



Saint Wenceslaus Catholic Church

*Friar Timothy Dore, OFM Cov.
Pastor*

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Lyceum

2100 E. Madison St.....410-675-3320

*St. Wenceslaus is "twinned" with St. Ann Church,
at Greenmount Ave. and E. 22nd St.
410-235-8169*

*Masses at St. Ann: Sunday – 9:45 a.m.
Thursday - 7:00 p.m.*

MASSES

SUNDAY
WEEKDAYS
HOLYDAYS

8:00 and 11:45 am
8:00 am
As announced in the bulletin

CONFESSIONS:

Please contact the parish office to schedule an appointment for confessions

DEVOTIONS:

Infant of Prague Novena - Tuesdays at 8:30 a.m.
Our Lady of Perpetual Help Novena - Wednesdays at 8:30 a.m.
First Friday Holy Hour for Vocations - 8:30 a.m.

BAPTISMS:

Adult candidates and parents of infants are invited to contact the pastor so that we can begin preparations for baptism.

MARRIAGE:

We extend a warm welcome to couples desiring to be married in the church. Please contact us early (six months or more) so that we can work with you to prepare for your wedding.

PASTORAL CARE OF THE SICK:

Please notify the pastor when a member is unable to come to church. We will be happy to provide pastoral care at home or in the hospital.

SUNDAY SCHOOL:

Sunday School classes for children and youth meet every Sunday in the Lyceum from 9:30 to 11:30A.M. To register call the church office or Ms. Edith Pumphrey, Director, at 410-488-7069.

PARISH MEMBERSHIP:

We urge you to register as a member of the parish, so that we can keep you informed of church activities. We will be happy to provide you with church envelopes to assist you in the support of the church. You may register in person at the church office weekdays between 9:00 to 2:00 or by completing the following form.

Name _____
Street _____
Phone _____ Zip _____

Check:

New Registration Moving out of Parish
 Change of Address Want Envelopes
Catholic Review Yes No

Please cut out and drop in the collection box or mail to the rectory.

SAINT WENCESLAUS CHURCH
Twenty-Eighth Sunday In Ordinary Time
October 9, 2016

From the Pastor . . .

My Sisters and Brothers:

Today's Scriptures remarkably highlight two individuals: Naaman the Syrian is featured in the reading from the Old Testament, and a Samaritan is singled-out and praised by Jesus in the Gospel. In one way or another, both men demonstrated great faith in God, and were consequently cured of the terrible disease of leprosy; because they also expressed tremendous gratitude to God for what had been done for them, both were then held in great esteem. After his cure, Naaman "*returned with his whole retinue to Elisha and said 'now I know there is no God in all the earth, except in Israel' and 'I will no longer offer holocausts or sacrifice to any other god except to the Lord'*" (see 2 Kings 5:14-17,19). The Samaritan, one among ten lepers who had cried out to Jesus for pity, was also "*the only one to return to him, as he glorified God in a loud voice, and fell at the Lord's feet expressing thanks*" (see Luke 17:11-19). The two cured and very grateful men were respectfully sent back into their lives with offerings of peace and grace; Elisha said to Naaman "*go in peace,*" and Jesus exclaimed to the Samaritan "*stand up and go, your faith has saved you!*"

While these accounts encourage us to imitate the faith and gratitude of Naaman and the Samaritan, what's especially noteworthy is both men were "*foreigners,*" and so neither were born into the community of *God's Chosen People*. In contrast, the "*the other nine*" also cured by Jesus in the Gospel weren't "*foreigners,*" and thus were poignantly criticized for not showing similar faith and/or gratitude. Syrians and Samaritans were thought not to have true faith, and for any one of them to be cured by God, and then to have shown gratitude for it, would have been surprising news in both Old and New Testament times. What's made clear to us by these two stories is that people "*outside of the faith community*" might actually have more faith than those within it. They also admonish all people of faith to offer their heartfelt thanks to God for all that's been done for them.

As I reflected on these stories, I was compelled to ponder those "*foreigners*" of our own time who are thought to be "*outside of the faith community,*" and against whom today's metaphorical "*chosen people*" might harbor resentments and/or feelings of condemnation. We might ask, "*who are the excluded, the lowly, the marginalized, the ostracized, the outcasts, the outsiders, and/or the rejected in our own time, place, and church?*" And "*assuming we are 'on the inside,' against whom do we willingly discriminate, and/or shut-out of our personal and communal lives because we self-righteously believe ourselves to be superior?*" Furthermore, "*if there are people we've treated or judged as such, how might we immediately change our attitudes and behaviors toward them?*" It's possible our answers to these questions might make us uncomfortable, and perhaps even cause us some confusion, but I think it's wise for us to be honest with ourselves. A good reflection on the moral of today's readings might help us do that well!

Just as in today's Scriptures, may the "*Naamans*" and "*Samaritans*" (i.e., the "*foreigners*" of our own day), teach us a thing or two about being charitable, compassionate, forgiving, merciful, nonjudgmental, objective, open-minded, and patient! Then, we might even find ourselves surprised when the genuine goodness and faith of "*an outcast*" actually inspires us, and also causes us to give thanks to our ever-loving God!

Praise God! *Friar Timothy*

PRAYER REQUESTS

Please continue to pray for our sick and homebound, especially **Donald Benedict, Beatrice Hradsky, Irene Gist, Sheila Lambert, Albert J. Novak, II, Mary**

Schwartz, Charles Supik, Joan Pittman and all the needs recorded in our parish prayer intention book.

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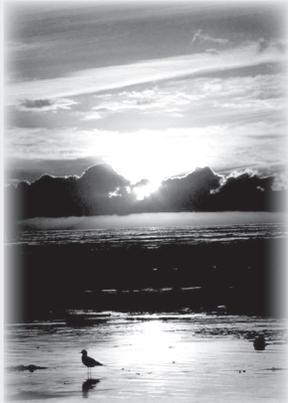
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