

The Fruit God Expects

The Chosen People were often compared to a garden or vineyard that God had planted and cared for. First, he placed them in the Garden of Eden. Then he led them to flourish in Egypt before accommodating them in the Promised Land. After all his care and cultivation he expected to find a fruitful return. In the Song of Songs and then with Jesus himself, not only are the people of God compared to a vineyard, but each of our souls is compared to a vineyard where God plants seeds, waters, and expects to find new growth by thirty-, sixty-, or one hundredfold.

In the image of the Chosen People, the Church, or our souls, one thing is constant: God expects a return on his love. Not because he is selfish and in need of our response but because he knows our happiness depends on receiving and showing him that love.

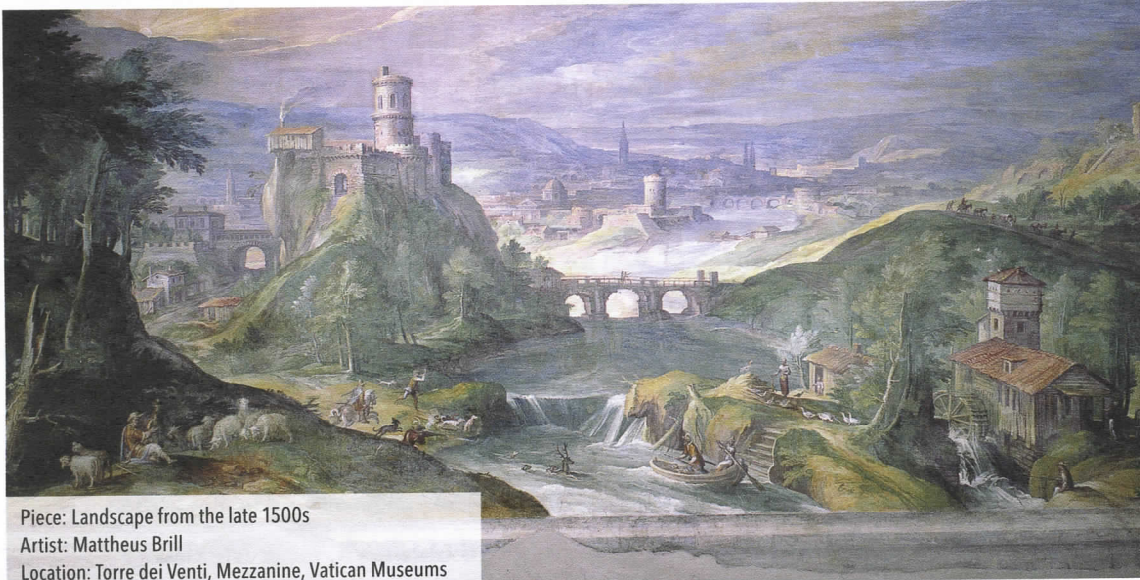
Jesus says the vineyard will be taken away from those who don't care for it and given to those who will produce its fruit. In the same way, grace will be directed away from some and toward those who accept it and produce faith and love.

This is not a threat or "Catholic guilt." This is a true Father letting his children know he loves them too much to not take them seriously. He gives and gives for our growth and maturing, but if that generosity isn't sincerely embraced and appreciated, he will eventually listen to us and move on. Now is the time to accept his love and enjoy the fruits.

—Fr. Mark Haydu, LC

For Reflection

How does our Lord want to see fruit and growth in your life? Have I squandered God's harvest in my life?



Piece: Landscape from the late 1500s

Artist: Mattheus Brill

Location: Torre dei Venti, Mezzanine, Vatican Museums

"I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit" (Matthew 21:43).

THE CATHOLIC COMMUNITY OF CYCLONE—MARAK

St. Joseph, Cyclone & Sts. Cyril & Methodius, Marak

Mailing address: 20120 FM 485, Burlington, TX 76519.....**Phone** 254-985-2280

Email: cyclone.marak@gmail.com **Pastor:** Rev. George Thirumangalam CMI

Mass Schedule: Cyclone: Sat. 5:30PM & Sun. 8:15AM; Weekdays: Tue, Thurs & Friday: 7AM

Marak: Sundays: 10:15AM and Wednesday 6PM

The Sacraments:

Baptism: On Sundays after Mass. Please contact the pastor for scheduling a meeting with him; a preparation program may be needed. Parents must be registered parishioners of St. Joseph, Cyclone or Sts. Cyril & Methodius, Marak.

Confessions: Before Mass on the weekend and anytime by appointment.

Marriage: Couples planning to be married should contact the pastor at least six months in advance before you set the date of wedding. Completion of required paperwork and a preparation program needed.

October 8, 2017 : Twenty –Seventh in Ordinary Time:

In today's Gospel Jesus returns to the Old Testament symbol of the vineyard to teach about Israel, the Church, & the kingdom of God. The symbolism of today's First Reading & Psalm is readily understood. God is the owner & the house of Israel is the vineyard. A cherished vine, Israel was plucked from Egypt & transplanted in a fertile land specially spaded & prepared by God, hedged about by the city walls of Jerusalem, watched over by the towering Temple. But the vineyard produced no good grapes for the wine, a symbol for the holy lives God wanted for His people. So God allowed His vineyard to be overrun by foreign invaders, as Isaiah foresees in the First Reading.

Jesus picks up the story where Isaiah leaves off, even using Isaiah's words to describe the vineyard's wine press, hedge, & watchtower. Israel's religious leaders, the tenants in His parable have learned nothing from Israel's past. Instead of producing good fruits, they killed the owner's servants, the prophets sent to gather the harvest of faithful souls. In a dark foreshadowing of His own crucifixion outside Jerusalem, Jesus says the tenants' final outrage will be to seize the owner's son, & to kill him outside the vineyard walls. For this, the vineyard, which Jesus calls the kingdom of God, will be taken away & given to the new tenants—the leaders of the Church, who will produce its fruit. We are each a vine in the Lord's vineyard, grafted onto the true vine of Christ (see John 15:1-8), called to bear fruits by the righteousness in Him (see Philippians 1:11), and to be the first fruits" of a new creation (see James 1:15). We need to take care that we don't let ourselves be overgrown with the thorns and briars of worldly anxiety. As today's Epistle advises, we need to fill our hearts and minds with noble intentions and virtuous deeds, rejoicing always that the Lord is near.

Fr. George will be gone Oct. 9-12 on a pilgrimage to Chimayo, New Mexico

Bulletin Information: **MARAK:** Merlene Slavik (254-697-1247) - **CYCLONE:** Nancy Posvar (254-869-2511) **Bulletin deadline:** Please call or e-mail info for the bulletin by Wednesday before the weekend!

Ministries for Sunday, October 15

Rosary: KJZT Jrs.

Eucharistic Minister: Misty Green

Ushers: KJZT Jrs.

Lector: Johnny Winkler

Offertory: KJZT Jrs.

Altar Servers: Chase Hubnik & Cade Hubnik

Sanctuary Light: 10/9 –10/15 Stephina Vansa by Alfred & Bernice Vrazel

Prayer Chain...Continue to pray for all those in need of prayer and especially for the victims that are affected by the recent natural disasters.. Pray for Vocations & more priests. Prayers are powerful and God answers prayers

MASSES THIS WEEK: MARAK

Today -+10/8 Stefina Vansa
by Alfred & Bernice Vrazel

Wed. 10/11-+ No Mass

10/15 Sun.—10:15AM - Phillip Hubnik
by Debbie Bush

MASSES THIS WEEK: CYCLONE

10/10 Tues. 7am + No Mass

10/12 Thurs. 7am+ No Mass

10/13 Fri. 7 am - + Lukose Chaco

10/14 Sat. Vigil Mass 5:30pm - + Johnny
Klecka by Monica Mikeska

10/15 Sun. 8:15 am - + Lucy Mihatsch by

Stewardship: Thank you for your generosity!

Sunday 10/1 Collection \$1,310.00 Building Fund \$391.00

Second Collection on Sunday, October 22nd authorized by the Bishop for Hurricane Disaster Aid for Puerto Rico and also Aid for the Earthquake in Mexico

UPCOMING EVENTS

Sun. Oct. 8th. Westphalia Picnic— Church of the Visitation—

Mon., Oct. 9th—Marak Parish Social—Pot Luck & Dominos 6 pm ...Join the fun.

Sun., Oct. 15th. St. Stephens Picnic—Salado & St. Luke's Fest—Temple

Tues., Oct. 17th KC Meeting 7:30 pm St. Joseph's Parish Hall

Sun., Oct. 22nd the KJZT #21 will be hosting **The Celebration of Czech Heritage**

Month. There will not be a Polka Mass; however, Czech music will be played during mass. The Ladies will be serving Czech Pastries after mass.

SAINT OF THE WEEK: Oct. 14 –St. Callistus I (+222): Following a life of slavery & hard labor, St. Calistus I was appointed deacon in charge of the Christian cemetery on the Apian Way, now call the catacomb of San Callisto. Recognized for his abounding wisdom & natural bent for leadership, he was eventually elected pope. He had many critics, due to his liberal stance regarding the forgiveness of those who had apostatized during times of persecution. St. Callistus, heeding the commands of Christ, believed the repentant should be forgiven & welcomed back into the Church. Tradition maintains that he began the Ember Days, periods of fasting & abstinence, which are no longer observed among Catholics. He is commemorated as a martyr; he was probably killed during a public disturbance.

Calendar

Monday

October 9

Weekday

Jon 1:1–2:2, 11

Lk 10:25–37

Tuesday

October 10

Weekday

Jon 3:1–10

Lk 10:38–42

Wednesday

October 11

Weekday

Jon 4:1–11

Lk 11:1–4

Thursday

October 12

Weekday

Mal 3:13–20b

Lk 11:5–13

Friday

October 13

Weekday

Jl 1:13–15; 2:1–2

Lk 11:15–26

Saturday

October 14

Weekday

Jl 4:12–21

Lk 11:27–28

Sunday

October 15

Twenty-Eighth Sunday
in Ordinary Time

Is 25:6–10a

Phil 4:12–14, 19–20

Mt 22:1–14

Dear Padre,

I know we're all supposed to use our gifts to glorify God, but what is liturgical dance? Is it acceptable as part of Mass? Are there rules surrounding it?

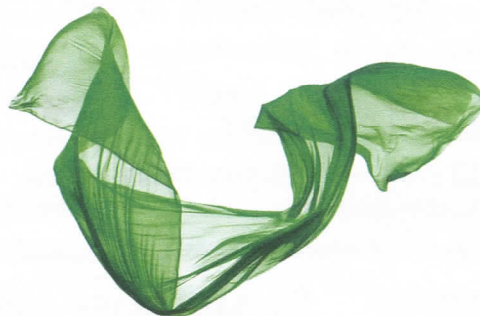
Liturgical dance is dance movement forming a part of official worship. Through it, people in a community express their joy at God's blessings, foreshadowing the joy of heaven.

Dance, in many cultures, is a sign of joy. We dance at weddings, birthday celebrations, and anniversaries. People from both Eastern and Western traditions use dance as a form of expression, and some incorporate it into their religious rites. Jewish worship includes dance on certain feasts, such as the Simhat Torah, where the holy scrolls are part of the sacred movement.

In the United States, the practice of liturgical dance began to grow following Vatican II, but it was not readily accepted. Since dance in Western culture is viewed by some as an expression of love, intimacy, or diversion, the Church's approach is reserved. In 1975, the Vatican repeated this and said that because the Roman rite does not include dance as part of worship, inclusion of dance in liturgy is not appropriate ("The Religious Dance, an Expression of Spiritual Joy," *Notitiae* 11, 202–205).

We see dancing in our parishes and at diocesan celebrations; however, it should occur outside of the liturgy.

Fr. John Schmidt, CSsR | Sundaybulletin@Liguori.org



SHUTTERSTOCK



A Word From Pope Francis

"The prayer of praise is a Christian prayer, for all of us. In the Mass, every day, when we sing the 'Holy, Holy, Holy', this is a prayer of praise: we praise God for his greatness because he is great. And we address him with beautiful words because it pleases us to do this. The prayer of praise bears fruit in us. Sarah danced as she celebrated her fertility—at the age of ninety! This fruitfulness gives praise to God. Men and women who praise the Lord...bear fruit."

—Address to the Catholic Fraternity

of Charismatic Covenant Communities and Fellowships, October 31, 2014



© 2017 Liguori Publications, Liguori, MO 65057-9999. Printed in USA. *Imprimatur*: "In accordance with CIC 827, permission to publish has been granted on April 18, 2017, by Bishop-Elect Mark S. Rivituso, Vicar General, Archdiocese of St. Louis. Permission to publish is an indication that nothing contrary to Church teaching is contained in this work. It does not imply any endorsement of the opinions expressed in the publication; nor is any liability assumed by this permission." No part of this work may be used in any form without the prior written permission of Liguori Publications. Scripture texts in this work are taken from *New American Bible*, revised edition © 2010, 1991, 1986, 1970. Confraternity of Christian Doctrine, Inc., Washington, DC. All Rights Reserved. Design: Wendy Barnes. To order Liguori Sunday Bulletins, call 800-325-9521, or visit Liguori.org.

CATHOLIC TEACHING ON IMMIGRANTS AND REFUGEES

MIGRATION

The Church's position on migration is rooted in the Gospel and in the rich tradition of Catholic social teaching. A recent example of this teaching is in *Strangers No Longer: Together on the Journey of Hope*, a joint pastoral letter concerning migration from the Catholic Bishops of Mexico and the United States. The pastoral letter promotes five principles that should be used to help formulate migration-related policy:

Persons have the right to find opportunities in their homeland. All persons have the right to find in their own countries the economic, political and social opportunities to live in dignity and achieve a full life through the use of their God-given gifts. IN this context, work that provides a just, living wage is a basic human need.

Persons have the right to migrate to support themselves and their families. The Church recognizes that all the goods of the Earth belong to all people. When persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive. Sovereign nations should provide ways to accommodate this right.

Sovereign nations have the right to control their borders. The Church recognizes the right of sovereign nations to control their territories and their borders. However, wealthier nations, which have the ability to better protect and feed their residents, have a strong obligation to accommodate migration flows.

Refugees and asylum seekers should be afforded protection. Those who flee wars and persecution should be protected by the global community. This requires, at a minimum, that migrants have a right to claim refugee status without incarceration and to have their claims fully considered by a competent authority.

The human dignity and human rights of undocumented migrants should be respected. Regardless of their legal status, migrants, like all persons, possess inherent human dignity that should be respected. Often they are subject to punitive laws and harsh treatment by enforcement officers from both receiving and transit countries. The Church recognizes the right of every sovereign state to control its borders in order to promote the common good. It also recognizes the right of every human being to migrate in order to enjoy his or her God-given rights. These teachings complement each other. Government policies that respect the basic human rights of the undocumented are necessary.

REFUGEES

It is a core Catholic teaching that every human being is created in the image of God and is therefore entitled to dignity and respect. The Catholic Church views assisting those in need as a fundamental Christian duty that is derived directly from the life and mercy of Christ, who himself was a refugee. As Christians, we are called to welcome our new neighbors with the same love and compassion we would want ourselves to be shown in a time of persecution. We must remember that refugees from all over the world are sent to our communities and are fleeing danger, exploitation and persecution.

The United States Conference of Catholic Bishops' Migration and Refugee Services (USCCB/MRS) is one of nine national refugee resettlement agencies in the United States that assists refugees and advocates for the refugee community. Through a cooperative agreement and grants with the federal government, USCCB/MRS works in coordination with Catholic Charities and other partner agencies around the United States to welcome and ensure that the basic needs of each arriving refugee are adequately met.

WHAT IS THE DIFFERENCE BETWEEN A REFUGEE AND AN IMMIGRANT?

According to the United Nations High Commissioner for Refugees, a refugee is someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion or membership in a particular social group.

An immigrant is someone who voluntarily leaves his or her country in order to improve the prospects for themselves and their families.

(-from the United States Conference of Catholic Bishops (USCCB))