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## PARISH OFFICE

Mon—Fri 9:00 am. to 4:00 pm.



Deadline for Bulletin:

Monday at 2:00 p.m. Announcements can be emailed to:

Email: [oremstfrancis@lycos.com](mailto:oremstfrancis@lycos.com)

## CALENDAR FOR THE WEEK

**Sunday, October 14th, 2012; 28th Sunday in Ordinary Time** Wisdom 7:7-11, Hebrews 4:12-13, Mark 10:17-30

Masses, 8:30 a.m. (English)  
10:30 a.m. (English)  
12:30 p.m. (Spanish)  
3:00 p.m. (Spanish)

**Monday, October 15th, 2012; St. Theresa of Avila** Galatians 4:22-24, 26-27, 31, Luke 11:29-32

Masses, 9:00 a.m. (English)  
6:30 p.m. (Spanish)  
Confessions, 5:00-6:00 p.m.

**Tuesday, October 16th, 2012; Galatians 5:1-6, Luke 11:37-41**

Masses, 9:00 a.m. (English)  
6:30 p.m. (Spanish)

**Wednesday, October 17th, 2012; St. Ignatius** Galatians 5:18-25, Luke 11:42-46

Masses, 9:00 a.m. (English)  
6:30 p.m. (Spanish)

**Thursday, October 18th, 2012; St. Luke** 2 Timothy 4:10-17, Luke 10:1-9

Masses, 9:00 a.m. (English)  
6:30 p.m. (Spanish)

**Friday, October 19th, 2012; North American Martyrs** Ephesians 1:11-14, Luke 12:1-7

Masses, 9:00 a.m. (English)  
6:30 p.m. (Spanish)

**Saturday, October 20th, 2012, 2012; Ephesians 5:10-11, Luke 12:8-12**

Vigil Mass, 5:30 p.m. (English)  
7:00 p.m. (Spanish)  
Confessions, 4:00-5:00 p.m.

**Sunday, October 21st, 2012; 29th Sunday in Ordinary Time** Isaiah 53:10-11, Hebrews 4:14-16, Mark 10:35-45

Masses, 8:30 a.m. (English)  
10:30 a.m. (English)  
12:30 p.m. (Spanish)  
3:00 p.m. (Spanish)



## 28th Sunday in Ordinary Time



*"You are lacking in one thing. Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me."*

*-Mark 10:21*

**Scriptural and Liturgical Spirituality:** A common way the Bible communicates truth is through stories of past events. There is no rule that says *all* truths must be expressed in philosophical or theological terms. There's no rule that says *all* truths must be expressed according to the latest historical or scientific standards. Stories of prior events can express quite a bit.

One commentator describes some of the spiritual consequences of the Bible's story-telling way of communicating truth: "if the saving revelation is given primarily in event and story, we can truly receive that revelation only by entering into and in some way sharing the experience of that event. It is not enough to hear about it; we must go beyond the words to the event itself; we must be able to say that we too have begun to participate in what happened there."

The same writer gives an example of some of the spirit behind the words just quoted: An extremely righteous person "went to an exact spot in the forest, told the story, lit a fire, and offered prayer and the miracle happened. In the next generation, the rabbi forgot the spot, but he told the story, lit the fire, and prayed, and the miracle happened. Years passed, and the next rabbi forgot the spot and never lit the fire, but he told the story and prayed, and the miracle happened. Generations later, the rabbi forgot the spot, didn't light the fire, and couldn't remember the prayer, but he told the story – and still the miracle happened." It just has to be the right story, one of how God actually saves us.

The reality of salvation is not limited to one time or place. The story of an important salvation event is also not limited to one time or place. The story can be told again and people can participate in it again and again. That's what we do at Mass. The rituals we have are ways of participating in the saving event. Jesus engaged in ritual with his Apostles the night before he died during the Last Supper. He told them to take the bread, bless it, break it and share it. In this way Christ's followers would participate in the Body of Christ to be sacrificed for the forgiveness of sins and to rise again. He did something similar with the wine. In this way Christ's followers would participate in salvation. In Mass we follow Jesus and his ritual so that we might participate in salvation in our day and age. If Scripture itself uses the story of a saving event to reveal something, perhaps the best way to express that saving event is to tell its story and participate in that story. That's one of the reasons we have the liturgy or set of rituals we have.

Participation in a key event of salvation "is not magical, for the human participants must bring to it sincere faith and a readiness to be converted in accordance with the meaning of the saving event that is liturgically [present]." In the Mass, the "readings from Scripture and the comments of the leader are designed to stir up that faith and to dispose those present for more fruitful participation." We do what we can to cooperate with the truths the Bible presents as the Bible presents them.

*-The above quotations are from Flowers in the Desert, by the Benedictine priest Demetrius Dumm, p. 22-26.*

**The Women of St. Francis** will hold their monthly meeting and an autumn pot-luck October 15 at 6:30 p.m. in the Escalante Room. Bring a favorite dish with an autumn twist to share with others and enjoy great company in the service of God.

**"Forming Consciences for Faithful Citizenship"** is the name of a U.S. Bishop's publication dating from 2007. It presents general points on Catholic participation in the political process, something heating up as the November elections draw near. One of the points dealt with is forming consciences and part of this task is a familiarity with general Church teachings. These teachings include ideas about private property and workers' rights.

We need to provide for ourselves and for our families and so we need to have a certain amount of goods reserved for this purpose. These goods come from our work and industriousness. John Paul II called work an obligation: "Man must work, both because the Creator has commanded it [see Genesis 1-3] and because of his own humanity, which requires work in order to be maintained and developed. Man must work out of regard for others, especially his own family, but also for the society he belongs to, the country of which he is a child, and the whole human family of which he is a member, since he is the heir to the work of generations and at the same time a sharer in building the future of those who will come after him in the succession of history. All this constitutes the moral obligation of work (*Laborem Exercens*, #16)". The obligation to work so as to provide for self and others is one of the main reasons behind the right to private property. The Seventh Commandment – You Shall Not Steal – protects private property and the *Catechism of the Catholic Church* notes that society should "ensure especially .... the right to private property (#2211)."

The commandment against stealing also means that fair salaries should be paid to workers (*United States Catholic Catechism for Adults*, p. 419). And so the topic of the rights of workers enters into the discussion. In a pure capitalist system, workers run the very real risk of becoming only a way to produce things. This conflicts with innate human dignity. People are in the image of God and they are not just means to manufacture things. Consequently, certain practices should be followed to guard against an economic erosion of human dignity (See *United States Catholic Catechism for Adults*, pp. 22-23):

- Society should commit itself to providing productive job opportunities;
- Decent and fair wages should be offered which means wages and benefits should be enough to support the worker and the worker's family;
- Workers should be able to join labor unions and these unions should be able to strike keeping in mind the

common good;

- Workers should not be shut out from taking economic initiative on their own meaning that there shouldn't be a permanent "worker" class in opposition to a permanent "manager" class; and
- The "person working away from his native land, whether as a permanent emigrant or as a seasonal worker, should not be *placed at a disadvantage* in comparison with the other workers in that society in the matter of working rights. Emigration in search of work must in no way become an opportunity for financial or social exploitation (*Laborem Exercens*, #23, italics in original).

**Our bilingual dinner-dance** is the evening of October 20. The Women of St. Francis have worked tirelessly to make this evening one to remember. Several of our Spanish choirs are helping organize the music. Don't miss out! Tickets for the dinner dance and the raffle are available after Masses this weekend. Proceeds go toward the building fund.

**A series of sessions on Vatican II** will help us mark the Year of Faith beginning October 11. These sessions begin at 7:30 p.m. on October 17 and will be offered in English. It's a great opportunity to know more about the Faith.

**This Friday** from 8:00 to 10:00 p.m. various choirs from Utah Valley University are scheduled to hold a concert in the church. Some of our parishioners are in these choirs. Tickets are available at the door and the proceeds will go toward the coral program at Utah Valley University.

**Seeing things from the other side:** Last year there was a great deal of concern on the part of some in the Hispanic community about Halloween. Their interpretation of Halloween was that it glorified ghosts, ghouls, and demons. Naturally such things are to be avoided. However, for the parish at large Halloween is simply an opportunity to give children candy and celebrate. No demonic overtones need be present.

This year one of the Spanish groups wishes to place a Día de los Muertos (Day of the Dead) display in the Escalante Room November 1 and 2. Ideally this observance is a time for families to remember their dead and celebrate. Some of the particulars of this day could also be viewed negatively. Traditionally families gather at the graves of their ancestors and leave some food for the dead. This could be considered ancestor worship and many Catholic saints have been killed for objecting to this very thing.

It's possible to view Halloween and Día de los Muertos negatively. It's possible to view both positively and celebrate both positively. How we respond to each holiday tells much about ourselves. We may well object privately, but do we know that there is another side to the issue or will we reject it out of hand and, along with such a rejection, reject those around us?

## COLLECTION, October 6-7

Loose Cash	\$2963.00
Loose Checks	\$2101.00
Envelopes	<u>\$1275.00</u>
Total	\$6339.00
New Budget	\$6162.00
Above Budget	+\$ 177.00
2nd Collection Building Fund	\$1527.00
Food Sales	\$2013.50
Outreach	\$1063.00

## MASS INTENTIONS

### SUNDAY, October 14th

8:30 AM +Marek Kaliszewski (20th anniversary) by Family  
 10:30 AM +Toffee & Sara Hauzen by Carol Skelton  
 12:30 PM +David Venegas  
 3:00 PM Parishioners

### MONDAY, October 15th

9:00 AM +Angela Shepherd by Tom & Beth George  
 6:30 PM +David Venegas

### TUESDAY, October 16th

9:00 AM All in Need  
 6:30 PM +David Venegas

### WEDNESDAY, October 17th

9:00 AM Ints. Samantha Vazquez  
 6:30 PM +David Venegas

### THURSDAY, October 18th

9:00 AM +Jimmy George  
 6:30 PM +David Venegas

### FRIDAY, October 19th

9:00 AM Ints. Emily Meza  
 6:30 PM All Faithful Departed  
 +David Venegas

### SATURDAY, October 20th

5:30 PM Ints. Guadagnoli Family by Rose Marie Guadagnoli  
 7:00 PM Parishioners

**The parish council** meets October 18 at 7:30 p.m. in the Dominguez Room.

**Four of our Spanish groups** – the Bible study group, the charismatic prayer group, Misión Previsión Rescate, and Encuentro Matrimonial – are sponsoring a couples retreat October 26, 27, and 28. For more information, contact the office.

**Dental cleanings** for only \$10 are available from Hoa Tran at the Utah College of Dental Hygiene. An appointment is necessary and one may be made by calling Hoa at 1-225-200-6759.

## PRAYER LIST:

All our Military Troops, C.P.O. John Richardson, Msgr. B. Blecha, Carl Marchesi, Msgr. Jason Hindmarsh, Barbara & Burt Slavens, Randy Jahner, LaRae Bunting, Pilar Carrillo, Freddy Corrales, Ercilia Velasco, Melany G. Bowen, Sam Barber Jr., Fred Chavez, Ana Schooler, Mary Ann Liddiard, Max Kele, Jade Lucero, Ronda Weaver, Kiki Brown-White, Sidlow Family, Citlali Gomez, Hardy Family, Carlson Family, Dallas Kummer, Dawn Summers, Celine Patient and Family, Willard Grace, Pablo Davila, Niki Lopez, Todd Bowen, Ronnie Rivera, Phor Hiatt, Brother Anthony Lavorin, O.F.M., Helen Gurule, Robert Lawson.

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