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*The
Eighteenth Sunday
in
Ordinary Time*

August 2, 2009

*Do not work for food that
perishes, but for the food
that endures for eternal life.*

—John 6:27

TODAY'S READINGS

First Reading -- The people of Israel receive bread from heaven in response to their grumbling (Exodus 16:2-15)

Psalm -- The Lord gave them bread from heaven (Ps 78)

Second Reading -- Put on the new self that has been created in God's way (Ephesians 4:17-24)

Gospel -- I am the bread of life; whoever comes to me will never hunger (John 6:24-35)

READINGS FOR THE WEEK

Monday: Nm 11:4-15; Mt 14:13-21

Tuesday: Nm 12:1-13; Mt 14:22-36

Wednesday: Nm 13:1 -- 14:35; Mt 15:21-28

Thursday: Dn 7:9-14; Ps 97; 2 Pt 1:16-19; Mk 9:2-10

Friday: Dt 4:32-40; Mt 16:24-28

Saturday: Dt 6:4-13; Mt 17:14-20

Sunday: 1 Kgs 19:4-8; Ps 34; Eph 4:30 -- 5:2;
Jn 6:41-51

Recycle Rally is this weekend! Volunteers are waiting from 7:15 am until 1:30 pm on Sunday.

Food for Thought from the desk of Fr. Joe

Dear Sisters and Brothers in the Lord:

Pope Benedict XVI declared that the feast of the Sacred Heart of Jesus, June 19, 2009 would begin the "Year for Priests." It will conclude June 19, 2010. The Holy Father did this to help re-invigorate both the clergy and the faithful. This was done in the commemoration of the 150th anniversary of the death of St. John Marie Vianney, the Cure' of Ars, universal patron of priests. His feast day is celebrated on August 4th. I offer you this article by Fr. John Jay Hughes, who writes on InsideCatholic.com. It has some wonderful insights about this truly saintly Man of God.

Jean Marie Baptiste Vianney was born on May 8, 1786, three years before the world would collapse into the chaos of the French Revolution. His schooling did not start until he was nine. It lasted only three years. When Jean was eleven, an underground priest stopped at the Vianney family farm. When he asked Jean how long it had been since his last confession, Jean said he had never received that sacrament. "We can take care of that right away," the priest said. When Jean had confessed, he heard for the first time the words that he would later speak more often than any priest thereafter, until the Italian Capuchin Padre Pio in the 20th century: Ego te absolve -- "I absolve you of all your sins, in the name of the Father, and of the Son, and of the Holy Ghost." Jean's First Communion followed in 1799, secretly in the local manor house, with hay wagons drawn up before the door, to prevent a sudden raid. "I was there," Jean's sister recalled later. "My brother was so happy that he didn't want to leave the room." As he moved through his teens, Jean spent what time he could snatch from his farm work in prayer. Increasingly, he felt drawn to the idea of priesthood. His mother was supportive, but not his father. Jean was needed on the farm, he said; and where was the money to finance his son's studies?

When Jean was approaching 20, a remarkable parish priest, the Abbé Balley, started to tutor Jean, with small success. Perhaps he should return to the only thing he really knew, Jean told his tutor -- work on the family farm. Impressed by his pupil's deep piety, Balley sent Jean on pilgrimage to the

shrine of a local saint. On his return he made modest progress in Latin, permitting his tutor to hope that Jean might yet be admitted to seminary. In 1807 Jean, now 21, was confirmed, taking the name Baptiste, in honor of John the Baptist. Two years later Jean received a fresh setback: a draft notice ordering him to report for military duty. Though already 23, the prospect of army life brought about a collapse that sent him for six weeks to a military hospital. Ordered to catch up with his regiment which was already underway to Napoleon's war in Spain, Jean fell in with a deserter, who persuaded him to seek refuge with a family that was already sheltering several deserters. Jean hid out with them for more than a year, until a general amnesty enabled him to go home. His mother died shortly after his return. For the rest of his life, Jean would remain grateful to her for believing in his priestly vocation. After Easter 1811, Abbé Balley arranged for Jean to receive tonsure, which made him technically a cleric.

Not until November 1812 could Jean enter the seminary. Unable to understand the Latin textbook, he was put into a special class where the teaching was in French. Still, he was hardly able to follow the teacher. Despite this, the Abbé Balley got Jean admitted to the major seminary at Lyon in October 1813. Even with tutoring from a fellow student, he understood so little that the authorities sent him home at Easter 1814 with instructions not to return. Devastated by this final rejection, Vianney decided to become a Christian Brother. Abbé Balley vetoed this plan and proceeded to tutor Jean with a basic handbook in French, a kind of Catholicism for Dummies. Using all his influence with the authorities, Balley managed to get Vianney ordained subdeacon on July 2, 1814, and deacon a year later. On August 13, 1815, Vianney finally attained the goal: He was ordained priest in the seminary chapel at Grenoble, alone. There he celebrated his first Mass the next day; still alone, save for two army chaplains who were celebrating at neighboring altars. His ordination certificate stated that he was not to hear confessions. His first assignment was as curate to Abbé Balley, but his mentor died on December 17, 1817. Vianney would use his shaving mirror for the rest of his life, because, he said, "it had reflected his face." In February 1818, Vianney was assigned to the village of Ars. Too small to be a parish in its own right, it seemed to the authorities just right for a man of such meager abilities.

Father Joe's column continues on page 4.

A View From The Religious Education Office . . .

Since it is summer (still!) and we have a bit of open space, I'd like to share with all of you a recent article written by one of my favorite church clerics, Fr. Ron Rolheiser. I hope you enjoy it!

Sandy Vasek

Prayer is classically defined as lifting mind and heart to God. That's a good definition, but it needs an important qualification. There are two essential kinds of prayer: something we call liturgical prayer, the public prayer of the church, and something we call private or devotional prayer. Unfortunately we often confuse the two.

For example, five hundred people might be sitting in meditation together in a church or praying the rosary together at a shrine and this is still private or devotional prayer. Conversely, someone might be praying the Office of the Church alone at home in an armchair or a priest might be celebrating the Eucharist alone at a kitchen table and this is public, liturgical prayer. The distinction, as we see from these examples, is not dependent upon the number of people participating, or whether the prayer is taking place in a church, or even whether the prayer is being prayed in a group or privately. The distinction is based upon something else. What?

Perhaps a change of names might help us understand the distinction: Liturgical, public prayer might more aptly be called priestly prayer, while private and devotional prayer might better be termed affective prayer.

What is priestly prayer? It is the prayer of Christ through the church for the world. Our Christian belief is that Christ is still gathering us together around his Word and is still offering an eternal act of love for the world. As an extension of that, we believe that whenever we meet together, in a church or elsewhere, to gather around the scriptures or to celebrate the Eucharist we are entering into that prayer and sacrifice of Christ. This is liturgical prayer; it's Christ's prayer not ours. We pray liturgically whenever we gather to celebrate the scriptures, the sacraments, or when we pray, in community or privately, something that is called the Prayer of the Church or the Office of the Church (Lauds and Vespers).

This kind of prayer is not restricted to the *ordained* clergy. We are all priests by virtue of our baptism and part of the implicit covenant we make with the community at our baptism is the commitment, when we reach adulthood, to pray habitually for the world through the liturgical prayer of the church.

What needs also to be highlighted here, since we easily miss this aspect, is that the church's liturgical prayer is for the world, not for itself. The church, in this world, does not exist for its own sake, but as an instrument of salvation for the world. Its function is to save the world, not itself.

In liturgical prayer we pray with Christ, through the church, but for the world.

Affective prayer has a different intent. Though it has many forms, meditation, centering prayer, praying the rosary, devotional prayers of all kinds, it has a single aim, to draw us and our loved ones into deeper intimacy with Christ. In the end, no matter its particular form, all non-liturgical prayer ultimately aims at personal intimacy with God and is, ultimately, private, even when it is done publicly or in a large group. All private and devotional prayer can be defined in this way: it is prayer that tries, in myriad ways, to open us or our loved ones up in such a way that we can hear God say to us: "I love you!"

It is important to know this distinction when we go to pray. Which kind of prayer are we entering? To confuse the two is to risk doing both badly. For example, the person who feels frustrated because the liturgical ritual and interaction of a congregation inside a church service are felt as a hindrance and distraction to the private devotional prayers she would like to be saying is confusing the two forms of prayer and is consequently doing both badly. The function of liturgical prayer is not first of all devotional.

Or sometimes the confusion leads someone to abandon one form of liturgical prayer altogether. I know a man who after years of praying the Office of the Church is substituting his own private prayer in its place because he doesn't find the ritual prayers personally meaningful. His private meditations now might well be wonderful affective prayer, but he is no longer praying the priestly prayer of Christ when he is praying in this way. We see this sometimes too in well-intentional, but badly planned, church services where what is intended to be a liturgical service ends up being a guided private meditation, however well-done and powerful, which neither uses scripture nor prays for the world.

Churches themselves struggle with this. Roman Catholics, Anglicans, Episcopalians, and main-line Protestant churches have a strong liturgical tradition, sometimes to the detriment of affective prayer. Evangelical and Pentecostal churches, on the other hand, have a strong focus on affective prayer, sometimes to the point of neglecting almost entirely liturgical prayer.

We would probably all do ourselves a favor by having two prayer shawls, each embroidered separately: Priestly Prayer and Affective Prayer.

(Ron Rolheiser, San Antonio TX, 06/07/09)

Is the Catholic Church for you?

Part III

One of the most misunderstood dogmas of the Catholic Church has to do with the Pope.

How can all Catholics — approximately 1 billion people — look to one man as their leader and believe this one man, who is like us in every way, is infallible. That is, that he cannot make a mistake. I can understand how Non-Catholics, on the face value of that statement, find it hard to believe. Let's give this idea a second look.

Let me explain by first saying what infallibility is not. Infallibility does not apply to every decision the Pope makes. He can't pick the winner of the Kentucky Derby, the World Series, or lottery tickets. He is not always right in his personal teachings. And like us, he is very much a human being and therefore liable to commit human error even sin.

Papal infallibility comes from the words of Jesus to Peter, the first Pope. (Pope Benedict the 16th is the 265th Pope in an unbroken succession.) "What ever you bind on earth shall be bound in Heaven" (Mt 18:18) and "He who hears you hears Me" (Lk 10:16).

Christ instructed the church to preach everything He taught, and promised the protection of the Holy Spirit. It is the Holy Spirit who prevents the Pope from officially teaching error. If Christ promised, the gates of hell will not prevail against the church then it must be protected from fundamentally falling into error.

Fr. Joe's column... continued from page 2.

The French Revolution had devastated church life. With four taverns to serve the 60 houses in Ars, few people went to church. Fifteen years previously, the parish priest had written in a remarkably candid report to the diocese that most of the children in the parish "have little to distinguish them from animals but their baptism." To convert his flock, Vianney began a routine of prayer and penance that he would maintain all his life. Up long before dawn, he would spend much of the day in church. His diet consisted mostly of boiled potatoes, often days old and moldy. When he was not praying in the church, he was in the sacristy working for hours at his sermon preparation, which in these early years consisted of copying out lengthy passages from books in his modest personal library. He would then attempt to memorize what he had written. Given his weak memory, it is not surprising that Vianney sometimes broke down in the pulpit, unable to remember what he had prepared. In time, however, he began to improvise — and his preaching improved. What he said came from his heart; supported by the hours he spent in prayer. The content of his sermons was heavily hortatory and moralistic: condemnations of drinking and dancing. When, after five years in the parish, he was able to add to the church a chapel to St. John the Baptist, it displayed a sign saying: "His head was the prize for a dance."

In his early years in Ars, Vianney's small flock heard far more stern warnings than good news. He started catechism lessons for children and postponed First Communion for those who would not learn. Adults who continued to drink and dance despite his warnings were refused absolution. Such good news as there was in his early preaching was centered on the Blessed Sacrament. "I have hardly ever heard him teach without reference to the Real Presence," a parishioner said later. "As soon as you have received God," Vianney told his flock, "a great joy fills your heart, then for several moments a sense of close union with him, and finally a feeling of well-being throughout your entire body." His parishioners recognized that these words reflected their pastor's personal experience. When, after only two years in Ars, he was promoted to a larger parish, people in Ars got the transfer cancelled. A year later, in 1821, Ars was made an independent parish, with Vianney given tenure for life as pastor.

More next week-

Let's give our minds and hearts to the Lord!

Father Joe

So what specifically is the church teaching on papal infallibility? In Catholic theology, by the action of the Holy Spirit, the Pope is preserved from even the possibility of error when he solemnly declares to the Church, in union with the body of bishops, a teaching on faith or morals, that a doctrine is true. This is called "*ex cathedra*," literally meaning in Latin "*from the chair*" of Peter. This decision must be for the whole Church. It must be an interpretation in order to clarify doctrine—that is—not to create new doctrine. The Pope is the guardian of doctrine not its author. no Pope has ever used his infallibility to change, add, or subtract any Christian teaching.

Joe Sopron (St. Kieran Parish Council Member)

Want to know more? Do you or someone you know have questions we can answer about the Catholic Faith? Want to know if the Catholic Church is for you? All are welcome to attend our Information Night on Tuesday, August 11th at 7:00 pm in the Library Meeting Rooms.

Pray for the Sick

Gen Ballard	Marlene Gaughan	Ann Skowronski
Don Bechard	Pat Gaughan	Norman Slakis
Don Braasch	Charles Gilbert	Estelle Spencer
Helen Bross	Matthew Heinberg	Judy Svancarek
Rosemary Buishas	Rose Hernandez	Carol Vaccaro
Bryttany Corbin	Michael Lagone	Gwen & Roy Wennlund
Lorraine D'Apice	Marguerite Lawson	John Wilson
Kendal Davis	Dolores Lotter	Dana & Mimi Wittman
Irene Day	Barb & Herb Lustig	
Rocco De Burgh	Irene McMillian	
Carl Deering	Frank & Delores Mikos	<i>And All Nursing Home Residents, Sick Parishioners, and their Relatives, Friends, and Care Givers.</i>
Joan Donavan	Ernie Molyneaux	
Kay Drilling	Elaine & Victor Muzzo	
Betty Duggan	John Muzzo	
Lori Duggan	Herb Neal	
Rosemary Dunne	Elizabeth Pagoria	
Dorothy Durley	Jill Prior	
Ruth Flanagan	Rose Prospero	
Mary (Treaty) Flanigan	Pat Schlacks	

If someone on our list has recovered or gone on to his or her eternal reward, please let the rectory office know.
If you would like to add a name to our prayer list, please call Anita at 708-755-0074.

Ministry Schedule for August 8-9

5:00 PM

AMC Dorothy Angell Gina Caffarini
Sue Habegger Rita James Therese Klopp
Rose Lewandowski Judy Paterson

SERVERS Gina Narcisi Maria Narcisi

LECTOR Francisco Montalvo, Jr.

GREETERS Bess Vallese

8:00 AM

AMC Delores Dewey Henry Dewey
Joyce Lagone Anna Maxwell Tom Maxwell
Cathy Schouten Harry Schouten

SERVERS Lizzie Drwiega Olivia Drwiega

LECTOR Judy Flanigan

GREETERS Mary Bailey

10:00 AM

AMC Keith Betton Ginny Dillon
Barbara Stallings Millicent Stocker Margaret Stoner
Hilery Stump James Wood

SERVERS Sarah Hergenrother Nicholas Damiani

LECTOR Nancy Grossnickle

GREETERS Mary Biasella

**Schedules are also available
at our website.**

(Please remember that it is your responsibility to find a replacement if you are unable to attend your scheduled mass time.)



Pray for our Troops

WO-1 Jason Anderson / Army	Cpl Jeffrey W. Hurt / Marines
Cpl Dennis R. Arakelian / USMC	Krystyna Hymanowski / Air Force
E5 Patrick Atwater / Army	Mike Hymanowski / Air Force
Lnc Cpl Jeff Chulystun / Marines	Marc Jordan / Army
1st Lt. Dave Coulombe / Army	Cpl Andrew Invergo / USMC
Bmsr Steven Czarniecki / Navy	PFC. Jacob LeGraff / Army
Troy DaVault / Navy	M. Sgt. James J Petrongelli / USMC
Jeremy Dutko / Army	PFC Lee James Roche' / Army
Cpl. Jonathan Grutzius / USMC	C.W. James M. Ryan / Army
ICFN Jordan Grutzius / Navy	PFC Thomas J. Seehausen / Army
PFC George Havens IV / Army	SSgt. Nathan Taylor / USMC
Sgt. John Henry / USMC	

Parish Mission Statement: St. Kieran Parish is a Catholic community within the Archdiocese of Chicago. Empowered by the Holy Spirit and nourished by scripture and sacrament, we are called by Christ to become disciples and stewards. Through worship, fellowship, catechesis, and service to all God's children, we embrace our Lord's challenge to live as family and be his witnesses, beginning here in Chicago Heights.



Mass Schedule



Monday, August 3 – Thursday, August 6
 8:00 am Communion Services every morning
 (Fr. Joe on retreat this week.)

Friday, August 7 – Weekday
 8:00 am Communion Service
 7:00 pm Mina Cuti, req. by Ken & Sharon Goes

Saturday, August 8 – St. Dominic
 9:00 am Rosaria & Giorgio Bova, req. by
 daughter, Margherita
 5:00 pm 1) Susie Moberg, req. by Marguerite Lawson
 2) Florence & Joe DeLuca, req. by family

Sunday, August 9 – 19th Sunday in Ordinary Time
 8:00 am Worden L Bailey, req. by Mary Bailey
 10:00 am 1) John Peorio, req. by
 Virginia & Michael Giodera
 2) Special Intention for
 James C. & Mary Pat Schlacks

This Week's Schedule



Monday, August 3
 9:00 am School office reopens (Monday–Friday)
 7:00 pm St. Vincent de Paul (LMR)

Tuesday, August 4
 7:00 pm PTN (LMR)

Wednesday, August 5
 No activities planned.

Thursday, August 6
 No activities planned.

Friday, August 7
 6:30 pm Confession (C)
 7:00 pm Mass followed by Holy Hour & Benediction

Saturday, August 8
 No activities planned.

Sunday, August 9
 No activities planned.

Events are subject to change.
Check with individual groups for additional information.

St. Felicitas graduates from the Class of '49 are invited to our 60 year reunion. Contact Lois at 708.448.0386 or Bill at 708.841.5775 for information or to give us the address of a lost classmate!

Kiddieland is closing after this season.
Join the Illinois Right to Life's last:
Pro-Life Family Night
on Friday, Sept. 11th from 5–10 pm.

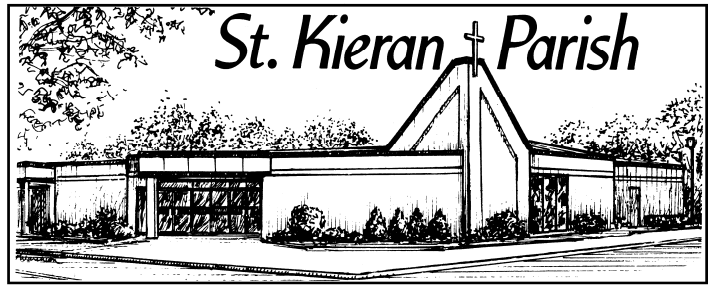
The Illinois Right to Life (IRLC) has reserved Kiddieland Amusement Park for our annual night of family fun. Kiddieland is located at 8400 E. North Avenue in Melrose Park. Tickets cost \$20 each for 1-24 tickets or \$18 each for 25 or more tickets. Tickets cost \$23 if purchased at the door. Unlimited FREE soft drinks are included with each ticket purchase. Children 2 years old and under are FREE. Prices are the same as last year.

Call to purchase tickets: 312.422.9300.
 IRLC, 65 E. Wacker Place, Suite 800, Chicago, IL 60601.

Sauk Village Lions Club
Outdoor Flea-Market and Craft Show
 Saturday Sept 19th from 8 am until 2 pm.
 (Set-up begins at 7 am.)
St. James Church,
 22400 S. Torrence Ave., Sauk Village, IL

RENT A SPOT OR COME TO SHOP!!!

Spaces cost \$25 each. (16 x 34 space) You provide your own table, chair, etc. For more information, or to reserve your own space, call Pam Scott: 708.757.2170 between 9 am and noon, Monday through Friday.



BAPTISMS: Are celebrated on the first and third Sunday of most months. Parents **MUST** attend a mandatory preparation session before baptism takes place. These are held on the second Thursday of most months at 7:30 PM in the school. Please call the rectory for more information.

MARRIAGE: Please make arrangements with Fr. Joseph Cook at least 9 months before your wedding date. **Couples must attend a marriage preparation program.** This will be scheduled during your first meeting with Fr. Cook.

COMMUNION TO THE HOMEBOUND: To arrange for visits by a Minister of Care, please call Deacon Gene LaBelle at the rectory.

REMEMBER TO NOTIFY THE RECTORY IF A LOVED ONE IS ADMITTED TO THE HOSPITAL. Because of a change in laws, we are not always notified of hospital admissions.

HOW DOES ONE BECOME CATHOLIC? Please call the rectory or contact the Religious Ed office.

NEW PARISHIONERS: You may register after any weekend Mass; or call the rectory office during business hours and we will gladly send you a registration form. Registration is also available online at our website.

BULLETIN DEADLINES: Please submit all materials for Bulletin articles to the Rectory office two (2) weeks prior to the bulletin date in which you would like the article to appear. This is a change from our previous policy. If you have any questions about deadlines, please call Anita, Bulletin Editor, during weekday business hours.

Weekly Collections

July 26, 2009

Sunday Collection: \$6,507.00
Missionary Collection: \$1,031.00
Educational Stewardship: \$1,091.00

We count on your support!

You may be going on vacation,
but our bills do not.

Return your envelopes at Mass or by mail.

MASSES:

Saturday: 5:00 PM
Sunday: 8:00 AM, 10:00 AM
Weekdays: 8:00 AM Tuesday through Friday.
9:00 AM on Saturday

Holy Days: (vigil) 7:00 PM and (day) 8:00 AM & 7:00 PM.

COMMUNION SERVICE: Monday at 8:00 AM

RECONCILIATION: Saturdays 4 PM to 4:30 PM.
Other times by appointment.

PARISH STAFF:

Rev. Joseph T. Cook	Pastor
Rita Binzen	Minister of Music
Elizabeth Dudman	Parish Bookkeeper
David (Barbara) Dutko	Deacon
Anita Kowalisyn	Parish Secretary/Bulletin Editor
Eugene (Mary) LaBelle	Deacon / Pastoral Associate
Anthony Simone	School Principal
Sandra Vasek	Coordinator of Religious Education

PARISH OFFICE ADDRESS:

724 W. 195th Street, Chicago Heights, IL 60411
Summer Business hours are
9:00 AM until 3:30 PM, Monday — Thursday.

OFFICE PHONE NUMBERS:

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SCHOOL: (708) 754-8999
REL. ED.: (708) 754-0484

WEBSITE: www.stkieranchurch.org

Now is the time . . .
God does not call the trained. He trains those called.

- **Religious Education** is looking for Catechists and aids.
- **SKS** can always use school & lunchtime volunteers.
- **Our Church** needs more Eucharistic Ministers, Lectors, Greeters at Mass.
- **Music Ministry** could use new cantors, musicians and choir members.
- **Women's Club** is looking for new board members.

You have a talent we can use. Don't hide it. VOLUNTEER!

CHURCH NAME & NUMBER —

St. Kieran #226

ADDRESS —

724 W. 195th Street
Chicago Heights, IL 60411

PHONE —

708-755-0074

CONTACT PERSON —

Anita Kowalisyn

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