

## TWENTY-FIFTH SUNDAY IN ORDINARY TIME

SEPTEMBER 22, 2019

### MASS READINGS

MONDAY: EZ5 1:1-6/LK 8:16-18

TUESDAY: EZR 6:7-8,13B,14-20/LK 8:19-21

WEDNESDAY: EZR 9:5-8/LK 9:1-6

THURSDAY: HG 1:1-8/LK 9:7-9

FRIDAY: HG 2:1-9/LK 9:18-22

SATURDAY: ZEC 2:5-9,14-15A/LK 9:43B-45

**NEXT SUNDAY: 26<sup>TH</sup> SUNDAY IN ORDINARY TIME -RDGS: AM 6:1A,4-7/I TM 6:11-16/LK 16:19-31**

### MASS INTENTIONS

MONDAY: LOUELLA THISE

TUESDAY: FRANK MCMILLEN

WEDNESDAY: SPECIAL INTENTION

THURSDAY: DOROTHY SCHULTZ

FRIDAY: POOR SOULS

VIGIL: NANCY HARRINGTON

7:30: BEVERLY FITZSIMMONS

10:00: ED BUCKLES

NOON: FOR THE PARISH

### MEMORIAL FLOWERS

For the Holy Father, all priests, deacon & religious: Vince FitzSimons, Brenda Kincaid, Richard Frier, Arthur & Kathryn Tyrrell, Deceased members of the Bennett & Rayman families, Dorothy & Donald Nelson, Morris & Marie Nelson, Charles & Ishula Kaiser.

*Prepare a full account of your stewardship, because you can no longer be my steward.'*

Taking these words of our Lord to heart we can only begin by shaking our head in shame, if we are honest and moved by humility at the realization that we have not been as attentive as we possibly could be as to what it means to be stewards of the Lord. We usually here about stewardship, these days at least, when it comes to our financial commitment to the Lord and his church. Whether to the parish or the diocese we might give tacit assent to the fact that we have a real responsibility, just as real as the water in which we were baptized, to give support to these entities and their programs. We also must include the Universal Church and its varied needs as well. Taking solace in the fact that we are one of many who share this responsibility and it is not expected that we do this alone we are comforted in that we now must decide after much prayer and deliberation just what sort of response the Lord realistically expects from me in light of my current station in life. That aside we find there are numerous other areas in which God is seeking our cooperation as stewards of His Creation. In the beginning God allowed Adam to "name the animals" and gave him authority over created things as steward NOT as owner. Are we mindful of the difference between these two realities? A full prayer life will reveal the depths to which this stewardship goes beginning with ourselves. It's not just mom and dad on whose authority we were reminded to care about ourselves but receiving proper rest, exercise and nourishment. God as our father/mother gives us the responsibility to care for ourselves in such a way as to say to God; "thank you for the gift of me, and this is how I show my gratitude. And that is just on the physical or natural level, there is the spiritual level, a level which Christ illuminated by become incarnate and showing us how to turn our thoughts, words and actions over to the Father and to "seek first His Kingdom and all will be well." In his Sermon on the Mount he directs our attention to the three pillars of the interior life; prayer, fasting and works of mercy. These three provide for us the necessary tools by which to carry out our stewardship. Prayer allows us to frequent this topic and to apply it to all our affairs. Fasting directs us to see that this world is a source of blessing and guidance and not to confuse the creation with the Creator. Works of mercy are what the fellow in the gospel lacked and so, to make up for it, he falsely and flatteringly engaged in "good works" to win favor for himself when it came time to be sacked. Looking out for himself instead of his steward-tasks ultimately led to this separation from his employer. It is considerably more serious with us when we fall short of those expectations for which God provides abundant graces and gifts to execute that necessary stewardship which is a valuable and necessary part of the building of his Kingdom. We literally put ourselves out of the picture and what an irony it is. We fail to take our stewardship seriously and seek to focus on ourselves that in doing so we completely remove ourselves from God's presence for all eternity. Isn't that what we warned us would happen when he said, *"If anyone wants to come after Me, he must deny himself and take up his cross and follow Me. For whoever wants to save his life will lose it, but whoever loses his life for My sake will find it. 26What will it profit a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul? ...*

# CATECHISM OF THE CATHOLIC CHURCH

## PART THREE

### LIFE IN CHRIST

#### SECTION TWO

#### THE TEN COMMANDMENTS

##### CHAPTER TWO

### "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF"

#### ARTICLE 7

#### THE SEVENTH COMMANDMENT

You shall not steal.<sup>186</sup>

**2401** The seventh commandment forbids unjustly taking or keeping the goods of one's neighbor and wronging him in any way with respect to his goods. It commands justice and charity in the care of earthly goods and the fruits of men's labor. For the sake of the common good, it requires respect for the universal destination of goods and respect for the right to private property. Christian life strives to order this world's goods to God and to fraternal charity.

#### I. THE UNIVERSAL DESTINATION AND THE PRIVATE OWNERSHIP OF GOODS

**2402** In the beginning God entrusted the earth and its resources to the common stewardship of mankind to take care of them, master them by labor, and enjoy their fruits.<sup>187</sup> The goods of creation are destined for the whole human race. However, the earth is divided up among men to assure the security of their lives, endangered by poverty and threatened by violence. The appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for helping each of them to meet his basic needs and the needs of those in his charge. It should allow for a natural solidarity to develop between men.

**2403** The *right to private property*, acquired or received in a just way, does not do away with the original gift of the earth to the whole of mankind. The *universal destination of goods* remains primordial, even if the promotion of the common good requires respect for the right to private property and its exercise.

**2404** "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."<sup>188</sup> 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.

**2405** Goods of production - material or immaterial - such as land, factories, practical or artistic skills, oblige their possessors to employ them in ways that will benefit the greatest number. Those who hold goods for use and consumption should use them with moderation, reserving the better part for guests, for the sick and the poor.

**2406** *Political authority* has the right and duty to regulate the legitimate exercise of the right to ownership for the sake of the common good.<sup>189</sup>

#### II. RESPECT FOR PERSONS AND THEIR GOODS

**2407** In economic matters, respect for human dignity requires the practice of the virtue of *temperance*, so as to moderate attachment to this world's goods; the practice of the virtue of *justice*, to preserve our neighbor's rights and render him what is his due; and the practice of *solidarity*, in accordance with the golden rule and in keeping with the generosity of the Lord, who "though he was rich, yet for your sake . . . became poor so that by his poverty, you might become rich."<sup>190</sup>

#### Respect for the goods of others

**2408** The seventh commandment forbids *theft*, that is, usurping another's property against the reasonable will of the owner. There is no theft if consent can be presumed or if refusal is contrary to reason and the universal destination of goods. This is the case in obvious and urgent necessity when the only way to provide for immediate, essential needs (food, shelter, clothing . . .) is to put at one's disposal and use the property of others.<sup>191</sup>

**2409** Even if it does not contradict the provisions of civil law, any form of unjustly taking and keeping the property of others is against the seventh commandment: thus, deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages; forcing up prices by taking advantage of the ignorance or hardship of another.<sup>192</sup>

The following are also morally illicit: speculation in which one contrives to manipulate the price of goods artificially in order to gain an advantage to the detriment of others; corruption in which one influences the judgment of those who must make decisions according to law; appropriation and use for private purposes of the common goods of an enterprise; work poorly done; tax evasion; forgery of checks and invoices; excessive expenses and waste. Willfully damaging private or public property is contrary to the moral law and requires reparation.

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**2410** *Promises* must be kept and *contracts* strictly observed to the extent that the commitments made in them are morally just. A significant part of economic and social life depends on the honoring of contracts between physical or moral persons - commercial contracts of purchase or sale, rental or labor contracts. All contracts must be agreed to and executed in good faith.

**2411** Contracts are subject to *commutative justice* which regulates exchanges between persons and between institutions in accordance with a strict respect for their rights. Commutative justice obliges strictly; it requires safeguarding property rights, paying debts, and fulfilling obligations freely contracted. Without commutative justice, no other form of justice is possible.

One distinguishes *commutative justice* from *legal justice* which concerns what the citizen owes in fairness to the community, and from *distributive justice* which regulates what the community owes its citizens in proportion to their contributions and needs.

**2412** In virtue of commutative justice, *reparation for injustice* committed requires the restitution of stolen goods to their owner:

Jesus blesses Zacchaeus for his pledge: "If I have defrauded anyone of anything, I restore it fourfold."<sup>193</sup> Those who, directly or indirectly, have taken possession of the goods of another, are obliged to make restitution of them, or to return the equivalent in kind or in money, if the goods have disappeared, as well as the profit or advantages their owner would have legitimately obtained from them. Likewise, all who in some manner have taken part in a theft or who have knowingly benefited from it - for example, those who ordered it, assisted in it, or received the stolen goods - are obliged to make restitution in proportion to their responsibility and to their share of what was stolen.

**2413** *Games of chance* (card games, etc.) or *wagers* are not in themselves contrary to justice. They become morally unacceptable when they deprive someone of what is necessary to provide for his needs and those of others. The passion for gambling risks becoming an enslavement. Unfair wagers and cheating at games constitute grave matter, unless the damage inflicted is so slight that the one who suffers it cannot reasonably consider it significant.

**2414** The seventh commandment forbids acts or enterprises that for any reason - selfish or ideological, commercial, or totalitarian - lead to the *enslavement of human beings*, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St. Paul directed a Christian master to treat his Christian slave "no longer as a slave but more than a slave, as a beloved brother, . . . both in the flesh and in the Lord."<sup>194</sup>

### Respect for the integrity of creation

**2415** The seventh commandment enjoins respect for the integrity of creation. Animals, like plants and inanimate beings, are by nature destined for the common good of past, present, and future humanity.<sup>195</sup> Use of the mineral, vegetable, and animal resources of the universe cannot be divorced from respect for moral imperatives. Man's dominion over inanimate and other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation.<sup>196</sup>

**2416** *Animals* are God's creatures. He surrounds them with his providential care. By their mere existence they bless him and give him glory.<sup>197</sup> Thus men owe them kindness. We should recall the gentleness with which saints like St. Francis of Assisi or St. Philip Neri treated animals.

**2417** God entrusted animals to the stewardship of those whom he created in his own image.<sup>198</sup> Hence it is legitimate to use animals for food and clothing. They may be domesticated to help man in his work and leisure. Medical and scientific experimentation on animals is a morally acceptable practice if it remains within reasonable limits and contributes to caring for or saving human lives.

**2418** It is contrary to human dignity to cause animals to suffer or die needlessly. It is likewise unworthy to spend money on them that should as a priority go to the relief of human misery. One can love animals; one should not direct to them the affection due only to persons.

### III. THE SOCIAL DOCTRINE OF THE CHURCH

**2419** "Christian revelation . . . promotes deeper understanding of the laws of social living."<sup>199</sup> The Church receives from the Gospel the full revelation of the truth about man. When she fulfills her mission of proclaiming the Gospel, she bears witness to man, in the name of Christ, to his dignity and his vocation to the communion of persons. She teaches him the demands of justice and peace in conformity with divine wisdom.

**2420** The Church makes a moral judgment about economic and social matters, "when the fundamental rights of the person or the salvation of souls requires it."<sup>200</sup> In the moral order she bears a mission distinct from that of political authorities: the Church is concerned with the temporal aspects of the common good because they are ordered to the sovereign Good, our ultimate end. She strives to inspire right attitudes with respect to earthly goods and in socio-economic relationships.

**2421** The social doctrine of the Church developed in the nineteenth century when the Gospel encountered modern industrial society with its new structures for the production of consumer goods, its new concept of society, the state and authority, and its new forms of labor and ownership. The development of the doctrine of the Church on economic and social matters attests the permanent value of the Church's teaching at the same time as it attests the true meaning of her Tradition, always living and active.<sup>201</sup>

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**2422** The Church's social teaching comprises a body of doctrine, which is articulated as the Church interprets events in the course of history, with the assistance of the Holy Spirit, in the light of the whole of what has been revealed by Jesus Christ.<sup>202</sup> This teaching can be more easily accepted by men of good will, the more the faithful let themselves be guided by it.

**2423** The Church's social teaching proposes principles for reflection; it provides criteria for judgment; it gives guidelines for action:

Any system in which social relationships are determined entirely by economic factors is contrary to the nature of the human person and his acts.<sup>203</sup>

**2424** A theory that makes profit the exclusive norm and ultimate end of economic activity is morally unacceptable. The disordered desire for money cannot but produce perverse effects. It is one of the causes of the many conflicts which disturb the social order.<sup>204</sup>

A system that "subordinates the basic rights of individuals and of groups to the collective organization of production" is contrary to human dignity.<sup>205</sup> Every practice that reduces persons to nothing more than a means of profit enslaves man, leads to idolizing money, and contributes to the spread of atheism. "You cannot serve God and mammon."<sup>206</sup>

**2425** The Church has rejected the totalitarian and atheistic ideologies associated in modern times with "communism" or "socialism." She has likewise refused to accept, in the practice of "capitalism," individualism and the absolute primacy of the law of the marketplace over human labor.<sup>207</sup> Regulating the economy solely by centralized planning perverts the basis of social bonds; regulating it solely by the law of the marketplace fails social justice, for "there are many human needs which cannot be satisfied by the market."<sup>208</sup> Reasonable regulation of the marketplace and economic initiatives, in keeping with a just hierarchy of values and a view to the common good, is to be commended.

### \* VI. LOVE FOR THE POOR

**2443** God blesses those who come to the aid of the poor and rebukes those who turn away from them: "Give to him who begs from you, do not refuse him who would borrow from you"; "you received without pay, give without pay."<sup>232</sup> It is by what they have done for the poor that Jesus Christ will recognize his chosen ones.<sup>233</sup> When "the poor have the good news preached to them," it is the sign of Christ's presence.<sup>234</sup>

**2444** "The Church's love for the poor . . . is a part of her constant tradition." This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor.<sup>235</sup> Love for the poor is even one of the motives for the duty of working so as to "be able to give to those in need."<sup>236</sup> It extends not only to material poverty but also to the many forms of cultural and religious poverty.<sup>237</sup>

**2445** Love for the poor is incompatible with immoderate love of riches or their selfish use:

Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts. You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. You have condemned, you have killed the righteous man; he does not resist you.<sup>238</sup>

**2446** St. John Chrysostom vigorously recalls this: "Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs."<sup>239</sup> "The demands of justice must be satisfied first of all; that which is already due in justice is not to be offered as a gift of charity":<sup>240</sup>

When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice.<sup>241</sup>

**2447** The *works of mercy* are charitable actions by which we come to the aid of our neighbor in his spiritual and bodily necessities.<sup>242</sup> Instructing, advising, consoling, comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead.<sup>243</sup> Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God:<sup>244</sup>

He who has two coats, let him share with him who has none and he who has food must do likewise.<sup>245</sup> But give for alms those things which are within; and behold, everything is clean for you.<sup>246</sup> If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, what does it profit?<sup>247</sup>

**2448** "In its various forms - material deprivation, unjust oppression, physical and psychological illness and death - *human misery* is the obvious sign of the inherited condition of frailty and need for salvation in which man finds himself as a consequence of original sin. This misery elicited the compassion of Christ the Savior, who willingly took it upon himself and identified himself with the least of his brethren. Hence, those who are oppressed by poverty are the object of a *preferential love* on the part of the Church which, since her origin and in spite of the failings of many of her members, has not ceased to work for their relief, defense, and liberation through numerous works of charity which remain indispensable always and everywhere."<sup>248</sup>

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**2449** Beginning with the Old Testament, all kinds of juridical measures (the jubilee year of forgiveness of debts, prohibition of loans at interest and the keeping of collateral, the obligation to tithe, the daily payment of the day-laborer, the right to glean vines and fields) answer the exhortation of *Deuteronomy*: "For the poor will never cease out of the land; therefore I command you, "You shall open wide your hand to your brother, to the needy and to the poor in the land."<sup>249</sup> Jesus makes these words his own: "The poor you always have with you, but you do not always have me."<sup>250</sup> In so doing he does not soften the vehemence of former oracles against "buying the poor for silver and the needy for a pair of sandals . . .," but invites us to recognize his own presence in the poor who are his brethren:<sup>251</sup>

When her mother reproached her for caring for the poor and the sick at home, St. Rose of Lima said to her: "When we serve the poor and the sick, we serve Jesus. We must not fail to help our neighbors, because in them we serve Jesus."<sup>252</sup>

### Definitions of Stewardship

It is difficult to teach or practice stewardship, unless we have a clear understanding of exactly what stewardship is. If we wish to embrace stewardship, we must gradually learn to embrace every definition or aspect of stewardship.

#### Scripture Based

All of the teachings of stewardship come directly from the Gospels, the Old Testament and the letters of the New Testament. Stewardship is not a new fad, or environmental word. Stewardship is the way God has expected His people to live since the beginning of time.

#### Dependence on God

Stewardship is recognizing that everything we have is a gift from God. We can take credit for nothing. Everything we have and everything we do is a result of some gift that God has placed into our hands.

#### Gratitude

Stewardship is living a life of gratitude – taking the time every day to recognize the gifts that God has given and to be grateful for them.

#### Giving Back

Stewardship is returning a portion of our gifts to God. The gifts we return are our time, our talent and our treasure. We return these gifts not because God or our Church needs them but because we feel an overwhelming need to show our love and gratitude to God.

#### Transformative

Stewardship is transformative. Once we embrace the stewardship message it changes the way we look at every decision we make. Stewardship becomes a total way of life.

#### A Love Response

Once we allow God to truly take up residence in our hearts we become so overwhelmed by His abundant love for us that we just naturally feel the need to join our lives with Him and dedicate our time, talent and treasure to carrying out God's work here on earth. Our generosity comes from within and not from any external pressure or reward.

### Proportionate Giving

Stewardship calls us to realize that each of us is called to give as God has given to us. We no longer base our giving on what others are giving. We no longer excuse ourselves from giving because we do not see others giving. Rather we give in proportion to all that God has given to us.

### Spending Time with God

Stewardship involves spending time with God. Recognizing that every day is a gift from God, we strive to spend some of each day with God, through prayer, Mass, Eucharistic Adoration, scripture reading, quiet, meditation and other spiritual activities.

### Sharing Talent

Stewardship involves sharing talent. Recognizing that God has given each individual unique skills and talents so that together we can do the work of Our Lord, we strive to share our own talents and to encourage and welcome others to also use their talents to carry out the mission and ministry of the Church.

### Giving Treasure

Stewardship involves giving treasure. Giving time and talent does not excuse us from giving treasure. We know that throughout the Gospels, Jesus challenged us to give as it has been given to us. Recognizing the tremendous financial blessings that abound in our country, we strive to give at least 10% of our resources back to God, to support the building up of God's kingdom. Although this level of giving may not be immediately possible, we are aware of what percentage we are giving back and regularly strive to increase the amount, taking small incremental steps toward giving a full tithe.

### Trust in God

Stewardship is trusting God. We believe that our generous God will always provide for us. None of us will ever have all that we want, but we will always have all that we need.

### Accountability

Stewardship calls us to recognize that just as in the Parable of the Talents, each of us will someday be asked by God to give an accounting of all that we have done with the gifts that have been given to us. Likewise, parish communities that embrace stewardship must be accountable to the community for the way in which the parish uses the gifts entrusted to it.

### Thankfulness

Stewardship calls us to be ever grateful for the gifts that God has given. Not only are we called to be grateful to God, but we also must be grateful to one another. Just as we thank God every day, a stewardship parish must also show gratitude, recognition and appreciation to those who have given generously to the support of the parish.

### Counter-Cultural

Stewardship is counter-cultural. While society encourages us to continually strive for more and more, stewardship helps us to recognize that we already have more than enough. In fact, we have enough to share.

### Discipleship

Stewardship is discipleship. We strive to put God first in all things and to follow where Our Lord might lead.

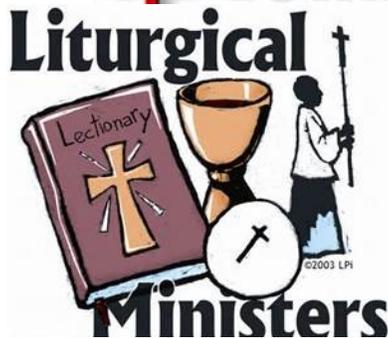


# Announcements and Upcoming Events



**RCIA**  
*A Journey In Faith*

RCIA BEGINS THURSDAY, OCTOBER 3<sup>RD</sup>. ANYONE WISHING TO BECOME CATHOLIC OR WHO WOULD LIKE TO EXPLORE THE FAITH ON A DEEPER LEVEL IS ASKED TO CONTACT DR. TOM MATTINGLY AT: [tpmatt@gmail.com](mailto:tpmatt@gmail.com)



Anyone wishing to serve as Reader/Extraordinary Minister of Holy Communion/Usher is asked to contact Rose Killian-Allenduff at [killianrm54@gmail.com](mailto:killianrm54@gmail.com)

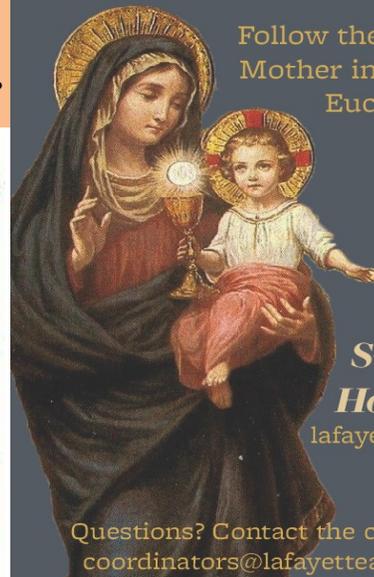
The St. Boniface Secular Franciscans invite you to celebrate the passing of St. Francis into eternal life. The Transitus will be held at St. Boniface Church on Thursday, Oct. 3rd, at 7:00 p.m. located at 318 N. 9th St. We look forward to you coming and celebrating the life of St. Francis. After the celebration there will be a reception held at the St. Michael's Center across the street from the Church.



**THE ANNUAL BLESSING OF PETS WILL TAKE PLACE SUNDAY, OCTOBER 6<sup>TH</sup> AT 2PM IN THE REAR PARKING LOT.**

*Do whatever he tells you.*  
John 2:5

Follow the Blessed Mother in adoring our Eucharistic Lord.



*Sign up for a Holy Hour*  
[lafayetteadoration.org](http://lafayetteadoration.org)

Questions? Contact the coordinators at [coordinators@lafayetteadoration.org](mailto:coordinators@lafayetteadoration.org).

## CONGRATULATIONS TO OUR

### CONFIRMANDI

- MASON BLANN
- HUDSON DIALS
- ELLIE DOUGLAS
- AUDREY EDWARDS
- BERENICE GAETA
- ELIAS GAETA
- EMMANUEL GAETA
- AZUCENA HERNANDEZ
- DAVID REBMANN
- CARSON RISCH
- EVAN RAINEY
- GARRETT RAINEY
- AUNA SILVER
- REBECCA WALCK
- JACOB WALZ
- JAMES WOLBER



### SUNDAY OFFERING

**\$8618.00**

**BREAKFAST: \$586.00**

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