

Our Lady of Lourdes Parish

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WELCOME!

Thank you for celebrating with us today. We invite you to come and worship with us again. If you would like to be a member of our faith community, please take a moment to register. We would love to have you as our spiritual companion.

MASS SCHEDULE

SATURDAY

5:00 pm Vigil Mass (Vietnamese)

TUESDAY - FRIDAY

6:00 pm (Vietnamese)

SUNDAY

8:30 am Mass (English)

10:30 am Mass (Vietnamese)

Livestream (Facebook and Youtube)

12:30 pm (Vietnamese for Youth)

ANOINTING OF THE SICK MASS

1st Friday of the Month - 5:30 pm Adoration
6:00 pm Mass

CONFESSIONS

Saturday 4:30 pm - 4:50 pm
Sunday 8:00 am - 8:20 am
Tuesday - Friday 5:30 pm - 5:50 pm

Our Lady of Lourdes Parish



PARISH STAFF

PASTOR:

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Barb Ridge

PARISH OFFICE HOURS

Monday: Closed
Tuesday & Friday: Please Call for Appointment
Wednesday: 9:30am - 3:00pm
Thursday: 9:30am - 3:00pm
Please leave a message if no one answers and your call will be returned.

FINANCIAL STEWARDSHIP (OCTOBER 15TH- 16TH)

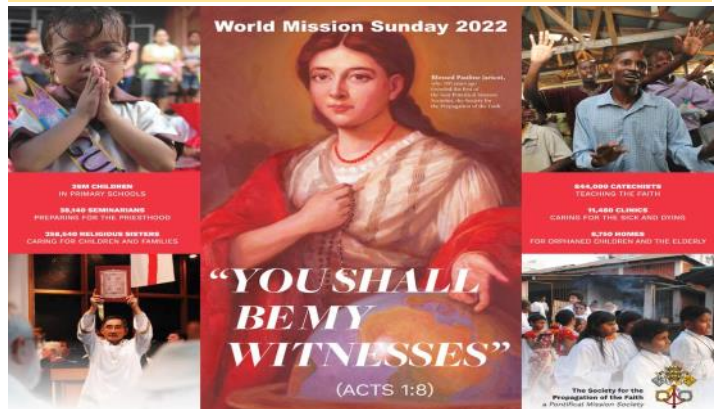
Donation	\$4,699.00
Donation Online	\$1,572.00
Maintenance Fund	\$40.00
Debt Reduction	\$0
Total Donation	\$6,311.00

2022 ANNUAL CATHOLIC APPEAL GOAL \$24,876

GIFTS RECEIVED \$39,695.00

 **Annual Catholic Appeal**

**TOGETHER WE CAN
be Christ to Others**



SPECIAL COLLECTION: WORLD MISSION SUNDAY

Today we celebrate World Mission Sunday. We are invited to respond to our baptismal call to mission by saying, "Here I Am, Send Me" to support the life-giving presence of the Church among the poor and marginalized in over 1,000 mission dioceses world-wide.



Those Who Recognize Their Need for God Will Get God

Homily by Father Joseph Vu

Why was the tax collector's prayer better than the Pharisee's prayer?

Because the tax collector actually made a connection with God, but the Pharisee only made a connection with himself.

- Tax collectors were despised by the Jewish community in Palestine.
- They were Jews who collaborated with the occupying Roman forces by collecting taxes from fellow Jews. They often collected more than the law required, pocketing the extra.
- The Pharisees were just the opposite.
- They were the most respected members of the Jewish community, the elite, the undisputed religious leaders of the nation.

And yet, Jesus praises the tax collector's prayer and criticizes the Pharisee's prayer.

- Through the centuries, in fact, the tax collector's simple prayer, "O God, be merciful to me, a sinner," has been taken up as a complete summary of Christian spirituality.

There are even cases of monks who made this prayer the only words that they spoke, and reached heights of sanctity by means of it.

This prayer makes a connection with God because it recognizes two things.

First, it acknowledges God's greatest quality in relation to fallen mankind, his mercy.

- The word "mercy" comes from the Latin "misericors [mih-SAIR-rih-cores]: miser (wretched, miserable) + cor (heart)".
- Literally, it means to take someone else's wretchedness into one's heart. That's what God does with us.

Second, the tax collector's prayer recognizes his need for that mercy.

- He accuses himself of being a sinner,
- someone who has selfishly abused God's gifts and used instead of loved his neighbor.

The Pharisee's prayer shows no knowledge either of God's mercy or of his need for God; rather, it is an exercise in narcissism, in self-admiration.

God wants to connect with us, but he can only do so if we let him, and we can't let him if we don't think we need him.

Prayers before Meals

All of us here today recognize our need for God - maybe not as much as we should, but at least a little.

- In today's world, it is not fashionable to be a practicing Catholic, so those who come to Mass on Sundays do so because of real faith.
- Today's Pharisees tend to stay away from the Temple - they go to the country club instead, or stay home to watch the football game.

Nevertheless, in order for us to increase our humility, so that we can increase our wisdom and happiness, we have to keep growing in the awareness of our need for God.

Exercising that awareness will make it grow. Virtues are like muscles: when we use them, they get stronger, when we don't, they atrophy.

One simple but effective way to exercise this awareness is to pray before and after meals.

- Nothing reminds us of our lack of self-sufficiency better than our need for life's basic necessities, like food.
- No matter how intelligent, popular, or successful we may be in the world's eyes, we are still made out of dust, and we need food to keep that dust alive.
- And so, when we pause before and after eating to thank God for the gift of life and food, to humble ourselves in God's presence, we are, like the tax-collector, acknowledging our need for God, exercising the virtue of humility.
- This has been the common practice of Christians for two thousand years.
- That some families and individuals have forgotten it is a sign that they, like the Pharisee, are forgetting their dependence on God - exalting themselves instead of humbling themselves.

Humbling ourselves, as Jesus did on the cross, and as he will do again today in the Eucharist, is a much better policy. Because, as he promised, those who humble themselves will be exalted.

MORE THAN A BUZZWORD

If you roll your eyes at the mention of the term stewardship, it's probably because, in the modern Church, stewardship has become something of a corporate buzzword. It's often used interchangeably with the concepts of financial endowment and volunteerism.

What's wrong with supporting your parish monetarily? What's the issue with giving of your time in service and ministry? Nothing at all, in fact — we should all be doing more of these things.

But as we do them, we should be constantly asking ourselves the all-important questions: Why am I doing this? How am I doing this? For whom am I doing this?

A donation to the parish school is a great thing. But ideally, the donor would have made the gift regardless of the ability to name the school gym. A tireless volunteer who always finds time for her parish certainly glorifies God with her commitment.

But hopefully, her commitment would be just as enthusiastic if she knew there was no prospect of being written up in the bulletin as Volunteer of the Month.

God knows no favorites. The prayer of the Pharisee in the temple did not justify him because the Pharisee didn't really mean it as a prayer. His intent wasn't to thank God, his intent was to draw attention to his gifts. God did not reject the Pharisee's fasting and his tithes, he rejected the spirit in which they were offered.

God desires to transform us — our hearts, our souls, our communities. When we give of ourselves — either through money or through time — he is honored by the act of giving, not the gift itself. We should never make the mistake of thinking that stewardship is “time, talent, and treasure.” Stewardship is the spirit of offering these gifts freely.

—Tracy Earl Welliver, MTS

What is a sacramental seal and where did it come from?

Leaving more than just a memory, there are some events in our life that are truly transforming, making us different people. The same thing can be said of spiritual things, especially sacraments. A sacramental seal or character is a theological concept to describe the life-changing and permanent effect of three sacraments on the person: baptism, confirmation, and holy orders. The Catechism of the Catholic Church teaches that these sacraments confer a seal “by which the Christian shares in Christ's priesthood and is made a member of the Church according to different states and functions. This configuration to Christ and the Church, brought about by the Spirit, is indelible” (#1121).

Once we receive these sacraments, we are forever changed. It's a spiritual “point of

no return” whereby we take a step forward in our faith journey. We are marked as people of faith, as those who have received the Spirit and as those called to serve in ordained ministry. That is why these sacraments are received only once. The direction is set, the choice is made, and we are called by God to be his people. Nothing can change that, not even our own sinfulness.

