

PARISH CALENDAR

Nineteenth Sunday in
Ordinary Time

August 11, 2019

Glorify the Lord, O Jerusalem!

Saturday, Aug 10	..... 5:00 p.m.	Mass
Sunday, Aug 11	..... 7:00 a.m.	Mass
	..... 9:00 a.m.	Mass
	..... 5:00 p.m.	Mass
Monday, Aug 12	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a. m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Tuesday, Aug 13	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a. m.	Mass
Wednesday, Aug 14	..... 7:45 a.m.	Morning Prayer
	..... 8:00 a. m.	Mass
	..... 9:00-11:00 a.m.	Food Pantry Open
Thursday, Aug 15	..... 8:00 a. m.	Communion Service
	..... 7:30 p. m.	<i>Prayer Meeting - Church</i>
Friday, Aug 16	..... 8:00 a. m.	Communion Service
		PARISH OFFICE CLOSED - ADMISSION DAY HOLIDAY
Saturday, Aug 17	..... 9:00-11:00 a.m.	FOOD PANTRY CLOSED
	..... 4:00-4:45 p.m.	Confession
	..... 5:00 p.m.	Mass

NEXT SUNDAY READINGS:

Jer:38:4-6. 8-10: The king allowed them to throw Jeremiah into a cistern. A friend interceded with the king and rescued Jeremiah.

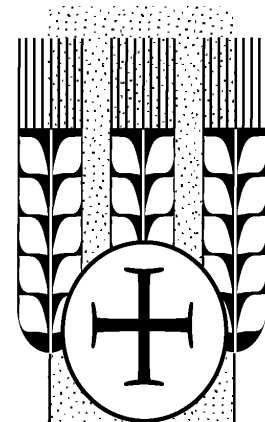
Heb:12:1-4: Jesus gave us an example of endurance and courage in the midst of struggle. In that way he inspires and perfects our faith.

Luke:12 :49-53: Jesus announced to his disciples that he came to bring a hard message indeed, and some have not listened to it.

The prophet Jeremiah's life was surely not an easy one. He lived in tough times. He faithfully carried God's messages, and he paid the cost for this faithfulness. He was not ignored, of course. He lived in a time when people paid close attention to the prophets. They were taken seriously. This is what got him in deep trouble, literally. The city of Jerusalem was under siege and had been for a long time. The soldiers did what they could to protect the walls. The inhabitants did what they could to keep alive, but they were at their wits' end. It cannot have helped them when Jeremiah said that holding out would be futile and that God would hand them over to the Babylonians, who waited patiently and menacingly outside the walls.

It is hard enough to tell people the bad news they already intuitively know. The bad news for the city dwellers of Jerusalem is that they will be better off surrendering; it beats dying one by one of starvation and thirst. But to give God the power to hand over beloved Israel to the Babylonians ... well, that was a new thought. And it just added injury to insult. Now, it was not Jeremiah's vocation to decide on the message from God; it was his vocation to deliver it. So Jeremiah delivered the message of the futility of holding out and the further implication that Babylon was God's servant. Babylon! Well, of course the leaders threw him in a well—a muddy one, at that. Not only was there little food; water, too, was scarce. Death was imminent anyway, by siege or out-and-out war. Holding out or fighting it out could be construed as honorable. Dying in a muddy cistern was not. It took a foreigner, Ebed-melech the Cushite (or Ethiopian), to reverse this nonsensical decision. He got help and fished poor Jeremiah out of the cistern. So Jeremiah's life continued, but it continued to be difficult. In the end, Jerusalem did surrender, and the people suffered the indignity of the Babylonian exile. Jeremiah, too, was exiled with his people.

Jeremiah must have wished it had not turned out this way. Jesus, too, wishes that the message he brings would not cause division and dissention. In today's Gospel, we are given a rare glimpse into his inner soul. His emotional outburst feels as heavy as that in the Garden of Olives and even on the cross. But here, on the way to Jerusalem, the place of his agonizing death, Jesus cries out, "How great is my anguish!" This cry of distress is matched by the clear knowledge that his work is to bring the fire that purifies, clarifies. Jesus does not intend harm, much less death. In this, Jesus is in the line of prophets like Jeremiah. Or more accurately, Jeremiah is a type or figure of Jesus. Jeremiah who goes down into the murky pit is a shadow of Jesus who must go down—be plunged—into his death and thus rise to life. Copyright © 2003, World Library Publications. All rights reserved



We are
fed with
the gift of
finest
wheat

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ANNOUNCEMENTS

R. C. I. A - Do you or someone you know want to become a Catholic? Do you or someone you know want to complete the Catholic Sacraments of Initiation (baptism, communion, confirmation)? Do you want to do your part fulfilling the Church's evangelization goals? The Rite of Christian Initiation for Adults (or RCIA for short) is the process the Catholic Church uses to achieve these goals for those who desire to participate and become candidates. Here's a few details of the program:

- 1) *St. Rita's RCIA program will begin **Sept 8, 2019.***
- 2) *RCIA candidates will meet roughly every other Sunday night at 7:00 pm in the St. Francis Trailer or church.*
- 3) *RCIA sessions will last for 1.5 hours. These sessions will be based on adult learning principles, with candidate participation a must. However, there will be no formal text or homework.*
- 4) *RCIA candidates will participate in some or all of the following ceremonies leading up to the Easter Vigil mass: a. Rite of Acceptance (beginning of Advent) b. Rite of Election (beginning of Lent) c. RCIA Scrutinies (during Lent) If you or someone you know is interested, please call our RCIA Director (Don Gerry, 489-9529)*

WORD OF LIFE: "We often assume parenthood happens easily after "I do," but for many married couples, it does not. . . . If you experience difficulty bringing a child into your family, know that you are not alone. God is with you, and his Church desires to walk with you." *USCCB Secretariat of Pro-Life Activities "Seven Considerations While Navigating Infertility"*

WEEKLY READINGS

Aug 11 Sun: 19TH Sunday in Ordinary Time

Wis:18:6-9 ; Ps:33; Heb:11:1-2, 8-19; Lk:12:32-48

Aug 12 Mon: Ordinary Weekday

Det:10:12-22; Ps:147:12-13, 14-15, 19-20; Mt:17:22-27

Aug 13 Tue: Ordinary Weekday

Det:31:1-8; Det:32:3-4ab, 7, 8, 9, & 12; Mt:18:1-5, 10, 12-14

Aug 14 Wed: Saint Maximilian Kolbe, Priest & Martyr

Det:34:1-12; Ps:66: 1-3a, 5 & 8, 16-17; Mt:18:15-20

Aug 15 Thur: Assumption of the Blessed Virgin Mary

Rev:11:19a; 12:1-6a, 10ab; Ps:45:10, 11, 112, 16; 1 Cor:15:20-27

Lk:1:39-56

Aug 16 Fri: Ordinary Weekday

Jos:24:1-13; Ps:136: 1-3, 16-18, 21-22 & 24; Mt:19:3-12

Aug 17 Sat: Ordinary Weekday

Jos:24:14-29; Ps:16: 1-2a & 5, 7-8, 11; Mt:19:13-15

Journeys

Road, highway, trail, track, path, trek. These words are often used as metaphors for life's journey. Today, we are invited to think and pray about following Jesus on our journey, which is his, too. Copyright © 2003, World Library Publications. All rights reserved.



Be like those awaiting their master's return so when he arrives, you can open the door without delay.

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NOTE ON STEWARDSHIP

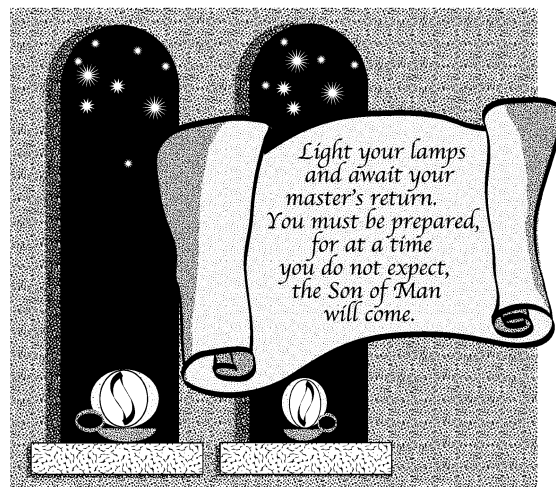
In today's Gospel, reading, Jesus concludes his teaching about those who are "faithful and prudent stewards" with that classic stewardship teaching: "Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more." Christian stewards recognize that God is the ultimate source of their gifts, talents, resources and aptitudes, and that God wants them to use these varied gifts in his service. This week might be a good time to reflect on our God-given gifts. Are we using those gifts to serve the Lord? If Christ came back to us unexpectedly tomorrow would we be able to give a full accounting of how we have exercised stewardship over these gifts? (International Catholic Stewardship Council)

Reflection

The brief Gospel reading today is part of a loose-jointed collection of sayings, parables, and expressions attributed to Jesus as he embarked on his long journey to Jerusalem. Luke has chosen to place much of his Gospel in the setting of a journey—a specific, vital journey at that.

The early Church, which was necessarily made up of converts (or unbelievers), faced difficult problems. Those who converted not only changed their minds, they changed their lives. This had to have an impact on other lives—parents, spouse, friends. Divisions arose. The converts, if they are like us, could deal with intellectual arguments, even hostility. But they dreaded breaking the hearts of those they loved. We can be sure that Jesus, on his way to Jerusalem, did not cause disunity or division or dissention. But he may have been the occasion for the divisions that occurred.

One's journey to faith happens like this. Once people met Jesus face to face on the road. Today, we meet him in prayer, study, and reflection. We meet him in the person of another—a witness. When this happens, a decision must be made. And herein lies the possibility of division. That is the hard part. To decide is not the end of one's life journey. It is rather a beginning, or it portends a fork or bend in the road. Copyright © 2003, World Library Publications. All rights reserved.



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