

WEEKLY PARISH BULLETIN

Parish Mission Statement: *To love God and our neighbor through worship in our Catholic tradition, committed witness, and good works.*

St. Joseph's Catholic Church

Fifth & W. Waldrip, Elma, Washington

Confession	Sunday	8:15 a.m.
Mass	Sunday	9 a.m.
Mass	Wednesday	6 p.m.
Mass	Friday	Noon

St. John's Catholic Church

414 E. Broadway St., Montesano, Washington

Confession	Saturday	4:15 p.m.
Mass	Saturday	5 p.m.
Mass	Sunday	11 a.m.
Mass	Tuesday	6 p.m.
Mass	Thursday	Noon
Adoration	Wed. & Fri.	10 a.m. to Noon

Do not be deaf to the Lord's call. If he calls you to follow this path, do not pull your oars into the boat, but trust him.

—Pope Francis, Message for World Day of Vocations, 2019

No seáis sordos a la llamada del Señor. Si él os llama por este camino no recojáis los remos en la barca y confiad en él.

—Papa Francisco, Mensaje para la Jornada Mundial por las Vocaciones, 2019

November 1-7 – Vocations Awareness Week

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Office Hours:
Tuesday through Friday
9:00 a.m. to 1:00 p.m.



Download the Online Giving app on your mobile device to make it easy to support your parish:
<https://www.osvonlinegiving.com/2942>



The Knights of Columbus meet on the 4th Tuesday of every month.

Visit us online at www.twosaints.us

Solemnity of All Saints - November 1, 2020

During November we hold in Prayer all who have passed away in our families and in our Parish.

Located in the Sanctuary is a **Book of Remembrance** to which you may add lists of names of deceased friends and loved ones. Fr. David will keep that book on the Holy Altar everyday throughout the month of November and offer Holy Masses for those souls. If you would like to make a donation, please drop your donation in a donation basket.

November 2, we celebrate the Memorial of All Souls

This year November falls on Monday (tomorrow). We have two Masses for this feast:

- 1) St. John's at noon
- 2) St. Joseph's at 6PM



Important Dates

November 1 – All Saints Day*
November 1-7 – Vocations Awareness Week
November 2 – All Souls Day
November 3 – Election Day
November 11 – Veterans Day
November 15 – World Day of the Poor
November 21- The Presentation of the Blessed Virgin Mary
November 22- Solemnity of Our Lord Jesus Christ, King of the Universe
November 22 – Catholic Campaign for Human Development Collection
November 26 – Thanksgiving
November 29 – First Sunday of Advent
***Holy Day of Obligation**

Volunteers are needed from both St. Joseph and St. John to participate on the cemetery board.

Please contact the parish office at 360-482-3190 if you are willing to participate in this very important ministry.

This weekend we are collecting Stewardship of Treasure forms.

If you haven't already decided on your Parish Stewardship commitment, **please** prayerfully consider your commitment and return your Parish commitment form. You can drop it off at the Parish office, mail it in, or place it in the collection basket.

COVID-19 Virus Update: Experts have determined that the COVID virus spreads through the air and not from surfaces, so the Archdiocese has informed us that we no longer have to take attendance, nor sanitize pews. We will focus only on high-touch areas such as tops of pews and door handles.

We must still wear masks and maintain social distancing.

Baptism, Marriage, Other Services, Scheduling Appointments with Father David:

Know someone who is no longer attending Mass? Do you need home Communion?

Call the office at 360-482-3190 to schedule a time.

Anointing of the Sick

Call parish office
360-482-3190
Or call Fr. David at
307-723-0004

Special Intention Mass

The Holy Sacrifice of the Mass will be offered for your special intention. Contact the parish office to schedule a weekday Mass intention.

Deadline for items placed in the bulletin
Wednesday noon
phm.twosaints@gmail.com



The Solemnity of All Saints

NOVEMBER 1, 2020

Today we celebrate the Solemnity of All Saints.

All Hallows' Day, the Solemnity of All Saints, or All Saints' Day is a celebration of all Catholic saints held on November 1 each year. "On this solemnity, we recall the holy men and women who, having completed their earthly journeys, now live forever with God. These saints, though not canonized, offer us models of abiding faith and love of God and neighbor" (Essential Guide to Seasons and Saints, 109).

In the Catholic Church, we are called to imitate and venerate saints because of their heroically virtuous lives, martyrdom, or their offering of life for others. But, what does veneration mean and why do we pray to the saints?

Veneration of the saints fosters our faith in God and does not detract from it. Rather, our faith in God is strengthened by our relationship with our brothers and sisters in the faith who are in heaven. The Church teaches that by imitating the virtues lived by the saints, the saints bring us closer to Christ. When we ask the saints to pray for us, we ask them to join their wills with the will of God and intercede for us here on earth. This is the Communion of Saints which we profess every Sunday in the Creed. In his homily on the Solemnity of All Saints in 2015, Pope Francis said,

Let us ask the Lord for the grace to be simple and humble people, the grace to be able to weep, the grace to be meek, the grace to work for justice and peace, and above all the grace to let ourselves be forgiven by God so as to become instruments of his mercy.

This is what the Saints did, those who have preceded us to our heavenly home. They accompany us on our earthly pilgrimage, they encourage us to go forward. May their intercession help us to walk on Jesus' path, and to obtain eternal happiness for our deceased brothers and sisters, for whom we offer this Mass.

November 1-7 is National Vocations Awareness Week!

We pray for all those discerning their vocations as holy priests, deacons and consecrated men and women.



CNS Photo



Plenary Indulgences

BY FR. LARRY RICE

There are probably very few items of Catholic doctrine more misunderstood than the concept of indulgences. Yes, yes, I know. You're thinking, "wasn't that the thing about selling tickets out of purgatory that brought on the Protestant reformation?" Well, yes, and no. But mostly no. Clearly, there were times in our history when even the leaders of the Church misunderstood indulgences. But after the second Vatican Council, Pope Paul VI significantly revised the application of this often misunderstood doctrine. So, let's give it another look.

An indulgence, either partial or plenary, remits all or some of the temporal punishment that is due for sin. So, what exactly is this "temporal punishment?" Let's use an analogy. Say you throw a rock through my window and shatter it. I may forgive you for throwing the rock, but still expect you to pay to replace my window. That's the temporal punishment that's a consequence of sin. God forgives us when we repent. But something more may be necessary to indicate a change of heart and turning away from the things that lead to sin.

Pope Paul VI did away with talking of indulgences in terms of time, because it was

confusing and missed the point. So we speak of indulgences today as partial or plenary. To gain one, there are specific conditions that must be met. One must make a sacramental confession, receive the Eucharist, and pray for the intentions of the Pope, as well as whatever additional conditions are established for the particular indulgence you're seeking. They can't be bought, and they're not a free ticket out of purgatory, since they're not free. But what they cost is a demonstration of inner conversion. Their point is the conversion of heart. These external actions and prayers are just the manifestation of that change.

The most common ways to seek a plenary indulgence is to spend a half hour in Eucharistic Adoration, or pray the Stations of the Cross, or pray the rosary in a church, with your family, or with a religious community, or to read or listen to the Sacred Scriptures for half an hour. And of course, add to that the sacramental confession, receiving the Eucharist, and praying for the intention of the Holy Father. If you can manage that, then a plenary indulgence is within your reach. Just don't blow it in the church parking lot on the way home.

Indulgencias Plenarias

POR EL PADRE LARRY RICE

Es probable que haya muy pocos temas de la doctrina cristiana que sean menos comprendidos que el concepto de las indulgencias. Si, si, ya lo sé. Seguro estás pensando: “¿no fue eso de vender boletos para salir del purgatorio lo que causó la reforma protestante?” Bueno, sí y no. Pero, sobre todo, no. Ciertamente, hubo momentos en nuestra historia cuando incluso los líderes de la Iglesia malentendieron las indulgencias. Pero, después del Concilio Vaticano II, el papa Pablo VI revisó considerablemente la aplicación de esta doctrina a menudo malentendida. Entonces, vamos a echarle otro vistazo.

Una indulgencia, ya sea parcial o plenaria, remite todo o parte del castigo temporal debido al pecado. Pero, ¿qué es exactamente este “castigo temporal”? Usemos una analogía. Digamos que tú tiras una piedra a una de mis ventanas y ésta se rompe. Yo te puedo perdonar por haber tirado la piedra pero todavía espero que pagues para reemplazar mi ventana. Ese es el castigo temporal que es la consecuencia del pecado. Dios nos perdona cuando nos arrepentimos. Pero puede ser necesario algo más para indicar un cambio en tu corazón y rechazar aquellas cosas que te llevan al pecado.

El papa Pablo VI suprimió hablar de indulgencias en términos de tiempo pues eso era un poco confuso y podía perderse

su concepto. Así que hoy hablamos de indulgencias como parciales o plenarias. Para ganar una, hay unas condiciones específicas que uno debe llenar. Uno debe hacer una confesión sacramental, recibir la Eucaristía y orar por las intenciones del Papa, así como cualquier otra condición adicional que se haya establecido para la indulgencia especial que tú estás buscando. Éstas no pueden ser compradas y no son un boleto gratuito para salir del purgatorio ya que no son gratis. Pero lo que cuestan es una demostración de una conversión interna. Su punto es la conversión de tu corazón. Estas acciones externas y las oraciones son solo la manifestación de esa conversión, de ese cambio.

Las maneras más comunes de buscar una indulgencia plenaria es pasar una media hora en Adoración del Santísimo, o rezar las Estaciones de la Cruz, o rezar el rosario en una iglesia, con tu familia o con una comunidad religiosa, o leer o escuchar las Sagradas Escrituras por una media hora. Y, por supuesto, agregar a eso la confesión sacramental, recibir la Eucaristía y orar por las intenciones del Santo Padre. Si tú puedes hacer eso, entonces tienes a tu alcance una indulgencia plenaria. ¡Solo que no la eches a perder al salir del estacionamiento de la iglesia camino a casa!



Priestly Ordination

Ordination to the priesthood is always a call and a gift from God. Christ reminded his Apostles that they needed to ask the Lord of the harvest to send laborers into the harvest. Those who seek priesthood respond generously to God's call using the words of the prophet, "Here I am, send me" (Is 6:8). This call from God can be recognized and understood from the daily signs that disclose his will to those in charge of discerning the vocation of the candidate.

When God chooses men to share in the ordained priesthood of Christ, he moves and helps them by his grace. At the same time, he entrusts the bishop with the task of calling suitable and approved candidates and of consecrating them by a special seal of the Holy Spirit to the ministry of God and of the Church (*Admission to Candidacy for Priesthood*, 5).

All candidates for ordination in the Latin Church—with the exception of permanent deacons, who can be married at the time of their ordination—are chosen from among those who intend to remain celibate "for the sake of the kingdom of heaven" (Mt 19:12). Their celibacy is a sign of their intention to imitate Christ's own celibacy and to serve God in the Church's ministry with an undivided heart. In some cases, married clergy of other Christian



churches who convert to Catholicism have been admitted to Holy Orders. In the Eastern Churches, only the bishops must be celibate. Priests and deacons may be married; however, in the United States, priests in Eastern Churches are normally celibate.

Holy Orders *Effects of the Sacrament*

This Sacrament configures the bishop and priest to Christ as the Head of the Church in Christ's threefold office of priest, prophet, and king. This Sacrament configures the deacon to Christ as servant. The Sacrament of Holy Orders, like that of Baptism and Confirmation, confers an indelible or permanent character on the recipient. This means that this Sacrament cannot be received again. The indelible character is a reminder to the bishop, priest, or deacon that the vocation and mission he received on the day of his ordination marks

him permanently. Like Baptism and Confirmation, which also confer a permanent character, Holy Orders is never repeated.

A bishop is given the grace to teach in the name of Christ; to sanctify the Church through the celebration of the Sacraments; to guide, govern, and defend the Church; and to be a sign of the unity of the Church. A priest is given the grace to proclaim the Gospel and preach, to celebrate the Sacraments (except Holy Orders), and to shepherd the people entrusted to him.

A deacon in the Latin Church is ordained to proclaim the Gospel and preach, to baptize, to assist the bishop or priest in the celebration of the Eucharist, to assist at and bless marriages, to preside at funerals, and to serve the community through works of charity.

Ordenación Sacerdotal

La ordenación al sacerdocio siempre ha sido una llamada y un don de Dios. Cristo recordó a sus Apóstoles que necesitaban pedir al Señor de la cosecha que mandase trabajadores para cosechar. Aquellos que buscan el sacerdocio responden generosamente a la llamada de Dios usando las palabras del profeta: “Aquí estoy, Señor, envíame” (Is 6:8). Esta llamada de Dios se puede reconocer y entender de entre los signos diarios que revelan su voluntad a aquellos encargados de discernir la vocación del candidato.

Cuando Dios elige a varones para participar en el sacerdocio ordenado de Cristo, Él los mueve y ayuda con su gracia. Al mismo tiempo, encomienda al obispo la tarea de llamar a candidatos apropiados y aprobados, y de consagrarlos con un sello especial del Espíritu Santo para el ministerio de Dios y de la Iglesia (cf. *Admisión de Candidatos al Presbiterado* 0, 5).

Todos los candidatos a la ordenación en la Iglesia latina —con la excepción de los diáconos permanentes, quienes pueden estar casados cuando se ordenan— son elegidos de entre aquellos que tienen la intención de permanecer célibes “por el Reino de los cielos” (Mt 19:12).

Su celibato es un signo de su intención de imitar el propio celibato de Cristo y de servir a Dios en el ministerio de la Iglesia con un corazón íntegro. En



algunos casos, clérigos de otras Iglesias cristianas que están casados y se han convertido al catolicismo han sido admitidos al sacramento del Orden. En las Iglesias orientales, solo los obispos deben ser célibes. Los sacerdotes y diáconos pueden estar casados; sin embargo, en Estados Unidos, los sacerdotes de las Iglesias orientales son normalmente célibes.

El Sacramento del Orden *Efectos del Sacramento*

Este sacramento configura al obispo y al sacerdote con Cristo como Cabeza de la Iglesia en su triple función de sacerdote, profeta y rey. Este sacramento configura al diácono con Cristo como siervo. El sacramento del Orden, como el del Bautismo y la Confirmación, confiere un carácter indeleble o permanente en el que lo recibe. Esto quiere decir que este sacramento no puede ser recibido de nuevo. El carácter indeleble es un recordatorio para el obispo, el sacerdote y el diácono de que la vocación y misión que recibió el

día de su ordenación lo marcan permanentemente. Como el Bautismo y la Confirmación, los cuales también confieren un carácter permanente, el sacramento del Orden no es nunca repetido.

Un obispo recibe la gracia de enseñar en nombre de Cristo; de santificar la Iglesia mediante la celebración de los sacramentos; de guiar, gobernar y defender a la Iglesia, y de ser un signo de la unidad de la Iglesia.

Un sacerdote recibe la gracia de proclamar el Evangelio y de predicar, de celebrar los sacramentos (excepto el sacramento del Orden) y de guiar como pastor a la gente a él encomendada. Un diácono en la Iglesia latina es ordenado para proclamar el Evangelio y predicar, para bautizar, para asistir al obispo o sacerdote en la celebración de la Eucaristía, asistir en el matrimonio y bendecirlo, presidir funerales y para servir a la comunidad mediante obras de caridad.