we want to follow him that we may have treasure in heaven.

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*If you personally were set free to give the way the New Testament talks about giving, you would be the happiest people on earth. I say that in spite of suffering. I say that because of countless testimonies (read some in Randy Alcorn's *The Treasure Principle*), and I say it because of what the Bible teaches.*



Happy is he who is gracious to the poor. ([Proverbs 14:21](#))

He who is generous will be blessed. ([Proverbs 22:9](#))

Those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. ([1 Timothy 6:9](#))

It is more blessed to give than to receive. ([Acts 20:35](#))

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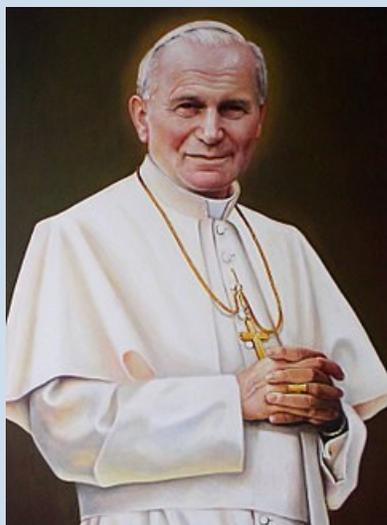
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WORLD MISSION SUNDAY – OCTOBER 20/21, 2018

Pope St. John Paul II has also spoken of the Propagation of the Faith's General Fund of support, calling this a "central fund of solidarity." In a message delivered on a recent World Mission Sunday, the Pope said: "The offerings that will be collected [on World Mission Sunday] are destined for a common fund of solidarity distributed, in the Pope's name, by the Society for the Propagation of the Faith among the missions and missionaries of the entire world."

Every year the needs of the Catholic Church in the Missions grow - as new dioceses are formed, as new seminaries are opened because of the growing number of young men hearing Christ's call to follow Him as priests, as areas devastated by war or natural disaster are rebuilt, and as other areas, long suppressed, are opening up to hear the message of Christ and His Church. That is why the involvement and commitment of Catholics from around the world is so urgently needed. Offerings from Catholics in the United States, on World Mission Sunday and throughout the year, are combined with offerings to the Propagation of the Faith worldwide.

Mission dioceses - about 1,100 at this time - receive regular annual assistance from the funds collected. In addition, these mission dioceses submit requests to the Congregation for the Evangelization of Peoples for assistance, among other needs, for catechetical programs, seminaries, the work of Religious Communities, for communication and transportation needs, and for the building of chapels, churches, orphanages and schools. These needs are matched with the funds gathered in each year. The world's national directors of the Propagation of the Faith vote on these requests, matching the funds available with the greatest needs. These funds are then distributed, in their entirety, to mission dioceses throughout the world. A second collection will be taken after Holy Communion to allow us to fulfill one of the corporal works of mercy, i.e. to give material support to the missionary activity of the church. Thank you and God bless



October as a month of Mary

The historical roots of October as a month of Mary are unclear. Some attribute the association between October and Mary to the devotion to Our Lady of Fatima. On October 13, 1917, in Cova de Iria outside of Fatima, Portugal, the last of six monthly Marian apparitions to three shepherd children is said to have taken place. On this day, a crowd of approximately 70,000 pilgrims reported witnessing what became known as "the miracle of the sun," in which the sun appeared to "dance" about in the sky and could be looked upon directly without burning one's eyes. Others associate October with Our Lady of the Rosary, while May, the month of the first Fatima apparition, is more traditionally the month to celebrate the devotion to Our Lady of Fatima. In fact, October 7 is the feast day of Our Lady of the Rosary. It began as the feast of Our Lady of Victory, instituted in 1571 after a Christian military victory in the Battle of Lepanto. In 1573, this feast day was renamed Our Lady of the Rosary by Pope Gregory XIII, and in 1716, Our Lady of the Rosary was celebrated as a feast of the universal Church for the first time.

Fr. Jim Phalen, CSC, President of Family Rosary International, puts forward another possible connection between the Rosary, Mary, and the months of May and of October. Fr. Phalen observes that, in the northern hemisphere, May is a month of new life; of spring. October, conversely, is when the green leaves of spring and summer slowly die, but "in their dying they become more beautifully colorful than ever." Of course, the opposite is true in the southern hemisphere, where in October the earth brings forth new life. Nevertheless, these two months are excellent times to remember the life of Jesus through the Rosary, and the role of his mother, Mary as first disciple in this plan of God, from Jesus' conception via the Holy Spirit in her womb, to the agony and yet triumph of the cross, to the glory of Christ's resurrection and ascension, and to the birth of the Church at Pentecost.

In October, in a special way, we remember Mary both as Mother of God and as our mother. This month includes the feasts of Our Lady of the Rosary (October 7), as well as those of Blessed John Paul II (October 22), and of a Canadian, Blessed Marie-Rose Durocher (October 6), both great devotees of Mary. October also begins with the memorial of St. Thérèse of the Child Jesus. The French Carmelite once wrote that she was drawn especially to Mary, not so much because she is Queen of heaven, but because she is our mother. Let us, with St. Thérèse among all God's saints, this October and forever, rejoice that we are children of so great a mother.





Announcements and Upcoming Events

'Tis the gift to be simple,
'tis the gift to be free'

- Simple Gifts

All are invited to the Schoenstatt Holy Hour with Fr. Cassian Sama O.P. on Tuesday, Oct 16, 2018 at 7 PM in St Thomas Aquinas Church. It will include adoration, rosary, homily and benediction.



Part of the beauty of stewardship spirituality is its simplicity and practicality. It can be summed up in the simple phrase, "All I have is a gift from God and I must make a grateful return to Him for all He has given me."

So simple, that even our youngest parishioners can grasp the concept. Simple, however, does not necessarily mean easy. Simple also does not mean shallow.

Today's readings invite us to look into the depth of a stewardship way of life. And they reveal that it requires the commitment of our whole being to God. It is anything but easy or shallow. It points us to seek after higher things — the wisdom of God and Heaven itself.

Our Second Reading, from the Letter to the Hebrews, shows us a way to obtain such wisdom —it is available to us right in the Scriptures, which are the living word of God. Every time we approach them in a spirit of prayer, they will speak to us. God's wisdom is right there for us. All we need to do is commit some daily time to seek it.

Our Gospel Reading from Mark is one of the better-known passages in the Gospel — the story of the rich young man. In response to the man's question on what he must do to obtain eternal life, Jesus tells him to keep the commandments. The man replies that he has always done this much. But he rightfully suspects there is more to being a disciple of Jesus than just following the external rules

We are called to be so much more than rule-followers; we are called to be Christ followers. A stewardship way of life frees us follow Christ with all of our being and so to find eternal life.

SUNDAY OFFERING:

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

ST. AUGUSTINE

Married couples go home from a **Worldwide Marriage Encounter Weekend** more in love with each other than ever! Want to find out more? Future Marriage Encounter Weekends will be at Our Lady of Fatima Retreat House, Indianapolis, from 26-28 April 2019, and at Mount Saint Francis Centre for Spirituality, New Albany, from 1-3 February 2019. Visit www.wwme.org for further information.

Quote from a couple who made a Worldwide Marriage Encounter Weekend: "We want you to know we thought we had a great marriage. But Marriage Encounter helped make it fantastic!"



MEN'S RENEW IS ONCE AGAIN SPONSORING A FALL CHILI SUPPER, SATURDAY, NOVEMBER 3RD FROM 5:30 P.M. TO 8 P.M. IN MEMORIAL HALL.



"There is no problem,
I tell you, no
matter how difficult it is,
that
we cannot resolve by the
prayer of the Holy
Rosary."

-Sister Lucia

