St. Steven's

CATHOLIC CHURCH

October 31, 2021 | 31ST SUNDAY IN ORDINARY TIME

Welcome

MISSION

Through actively living the sacraments, our community is made new by Christ to love God and one another.

MASS SCHEDULE

Weekday Mass
Monday—Thursday | 8:00 am

Weekend Mass
Saturday | Vigil 4:00 pm
Sunday | 8:00 am & 10:00 am

Confession
Saturday | 3:00 pm—3:30 pm
Other | By Appointment

ADORTAION

Monday—Thursday (only)
8:30, 9:30, 10:30 am
1:30 & 2:30

OFFICE HOURS

Monday—Thursday
9:00 am—12:00 pm (Noon)
Friday—Closed

GIFT SHOP HOURS

Monday—Thursday
9:00 am—12:00 pm (Noon)
Sunday
After the 8:00 am & 10:00am Mass

31ST SUNDAY IN ORDINARY TIME

The scribe said to him, "Well said, teacher. You are right in saying, 'He is One and there is no other than he.'" And when Jesus saw that he answered with understanding, he said to him, "You are not far from the kingdom of God." - Mk 12:32, 34ab

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SUNDAY'S READINGS

FIRST READING:

"Therefore, you shall love the LORD, your God,
with all your heart,
and with all your soul,
and with all your strength." (Dt 6:5)

PSALM:

I love you, Lord, my strength. (Ps 18)

SECOND READING:

But Jesus, because he remains forever,
has a priesthood that does not pass away.
Therefore, he is always able to save those who approach
God through him. (Heb 7:24-25)

GOSPEL:

And when Jesus saw that he answered with understanding,
he said to him,
"You are not far from the kingdom of God." (Mk 12:34)

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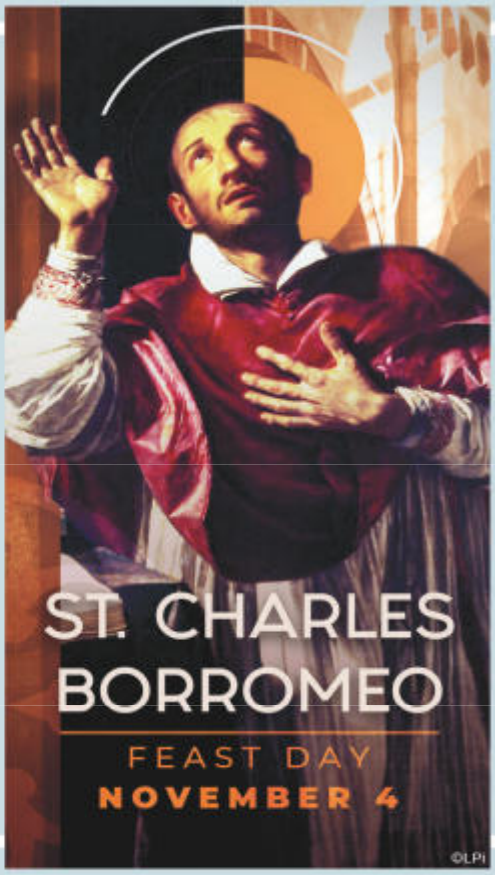
OBSERVANCES FOR THE WEEK OF OCTOBER 31, 2021

Sunday:	31st Sunday in Ordinary Time; Priesthood Sunday; All Hallow's Eve
Monday:	All Saints
Tuesday:	Commemoration of All the Faithful Departed; All Souls' Day; Election Day
Wednesday:	St. Martin de Porres, Religious
Thursday:	St. Charles Borromeo, Bishop
Saturday:	BVM
Next Sunday:	32nd Sunday in Ordinary Time; National Vocation Awareness Week; Daylight Saving Time Ends



Saint of the Week

St. Charles Borromeo (1538 - 1584) is most known for living during the time of the Protestant Reformation and helped influence reform of the whole Church during the final years of the Council of Trent.

Although St. Charles Borromeo belonged to nobility, he greatly desired to serve the Church. In 1559, his uncle was elected Pope Pius IV. He made Charles cardinal-deacon and administrator of the Archdiocese of Milan. At the time, Charles was a simple student, but because of his intellectual qualities, he was assigned several important offices connected with the Vatican. After the death of his brother, he decided to become a priest and was ordained at age 25. Soon after he became bishop of Milan.

Quietly working behind the scenes, St. Charles Borromeo is credited with keeping the Council of Trent in session and encouraging the pope to renew the Council in 1562, after its 10-year suspension. Afterwards, he devoted his time to serving in the Archdiocese of Milan.

Among his most important actions during his life, St. Charles Borromeo established seminaries, colleges, and communities for the education of candidates for holy orders. His emphasis on Catholic learning greatly increased the preparation of men for the priesthood and benefited their congregations. He died at the age of 46.

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MASS INTENTIONS & CELEBRANTS

Weekend of October 30th & 31st—[31st Sunday in Ordinary Time]

4:00 pm ✠ Tom Sowecke ..... Fr. Eric
8:00 am *Pro Populo* ..... Fr. Eric
10:00 am ✠ Nora Gavin ..... Fr. Eric

Monday, November 1st —[All Saints Day]

8:00 am ✠ Marty Keegan ..... Fr. Eric

Tuesday, November 2nd—[31]

8:00 am ✠ William Malinowski ..... Fr. Eric

Wednesday, November 3rd—[31]

8:00 am ✠ William Malinowski ..... Fr. Fred

Thursday, November 4th—[Memorial—Saint Charles Borromeo, Bishop]

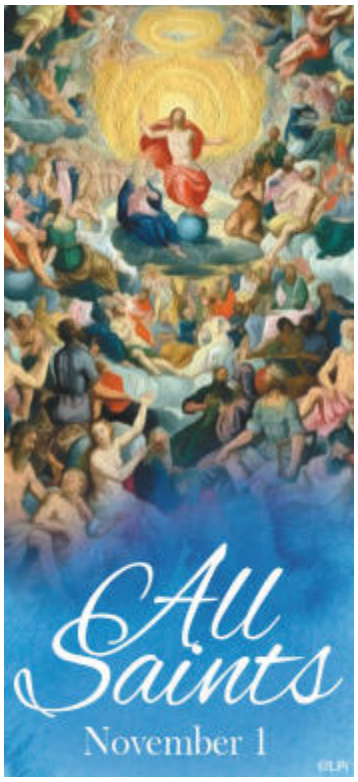
8:00 am ✠ William Malinowki ..... Fr. Fred

Friday, November 5th—[31]

8:00 am ✠ Howard Schwalbach ..... Fr. Fred

Weekend of November 6th & 7th—[32nd Sunday in Ordinary Time]

4:00 pm ✠ Tom Sowecke ..... Fr. Fred
8:00 am *Pro Populo* ..... Fr. Eric
10:00 am ✠ Richard Simmons ..... Fr. Eric



November 2nd, the Commemoration of All the Faithful Departed, dovetails with November 1st, the feast of All Saints. The saints, our models of Christian living, are one with God in heaven. All the faithful departed are those who have died with hope and trust in a loving God who calls us to greater growth and development, even beyond death. This growth and development occur in a state of being that we have traditionally called purgatory.

While the Western Church has emphasized the cleansing and purifying nature of purgatory, the Eastern Orthodox Church has emphasized the growth and development aspect of it. Today, belief in purgatory allows one who has died in Christ to continue growing and developing before meeting God face to face. God continually invites communion with these loved ones, but some feel the need to continue growing and developing before entering into full communion with God.

These November feasts vividly remind us of the rich reality known as the communion of saints. This belief stresses the strong affirmation that the church is always one in Christ. Death does not sever any of the bonds that unite us in Christ. That is why it is a fitting practice to pray for the dead and to ask them to pray for us. Just as we do that for each other when we are alive, so, too, do we continue that bond and concern for each other even beyond death.

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LIVE THE LITURGY
INSPIRATION FOR THE WEEK

"Hear, O Israel! The Lord is our God, the Lord alone!" This ancient prayer has been found on the lips of many of God's devoted servants throughout history. In its simplicity it reminds us of a timeless truth we often forget. We often worship other gods rather than the One true God and find all of our relationships distorted as a result. This One True and Eternal God who alone has a solitary claim on us and must be loved with all our heart, soul, mind, and strength. It is important that we remind ourselves often of God's primary place in our lives, lest we get distracted and sidetracked. But there is one more important piece that Jesus insists belongs with this. We must love our neighbor as ourselves. You cannot have one without the other. God's presence within each one of us requires that all of our relationships work together. This is at the heart of God's kingdom.

PLEASE CONSIDER ONLINE GIVING

Our parish is grateful for your continued support at this time. Thank you!

31ST SUNDAY IN ORDINARY TIME

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GOSPEL MEDITATION
ENCOURAGE DEEPER UNDERSTANDING OF SCRIPTURE

Centuries of God's devoted people have found this prayer on their lips: "Hear, O Israel! The Lord is our God, the Lord alone!" The fundamental prayer has been laid as the cornerstone of many spiritual lives. Where did you learn how to pray or did you? Maybe there is a wisdom figure in your life who inspired and guided you by the genuine, holy simplicity of their lives. His or her example may have led you to God and taught you how to pray. Or perhaps you discovered this art on your own after stumbling over yourself enough times and finally realizing it was time to reach out to Someone greater than yourself. There is a timeless truth that we not only tend to forget, but may have never learned. There is only one God, the Lord alone! As a result, we often worship other gods rather than the One true God. Everything in our life gets distorted and we find ourselves lost and off center.

If we haven't learned it yet, there is a life lesson at the top of all of the possible lessons to be learned. There is One True and Eternal God who alone has a solitary claim on us and must be loved with all our heart, soul, mind, and strength. Until we learn this primary lesson, we run the risk of getting distracted and sidetracked. We will also never really figure out what is at the heart of the relationships we share with the other human beings on this planet with whom we share life. That one primary lesson will teach us the second most valuable lesson: that we must love our neighbor as ourselves. You cannot have one without the other. The presence of God in the core soul of each one of us requires that all of our relationships work together. This truth is at the heart of the Gospel.

If every human being, each in their own way, could stumble upon and genuinely embrace this truth, look how different life would be! Our priorities will immediately shift from "I and me" to "us and we" and we will develop a more inclusive vision for our brothers and sisters. Concerned not only about my own wellbeing and happiness but also that of our brothers and sisters, humanity stands a chance at succeeding in the struggle with injustice, abuse, inequity, violence, war, entitlement, and privilege. It seems that getting to this point has been at the heart of the Gospel and the kingdom of God from the moment Jesus first started to preach. It's a wonder why, then, why so many centuries later, we have still failed to achieve his vision. Maybe we just haven't learned our primary lessons yet.

The scribe said to him, "Well said, teacher. You are right in saying, 'He is One and there is no other than he.'" And when Jesus saw that he answered with understanding, he said to him, "You are not far from the kingdom of God." - Mk 12:32, 34ab

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THE DAILY EXAMEN OF STEWARDSHIP

"Stewardship" can get a bum rap these days. When folks hear the term "stewardship" from the pulpit, their eyes tend to kind of glaze over. "Here's Father asking for more money," they groan inwardly, "Get ready for the passing of the pledge cards."

Christ refutes this idea when he gives us what he calls the greatest commandments — instructing us to love God and to love our neighbor. Now, Christ is a man who chose his words carefully. He meant exactly what he said — and he didn't say that the greatest commandments were to tithe and to give money to charity. If he had wanted stewardship to be only about money, he would have said so.

Sometimes we are indeed called to show our love for God and neighbor in the form of a financial gift. But the concept of Everyday Stewardship — living mindfully in prayer, grateful for our blessings, and gracious to our neighbors, committed to God, and accountable to each other — is about so much more.

I propose a twist on the long-held practice of the "Daily Examen" — a pious devotion wherein, at day's end, we go over the events of the last 24 hours and discern God's will. A Daily Examen of Stewardship might contain questions like this:

How did I love God today? In whom did I love Him?
What did God give me today? With whom did I share it? What did I give to Him?
To whom did I reach out today? Who reached out to me?
Where was God on my list of priorities today? First? Second? Third, fourth?

—Tracy Earl Welliver, MTS

WHAT IS A PILGRIMAGE? WHY DO PEOPLE GO ON THEM?

A pilgrimage is a spiritual journey to visit a holy site, such as the shrine of a saint, a place where the Blessed Virgin Mary has appeared, or an historic church or chapel. What makes a pilgrimage different from a vacation and a pilgrim distinct from a tourist is the spirit in which the journey is made. Pilgrimages are really a symbol of our spiritual journey in life, reminding us that this world is not our true home and that we spend our lives journeying to our homeland, which is the Kingdom of God.

Pilgrimages — which can be as involved as a trip to Rome or the Holy Land or as simple as visiting the Blessed Sacrament in a local parish church — are also an opportunity for us to step out of the rhythms and limits of our daily lives to seek out connection with God in a special way, by visiting a holy place. At times, such as on a special feast, a jubilee, or the anniversary of the dedication of the church, special graces (called "indulgences") can also be offered to pilgrims, helping to enrich our experience of the celebration.

In the end, pilgrimages are an ancient act of devotion and something that each of us can put into practice, helping us to discover how God is present in the world around us, in places both near and far.

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