

**LITURGIES FOR THE SIXTEENTH WEEK IN
ORDINARY TIME AND
THE SEVENTEENTH SUNDAY IN
ORDINARY TIME**

July 24 - 30, 2023

**Monday, 7/24 † Weekday, Saint Sharbel
Makhluf, Priest**

6pm: Annette

Tuesday, 7/25 † Saint James, Apostle

8am: Addie

9am: A.S.

**Wednesday, 7/26 † Saints Joachim and Anne,
Parents of Blessed Virgin Mary**

9am:

6pm: Tom

Thursday, 7/27 † Weekday

8am: Andrew & Marion Regan by Pat & Mike Bozek

9am:

Friday, 7/28 † Weekday

8am: Edward & Mary Bozek by Pat & Mike Bozek

9am:

**Saturday, 7/29 † Saints Martha, Mary &
Lazarus**

8:30am: Alicia

**Saturday, 7/29 † Vigil, Seventeenth Sunday in
Ordinary Time**

4:30pm: – Noelle

6pm: A. S. Lori & Morgan (Anniversary) by Grandma

**Sunday, 7/30 † Seventeenth Sunday in Ordinary
Time**

7:30am: Mary Roy by Family

9am: A. S. Sophia (Birthday) by Great Grandma

11:00am: Parishioners

This week at SS. C & M & All Saints

Mon., July 24 – 6:30pm – SVDP, Parlor

Thurs. July 27 – 2:15pm – Legion of Mary

Thurs. July 27 – 4pm – Our Lady of Perpetual Help

For Rent

All Saints Parish Hall, San Pierre

For cost & availability please call Tom Torsell
at 219-828-7941 or 219-816-0251.

Rent for birthdays, anniversaries, wedding receptions,
alumni's, etc., etc.

Religious Education Registration

Sign-up for Religious Education begins after the
masses the weekends of July 22rd, 29th, and
August 5th.

Cost per child is \$30 for the first child, \$20 for the
second child and no charge for additional
children.

The first day of class is Sunday, August 13th.

Class time will be 9:30 to 10:45am.

Rummage Sale

The Stewardship Committee at SS. Cyril & Methodius
will have their rummage sale in the church parlor on
Thursday, Aug. 3rd - 8am – 5pm, Friday Aug. 4th -
8am – 5pm & Saturday, August 5th – 8am – 3pm.

You may bring in items:

Tues., Aug. 1 – 1-5pm

Wed., Aug. 2 - 8am – 3pm

CSA Update

We got off to a great start but we have stalled a
bit. We are nearly \$2,000 short in pledges from our
assigned goal of \$ 12,681. As you know, the parish
is responsible for any shortfall, so it's important that
we all pitch in. If you haven't sent in your pledge, you
may do so by using one of the envelopes in the back
of the church or online www.dcgary.org/csa.

Remember, you don't have to send in the total
amount all at once and have until the end of the year
to meet your pledge. Thank you to those who have so
generously donated already. Many hands make light
work!

"The kingdom of heaven may be likened to a man who sowed good seed in his field...He who sows good seed is the Son of Man, the field is the world, the good seed the children of the kingdom." -Matthew 13:24, 37-38

As children of God, we are all "good seeds". We are blessed by God with the potential to accomplish much good in the world. We fulfill God's plan when we spend time in prayer every day, use our skills to help others and share our financial gifts to help build God's kingdom on earth. Through our example of gratitude and generosity we sow "good seeds" on earth and ultimately help each other get to Heaven!

Dear Padre

July 23, 2023

Christians teach that Adam and Eve were the first man and woman and that they were created by God. How does the Catholic Church reconcile this belief with the theory of evolution?

Chapter 1 of Genesis contains the seven-day account of creation that we usually refer to when we reflect on the beginning of our world. The very next chapter contains a second account. The editors of the Bible were not distraught over the two differing accounts; they left them side by side because they weren't interested in giving either a historical or scientific explanation for the world's origin. Rather, they were emphasizing deeper truths, such as the goodness of the earth as created by a loving and caring God. Scripture tells us that the Creator held human beings as especially precious.

Cannot these same values be maintained if we believe creation (or evolution) took longer than seven twenty-four-hour days? Perhaps God actually spent seventy billion years bringing forth the world's beauty. Details and numbers don't change the message of Genesis: God is good; God created the cosmos, heaven and earth, "all things visible and invisible," as we profess in the Nicene Creed, and all of creation is good. Furthermore, scientific discoveries surrounding space, matter, and all forms of life "invite us to even greater admiration for the greatness of the Creator, prompting us to give him thanks for all his works and for the understanding and wisdom he gives to scholars and researchers" (*Catechism of the Catholic Church*, 283). ●

Fr. Richard A. Boever, CSsR, PhD / DearPadre.org

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Good News!

July 23, 2023

Sixteenth Sunday in Ordinary Time (A)
Wisdom 12:13, 16-19 / Romans 8:26-27 /
Matthew 13:24-43 or 13:24-30

FR. JOSEPH JUKNIALIS

We humans are a curious lot, a mixture of wheat and weeds, sin and grace, tolerance and intolerance. Uproot one and you might uproot the other as well. The one who is guarded and may seem superficial may also be the one who is fun to be with and makes us laugh. The one who is terribly impractical may also be the creative dreamer. The penny-pincher who finds it difficult to spend and enjoy life may also be the one who calms our own spending and encourages us to save.

The kingdom of heaven, says the parable, is about God, who allows the wheat and weeds to grow together; God, who recognizes in each of us both good and evil and seems able to love us that way. Some find it difficult to tolerate those who are still growing in the faith.

Over the years there have been different litmus tests to determine the truly faithful ones—usury and the lending of money for interest, being part of the military, nuclear arms use, the prohibition and use of alcohol, birth control, divorce. Consider the Inquisition, when heretics were burned at the stake. Being a believer does not mean any of us perfectly lives out the ideal.

God seems more tolerant of us than we are of one another. We vessels who hold the treasure of faith grow at our own pace, each quite differently. It is God who does the ultimate sorting, willing to gather the wheat from our personal gardens and leave the weeds behind. ●

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Hearing this Gospel, we can trust that God knows our love and good deeds, and that he will mercifully gather us into his kingdom.

This week, please say a special prayer each day for the poor and forgotten in our parish.

The St. Benedict Medal has a long history of opposing demonic forces.

The exact origin of the St. Benedict Medal is hard to pinpoint, but it is believed that the various symbols on it can be traced to a Benedictine monastery in the 17th century.

According to Dom Prosper Guéranger in his short book *The Medal or Cross of St. Benedict*, a Benedictine monastery **thwarted the plans of witches** in the area.

In the year 1647 at Nattremberg in Bavaria, certain witches who were accused of having exercised their spells to the injury of the people of the neighborhood were put into prison by the authorities ... they confessed that their superstitious practices had never been able to produce any effect ... over the **monastery at Metten** and this circumstance had made them feel sure that the house was **protected by the cross**.

It was later discovered that there were "several representations of the holy cross painted on the walls and together with the cross were found **the letters [now on the St. Benedict medal]**."

There was also a manuscript that had "**drawings that represented St. Benedict** in a monk's cowl and holding in his right hand a staff, the end of which was formed into a cross."

Nearly everything that is now on the St. Benedict Medal was found at the Benedictine monastery at Metten.

The medal itself was only first introduced in the 18th century and given full approval in the 19th century.

Ever since, wearers of the medal have invoked the intercession of St. Benedict in the expulsion of evil influences.

This is partially due to various exorcism prayers that were written on the medal. Starting from the top, in a clockwise direction, and around the edge appear the initials of the prayers:

1. V. R. S. (Vade Retro Satan): "Get away, Satan"
2. N. S. M. V. (Not Suade Mihi Vana): "Never tempt me with your vanities!"
3. S. M. Q. L. (Sunt Mala Quae Libas): "What you offer me is evil."
4. I. V. B. (Ipse Venena Bibas): "Drink the poison yourself!"

The medal itself does not have power to cast out demons, but is a visible sign of the inner devotion and faith of the believer in Jesus Christ and in his servant, St. Benedict.

As the medal is a **prayer of exorcism against Satan**, it is used to call down God's blessing and protection upon us, through the intercession of the great saint. It is also a reminder of our baptismal rejection of all that is evil.

The St. Benedict Medal has a long history of opposing witches and other demonic forces that are active in the world, recalling the power of Jesus Christ and the victory of the cross.

Here's a brief introduction to this most beloved sacramental

Many are familiar with the Jubilee Medal of St. Benedict, a sacramental of the Church that is **traditionally known for its ability to protect against demonic influences**. Embossed on the medal is a **powerful prayer** that can be said on a regular basis. It is quite simple and easy to memorize.

On the back of the medal, within the cross at the center, are the following letters that represent a **Latin prayer against Satan**:

C. S. S. M. L. (*Crux Sacra Sit Mihi Lux*): "The Holy Cross be my light" N. D. S. M. D. (*Non Draco Sit Mihi Dux*) "May the dragon never be my guide!" Around the edge of the medal are more letters that stand for the Latin exorcism prayers: V. R. S. (*Vade Retro Satan*): "Get away, Satan" N. S. M. V. (*Not Suade Mihi Vana*): "Never tempt me with your vanities!" S. M. Q. L. (*Sunt Mala Quae Libas*): "What you offer me is evil." I. V. B. (*Ipse Venena Bibas*): "Drink the poison yourself!"

So, in order to fully grasp the meaning of the different symbols and customs associated with the medal, one must know about the particular events of St. Benedict's life. For example, there is a tradition that the medal protects bearers from poison. This is rooted in a story about Benedict's holiness and his special powers to discern good and evil. When Benedict had been living for at least three years as a hermit in a cave, some men who were living together as a religious community came to him for direction, since their abbot had recently died. They asked Benedict to take over their community. Some of the monks, though, didn't like the plan of bringing in an outsider, and attempted to kill Benedict with poisoned bread and wine. However, when St. Benedict made the sign of the Cross over these things as he said grace, he came to know they were poisoned, so he toppled the cup and commanded a raven to carry off the bread. That's why tradition says St. Benedict's medal protects you from poisoning.

2. Besides poison, the medal is believed to...

a) **Ward off witchcraft and any other diabolical and haunting influence**. That means it also protects you from temptation, delusion or being tormented by evil spirits.

b) **Obtain the conversion of sinners**, bringing them into the Catholic Church, especially when they are in danger of death. That is why the medal has been also nicknamed "**the Cross of the Happy Death**" when it is attached to a crucifix.

c) **Secure the timely and healthy birth of children**, as tradition also claims it is a **great means of protection against contagious diseases**.

. **If the medal is attached to a crucifix, then we are in the presence of a "Cross of a Happy Death,"** not only because of the exorcising properties of the medal and the image of Christ's Body itself, but because of St. Benedict's very particular patronage, based on what tradition tells about his own death. Pope St. Gregory the Great (A.D. ca. 540-604) describes St. Benedict's passing: "Six days before he left this world he gave orders to have his sepulchre opened, and forthwith falling into an ague, he began with burning heat to wax faint; and when as the sickness daily increased, upon the sixth day he commanded his monks to carry him into the oratory, where he did arm himself receiving the Body and Blood of our Savior Christ; and having his weak body holden up betwixt the hands of his disciples, he stood with his own hands lifted up to heaven; and as he was in that manner praying, he gave up the ghost."