

October 4, 2015

## Ordinary Time

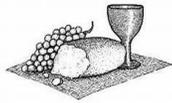
Twenty-seventh Sunday



### No Longer Two But One

**This Sunday's Gospel relates Jesus' position on divorce. Jesus suggests that divorce corresponds to a stage of human development marked by the weakness resulting from sin. With his coming, the messianic times, people must resolutely go back to the primordial parity of marriage and to the creator's intention: "Therefore what God has joined together, no human being must separate."**

### MASS INTENTIONS



Wednesday, October 7

6:00 p.m. For the Welfare of the Parish

Saturday, October 10

4:30 p.m. Theresa & Jerry Kubenka

Sunday, October 11

8:00 a.m. Elizabeth & Charlie Patek

### Full, Conscious and Active Participation in the Liturgy

Read ahead and be prepared for next weekend, *The Twenty-eighth Sunday in Ordinary Time*. Prepare for the liturgy by reflecting on these passages from your Bible:

**First Reading: Wisdom 7:7-11**

**Responsorial Psalm: Psalm 90**

**Second Reading: Hebrews 4:12-13**

**Gospel: Mark 10:17-30**

### BIBLE STUDY

*Come join us for a bible study class  
after Masson Wednesdays until 7:30 p.m.*

**St. Anne K.J.Z.T. Society #4 Quarterly Meeting, Next Sunday** after the 8 a.m. Mass, School Chapel. Members invited and encouraged to attend.

### MASS COUNT

Bishop Cahill has asked that a Mass count be taken up at every weekend Mass during the months of May and October in all parishes of the diocese. Records indicate that on average 198 people attended Mass at St. Mary's on the weekends of October 2014.

**Respect Life Sunday is celebrated today.** The purpose is to raise consciousness and provide resources on various issues that affect the dignity of human life from conception to natural death.

We pray for – and renew our resolve to bring about – a culture of life and an end to the killing of innocent human beings, especially those who are vulnerable due to age, size, health or dependency.

### REFLECTION

Jesus is put to the test by the religious authorities about divorce. In response he takes them back to the foundations of their faith. When questioned, Jesus frequently turns the tables, posing questions to those who ask questions. Here, what begins as a legal question about divorce becomes an issue about all human relationships and responsibilities.

The creation accounts in Genesis provide the setting for Jesus' teaching. The relationship between humanity and God is a fundamental aspect of creation and not merely a social convention regulated by law.

In those days divorce was all too often an irresponsible male action against a woman, it left the wife and children destitute. Divorce was essentially an act of injustice against women. In criticizing divorce, Jesus called into question the current understanding of the marriage union. Jesus said that this union was meant to reflect the permanent union of God and human beings intended from the beginning and not just a social convention that men should cast off at will. Jesus called men to their responsibilities to women and children with their marriages.

God's relationship to creatures is primarily one of faithfulness. The stories of the Bible are so often about this relationship and about the deadly results of breaking faith from God and with one another. To those committed to faithfulness for example in marriage – breaking faith is no small matter. Creation is charged with the presence of God, and as part of creation people are called to responsibility. In Bible terms, this relationship of responsibility is called a "covenant," an obligation of love, not of law.

### HAPPY BIRTHDAY!



October 5 – Brooke Cerny

October 8 – Gary Cerny, Georgia Cerny

October 9 – Emil Lev

### HAPPY ANNIVERSARY!



October 9 – Mary Ann & Emil Lev

**Praha Cookbooks** are still available (\$25). Contact Georgia Cerny, Denise Greive, Cyndi Stryk, Kathleen Svatek or Theresa Tousek.



## ENCYCLICAL LETTER *LAUDATO SI'* ON CARE FOR OUR COMMON HOME Hill Briefing (*continued*)

- “When we fail to acknowledge as part of reality the worth of a poor person, a human embryo, a person with disabilities – to offer just a few examples – it becomes difficult to hear the cry of nature itself; everything is connected” (117). “Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion” (120).

- “The economy accepts every advance in technology with a view to profit, without concern for its potentially negative impact on human beings. Finance overwhelms the real economy. ... Yet by itself the market cannot guarantee integral human development and social inclusion” (109).

- “Once more, we need to reject a magical conception of the market, which would suggest that problems can be solved simply by an increase in the profits of companies or individuals. Is it realistic to hope that those who are obsessed with maximizing profits will stop to reflect on the environmental damage which they will leave behind for future generations?” (190)

- “A path of productive development, which is more creative and better directed could correct the present disparity between excessive technological investment in consumption and insufficient investment in resolving urgent problems facing the human family. It could generate intelligent and profitable ways of reusing, revamping and recycling, and it could also improve the energy efficiency of cities” (192).

- “If we look at the larger picture, we can see that more diversified and innovative forms of production which impact less on the environment can prove very profitable. (191).

### TIME TO ACT

➤ The encyclical is a call for a change in lifestyle and consumption:

- “Many things have to change course, but it is we human beings above all who need to change” (202).
- “When people become self-centered and self-enclosed, their greed increases. The emptier a person’s heart is, the more he or she needs things to buy, own and consume. It becomes almost impossible to accept the limits imposed by reality” (204).
- “‘The external deserts in the world are growing, because the internal deserts have become so vast.’ For this reason, the ecological crisis is also a summons to profound interior conversion” (217).

➤ The encyclical is a call to live life more fully:

- “Christian spirituality proposes an alternative understanding of the quality of life, and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption” (222).
- “Such sobriety, when lived freely and consciously, is liberating. It is not a lesser life or one lived with less intensity. On the contrary, it is a way of living life to the full” (223).
- “Many people today sense a profound imbalance which drives them to frenetic activity and makes them feel busy, in a constant hurry which in turn leads them to ride rough-shod over everything around them” (225).

➤ The encyclical is a call for international action:

- “We know that technology based on the use of highly polluting fossil fuels – especially coal, but also oil and, to a lesser degree, gas – needs to be progressively replaced without delay. Until greater progress is made in developing widely accessible sources of renewable energy, it is legitimate to choose the lesser of two evils or to find short-term solutions” (165).
- “Reducing greenhouse gases requires honesty, courage and responsibility, above all on the part of those countries which are more powerful and pollute the most” (169).

– to be continued –