

**LITURGIES FOR THE TWENTY –
NINTH WEEK IN ORDINARY TIME
AND THE THIRTIETH SUNDAY IN
ORDINARY TIME**

October 23 - 29, 2023

**Monday, 10/23 † Weekday, Saint John of
Capistrano, Priest**

6pm: Communion Service

**Tuesday, 10/24 † Weekday Saint Anthony Mary
Claret, Bishop**

8am: Communion Service

9am: A.S.-No Mass

Wednesday, 10/25 † Weekday

9am: A.S.

6pm: Communion Service

Thursday, 10/26 † Weekday

8am: Communion Service

9am:A.S. No Mass

Friday, 10/27 † Weekday

8am: Communion Service

9am: A.S. No Mass

Saturday, 10/28 † Saints Simon & Jude, Apostles

8:30am: Joe (Birthday)

**Saturday, 10/28 † Vigil, Thirtieth Sunday in
Ordinary Time**

4:30pm: Daniel Barker by Don & Sharon Barker

**Sunday, 10/29 † Thirtieth Sunday in
Ordinary Time**

7:30am: Neftalie Alva, Sr. by Neftalie Alva, Jr.

9am: A. S. Leo Juskiewicz by Family

11am: Parishioners

This week at SS. C & M & All Saints

Mon., Oct. 23 – 3:30pm – SVDP, Parlor

Thurs., Oct. 26– 2:15pm – Legion of Mary

Thurs., Oct. 26– 4pm – Our Lady of Perpetual Help

Sun., Oct. 29– 9:30am – Religious Education

Starke County Food Pantry Needs

Peanut Butter, pancake mix & syrup, canned fruit,
laundry soap, dish soap, toilet tissue, salt, pepper, small
packages sugar & flour, sanitary pads, fresh fruits &
vegetables, canned meat, canned pasta with meat.

Please remember to bring in your photos for the remembrance table for the month of November. If you would like your departed loved one included, there is a basket in the back of the church to place your photos.

K of C Annual Turkey Dinner
Sunday, November 5, 2023

The Dinner will be held in the Church Parlor Sunday, November 5, 2023. Dinners will be available from 11:00am – until sold out.

All Tickets are: \$15.00

Drive thru carry-outs only

The Piarist Fathers were founded by St. Joseph Calasactius in Rome in 1617. In addition to the vows of poverty, chastity, and obedience, the Piarists take a fourth vow to educate youth. They operate between 195 and 200 schools in 32 countries around the world. One of those schools is located in the Appalachian region of eastern Kentucky.

We are asking for your support in helping us not only in our educational work in Appalachia but also in our many outreach programs designed to help those living in poverty in the mountains.

A second collection will take place at all masses this weekend, please be generous.

Please welcome Father Thomas Carroll, Sch.P.

Dear Padre

October 22, 2023

Is it a sin to break the law? It is illegal to use fireworks in my city, but every year I do it anyway. Should I mention this in confession?

Strictly speaking, to break a government law does not automatically constitute the definition of sin, so it needn't be mentioned in the sacrament of penance. By definition, sin damages (or, with grave sin, destroys) communion with God and the Church (*Catechism of the Catholic Church*, 1472). Some actions may not be objectively destructive to our relationship with God and Church—and therefore are not sinful—but they may affect others. Church members are part of society, which depends on its citizens to abide by the laws. Saint Paul encouraged everyone to obey the authorities, for all authority that exists is established by God (see Romans 13:1–7).

Not all sins are equally offensive to God; similarly, not all civil laws are equal in their gravity. To knowingly travel a few miles over the posted speed limit isn't the same as intentionally starting a fire in a posted area of a forest. The danger is in thinking one's actions are without consequence. Sensible civil laws are designed to ensure the safety and well-being of citizens, and many municipalities outlaw fireworks because of the hazards they pose.

When any civil law is broken for mere self-indulgence or when breaking the law places others at risk, the act has the potential of constituting the definition of sin. In that case, it would rightfully warrant sacramental reconciliation. ●

Fr. Byron Miller, CSsR / DearPadre.org

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Good News!

October 22, 2023

Twenty-ninth Sunday in Ordinary Time (A)
Isaiah 45:1, 4–6 / 1 Thessalonians 1:1–5b /
Matthew 22:15–21

FR. JOSEPH JUKNIALIS

It was a gathering of longtime friends. The conversation drifted from the shore of one topic to another like leaves bouncing down a river. Eventually the talk bumped up against politics. Because we tended to think alike, it turned to smashing and bashing the opposition—all until someone asked, "Can you name the wisdom in the others?" "There isn't any," came someone's swift reply. "But surely there is," the questioner persisted. "No one has all the wisdom, and everyone has some of the wisdom." What followed was dumbfounded silence. Truth can do that.

We live in a time when the wisdom on the street, over our backyard fence, and at the coffee pot at work all tend to skew "You're only OK if you think the way I do." It's a hard-core bias that surrounds not only politics but also raising children, what constitutes a clean house, and the best way to boil spaghetti. Nothing remains untouched.

When Jesus was challenged about whether or not to pay taxes to Caesar, his response was, "Repay to Caesar what belongs to Caesar and to God what belongs to God" (Matthew 22:21b). In other words, it's OK to pay taxes to Caesar because even Caesar belongs to God. Everything and everyone does. God's wisdom finds a home everywhere.

Having faith is a bit like wearing night goggles. We begin to see what no one else sees, even though it may be a bit blurry, and what we see is the hand of God at work everywhere, even in the opposition. ●

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In the Gospel today Jesus says: "Repay to Caesar what belongs to Caesar and to God what belongs to God." When God is the center of our lives there is no problem with giving others their due.

Through your gift to the Society of St. Vincent de Paul you are helping your neighbor who is hungry, hopeless and frightened to know that they belong to God.

"Render therefore to Caesar the things that are Caesar's and to God the things that are God's. - Matthew 22:21"

Everything we are and everything we have belongs to God. We aren't "owners" of anything, we are merely "stewards" of the gifts God has given each of us. All God is asking is that we give back a portion of what He gave us. This is the essence of Stewardship. God should be our first priority in everything. All else comes second, especially our money.

Cdl. Burke reiterates Church teaching on danger of receiving Holy Communion while in mortal sin

VATICAN CITY (LifeSiteNews) Oct 11, 2023 – Cardinal Raymond Burke, former Prefect of the Apostolic Signatura in Rome, has warned that those who approach Holy Communion in a state of mortal sin receive the sacrament unworthily and place their eternal salvation at risk.

In a recent interview with the *National Catholic Register's* Edward Pentin, Burke discussed the matter in a conversation about his new book, *Respecting the Body and Blood of the Lord: When Holy Communion Should Be Denied*.

"I had seen a number of Catholic politicians, who presented themselves and wanted to present themselves as Catholics, promote legislative programs contrary to the Church's teaching and do this publicly," the cardinal explained. "And yet they were approaching to receive Holy Communion. This concerned me greatly."

Commenting on the words of St. Paul in the First Letter to the Corinthians, "whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord" and "anyone who eats and drinks without discerning the body, eats and drinks judgment on himself," Burke observed, "People have developed — and I saw this as a young priest — the idea that, well, if you're at Mass, you go to Communion, even when sometimes people were in serious sin. And when you would teach that they were in a state of grave serious sin, they were surprised."

The cardinal went on to explain that the Church's Canon Law includes two pertinent instructions on the matter. The first is an injunction to the minister of Communion regarding when a person should not be admitted to the sacrament; the second is a reiteration of a teaching of the Council of Trent regarding those who should not approach Holy Communion. He attributed the neglect of these canons to the loss of faith in the Real Presence.

"I think there has been a genuine loss of respect for the Blessed Sacrament because it's not understood that this is the Body of Christ," Burke lamented. "For instance, if a person is in the state of mortal sin, say they've committed adultery, that's not a public, obstinate sin, at least normally it wouldn't be, but it is a mortal sin. So Canon 915 doesn't apply to them directly, but Canon 916 does."

Canon 915 states that those "obstinately persevering in manifest grave sin are not to be admitted to holy communion," and Canon 916 instructs that "a person who is conscious of grave sin is not to celebrate Mass or receive the body of the Lord without previous sacramental confession."

The cardinal emphasized that persons who commit adultery "should realize that this is a grievous sin and not receive Communion until they've confessed it and been absolved, and, of course, that includes a **firm purpose of amendment**."

Asked how a Catholic should properly prepare to receive Communion, the cardinal referred to the daily examination of conscience, contrition for sin, and confession. "Basically, the preparation to receive Holy Communion is a daily examination of conscience before going to bed and an act of contrition. That's the normal Christian practice. But how do we examine our conscience?"

"Fundamentally, it's a question of the Ten Commandments, so this is how a person is as prepared as he can be to receive Holy Communion. In a certain sense, none of us is worthy to approach Our Lord."

"If we've examined our conscience and any serious sins that we've committed, if we've confessed them, we're on the road to conversion of life," he continued. "But how do we foster that in ourselves? We do that through a daily examination of conscience, active contrition and confession. The general suggestion is monthly confession, but I even like to suggest to people every two weeks because it's just the way life is."

Insisting that an honest assessment of life includes the recognition of man's inclination to sin on account of the fall of Adam, and the acknowledgement of our unworthiness before God due to our sins, Burke clarified that being in the state of grace does make us "sufficiently worthy" to receive the Eucharist. "We're unworthy in ourselves because we're sinful people, but by striving to give our lives over more and more to Our Lord, then we are worthy in that sense; sufficiently worthy is a good way to put it," Burke said. "Then we can approach Our Lord honestly. And, obviously, we say before Holy Communion, 'Lord, I'm not worthy that you should enter under my roof, but only say the word and my soul shall be healed,' and so we are confident in God's forgiveness."

"Because of the fall of our first parents, man has a tendency to sin. Man has a tendency to fall into sin, but in later years, there developed this idea that all of the Church is obsessed with sin, and people are really all good; and in moral theology, they developed this notion of the fundamental option, and then proportionalism and so forth."

Rejecting these errors, which were condemned by John Paul II in *Veritatis Splendor*, Burke related, "I remember a professor of moral theology telling us that as long as there's this fundamental option, as long as you're tending toward the good, you can't commit a mortal sin. Well, a lot of people are tending toward the good, and then they fall into mortal sins."

The cardinal also brought up the fact that continuation in sin can lead persons to addictions and mental illness, saying a decline of faith "lessens their resistance to temptations against the Sixth Commandment, but there's also a problem with drugs, with alcohol abuse, and so forth. Without a healthy sense of sin, one can just go sailing along in that direction until he finds himself in a terrible situation."

"I've had psychiatrists and psychologists tell me that confession, rightly understood and practiced, is one of the best helps to mental health — for spiritual health, obviously, first of all — but also mental health," the cardinal said.

Insisting on the importance of honesty with ourselves and honesty before God, Burke warned that the unworthy reception of the Eucharist places the souls' eternal salvation at risk, since Holy Communion is the "pledge of eternal life."

"I think that if we're reasonably conscious individuals, we know when we've sinned, even if we're trying to lie to ourselves and say, 'Well, it's not a sin.' We wouldn't approach Our Lord to receive Holy Communion if we knew we had sinned, and so this does torture people's souls. And when people finally admit and confess a grave sin, in these kinds of circumstances, they're also very prompt in confessing with great sorrow all of the sacrilegious Communion that they've committed."

"Communion itself is a pledge of eternal life," the cardinal declared, echoing Christ's words in the Gospel of John and the prayer of St. Thomas Aquinas, *O Holy Banquet*. "When we receive Holy Communion, we should have a strong sense that this is a food that prepares us for eternal life. 'He who eats my bread and drinks my blood will never die,' and so to receive Communion when one is not sufficiently worthy, one realizes also that one's denying eternal life."

Earlier this year, Catholic Action for Faith and Family (CAFF) announced a "nationwide, laity-led campaign" to ensure each cleric in the United States received a copy of Cardinal Burke's book about distributing the Holy Eucharist.

Speaking on the importance of the campaign, CAFF's Thomas McKenna explained, "Now, more than ever, it's time for the laity to rise up and support our bishops, priests, and deacons, in faithfully proclaiming the truths of our faith, particularly with respect to worthy reception of communion. The source and summit of our faith, the Holy Eucharist, must not be mocked by unrepentant public sinners advocating for gravely immoral policies like abortion and same-sex 'marriage.'"

"The Church's teaching on this is clear, consistent, and longstanding, going back to the words of St. Paul. We strongly support our bishops, priests, and deacons boldly proclaiming the truth and hope that more join them. Any retreat from this teaching and practice is a surrender to those seeking to divide the Church and water down its teachings."

Novena for the Dead

FIRST DAY

Leader: Lord our God, receive our supplications, prayers and mortifications and sighs in suffrage for the holy souls for whom we make this novena; and we pray that by the motherly love bestowed on you by your most holy Mother, when she followed you on the way of sorrow up to Mount Calvary, and grant what we ask of you in this novena for your greater honor and glory. All: AMEN.

SECOND DAY

Leader: Merciful God, we beseech you, by the pain which your Holy Mother saw you suffer and agonize on the cross, that the holy souls in purgatory be freed from those pains; especially for the soul of _____, for whom we are praying and offering in This novena. Bring those who are submerged in their sins to a true knowledge of their guilt and grant what we ask of you in this novena, for your greater honor and glory. All: AMEN

THIRD DAY

Leader: Almighty Father, to whom nobody asks without the hope of receiving, by the intercession of St. Joseph and the Blessed Virgin Mary, enable the suffering souls in purgatory to be able to leave that place, especially for the soul of _____. We ask this through Christ, our Lord. All: AMEN.

FOURTH DAY

Leader: Gracious God, through whose mercy the saints rest in glory, we beg you to set free those blessed souls in purgatory, especially for the soul of _____, for whom we are praying in this novena. May you radiate your compassion and love to them so they may enter into your Kingdom. We ask this through Christ, our Lord. All: AMEN.

FIFTH DAY

**Leader: Sovereign Lord, in whom it is proper to be merciful, through the intercession of St. Michael, the archangel, and by the sorrow of your Blessed Mother who suffered when the soldier pierced your side with a lance, have mercy on the soul of _____ for whom we are offering this novena and bring him/her to your eternal rest in heaven, for the better glory and honor of your name.
All: AMEN.**