



Serving St. Elizabeth Church & Our Lady of Lourdes Church



CATHOLIC PARISH CENTER

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Reverend Father James A. Flach, Pastor

PASTORAL STAFF

Office Manager: Halena Estep

Director of Religious Education: Courtney Ferris

Custodial Care: Lori Davis,

Our Lady of Lourdes

Music Director: Chris Jansen, St. Elizabeth

OFFICE HOURS

Monday Thursday from 8:00 am~5:00 pm

Closed for lunch: 12:00 pm - 1:00 pm

MASS SCHEDULE

Daily Mass at St. Elizabeth:

Monday, Wednesday, Thursday & Friday~7:30 am

Tuesday~12:00 pm

Saturday Vigil at St. Elizabeth 4:30 pm

Sunday Mass at Our Lady of Lourdes 9:00 am

Sunday Mass at St. Elizabeth 7:30 and 10:30 am

ANOINTING OF THE SICK

Parishioners who are seriously or critically ill or having surgery, please contact Father Flach.

BAPTISMS

Please contact Fr. Flach for registration and information.

R.C.I.A.

The Rite of Christian Initiation of Adults is an ongoing formation process for adults who are interested in becoming a Catholic and would like to receive the sacraments of Baptism, Confirmation and/or First Eucharist. Call the Parish Center for additional information.

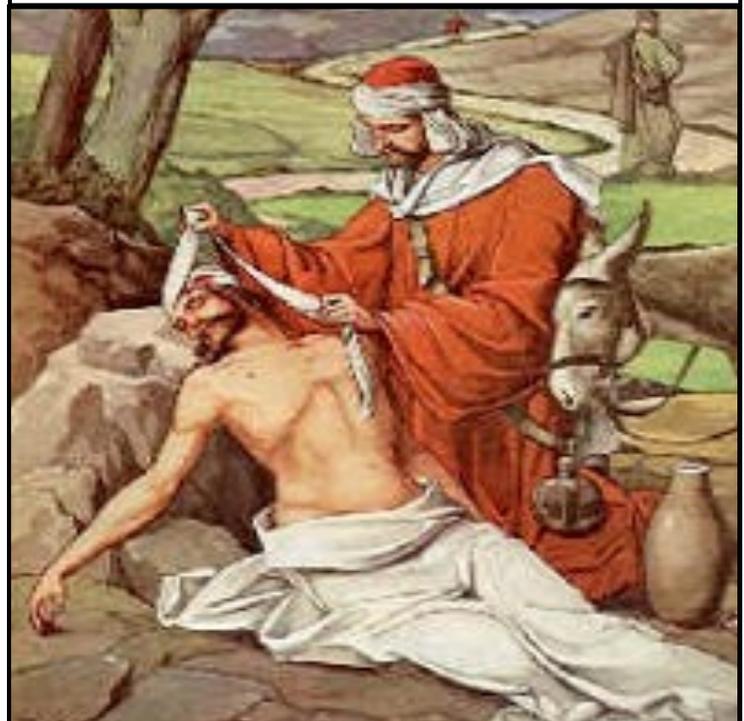
SACRAMENT OF MARRIAGE

If you are considering marriage, please contact Father Flach no later than 6 months prior to the proposed wedding date and the diocesan and parish guidelines will be explained.

SACRAMENT OF PENANCE

Saturdays at St. Elizabeth 3:00 pm to 4:00 pm or by appointment.

Sunday, July 14, 2019 Fifteenth Sunday in Ordinary Time



Story found in Luke 10:25-37

25 And a lawyer stood up and put Him to the test, saying, "Teacher, what shall I do to inherit eternal life?" **26** And He said to him, "What is written in the Law? **27** How does it read to you?" **27** And he answered, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND; AND YOUR NEIGHBOR AS YOURSELF." **28** And He said to him, "You have answered correctly; DO THIS AND YOU WILL LIVE." **29** But wishing to justify himself, he said to Jesus, "And who is my neighbor?"
Luke 10:25~29

July 13	4:30 pm	Eugene & Zita Reis by Ed & Linda Reis
July 14	7:30 am 9:00 am 10:30 am	For all parishioners by Fr. Flach Special Intentions Francis Medina by Rito & Maria Medina
July 15	7:30 am	Karlene Frese by Pete Frese
July 16	12:00 pm	Erica Adams by Keith & Patti Buercklin
July 17	7:30 am	Marilu Fehrenbacher by Albert Fehrenbacher Family
July 18	7:30 am	Henry Maloy 5th Birthday by George & Jane Bohman
July 19	7:30 am	Special Intentions
July 20	4:30 pm	Scott & Valerie Chapman by Steve & Geri Ezell
July 21	7:30 am 9:00 am 10:30 am	For all parishioners by Fr. Flach Special Intentions Francis Medina by Rito & Maria Medina



Ministry Schedule

Saturday, July 20 ~ Sunday, July 21, 2019

Sat. July 20, 2019 4:30 pm St. Elizabeth

LECTOR: Terry Roche

USHERS: Mark & Cindy Grimm

COMMUNION MIN: Ginger Osborne, Celeste White

SERVERS: Liam Wirey

GIFTS: Dennis Jenkins Family

Sun. July 21, 2019 7:30 am St. Elizabeth

LECTOR: Janet Jenkins

USHERS: Jim Jaeger, Jeff Rich

COMMUNION MIN: Chad Arkenberg, Joe Hepner

SERVERS: Matthew Jenkins

GIFTS: Steve Jenkins Family

Sun. July 21, 2019 9:00 am Our Lady of Lourdes

LECTOR: Bob Coffman

USHERS: Don Schmidt, Taylor Blank

COMMUNION MIN: Mary Patchett, Keith Wirey

SERVERS: Jared Hermann

GIFTS: Don Schmidt, Taylor Blank

Sun. July 21, 2019 10:30 am St. Elizabeth

LECTOR: Roselene Quick

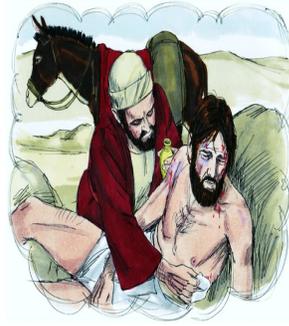
USHERS: Maddy Myers, Isabel Heidorn

COMMUNION MIN: Patti Buercklin, Carol Wong

SERVERS: Korbin Rawlings, Sicily Rawlings

GIFTS: Ted Staller Family

July Collection Counters: Carol Bergbower, Karen Reinoehl, Suzanne Dartt



Our tendency is to immediately place ourselves in the shoes of the Good Samaritan and derive a moral lesson from the story. However, we are in the first place the one lying beaten and half-dead. Only when we have been loved back to life by the One "in whom all the fullness was pleased to dwell" and Who "makes peace by the blood of his cross" are we able to "go and do likewise." The Lord's commands are not "mysterious and remote," for when God's mercy is "already in our mouths and in our hearts" we are equipped to show it to others, "Your words, Lord, are Spirit and life."

Spiritual Reading for The Fifteenth Sunday in Ordinary Time

Our human relationships with one another are a giving of Christ to one another, and a receiving of Christ from one another. Christ gave us his life by means of his body. He is the Word of God, the word telling God's love. As means, he used—and uses—his body. It was by the helplessness of his infant body that Christ first won human love, by his necessities that he bound his first lovers to him. The means he used were the most ordinary, the most natural: his voice, words that he spoke, the expression on his face, the glance of his eyes. For two thousand years those who compromise have been haunted by the expression of Christ's face showing that he loved a certain young man: Then Jesus fastened his eyes on him, and conceived a love for him (Mk 10:21). He healed by the touch of his hands, by his journeys on foot. He redeemed not only by pain and weariness and the sharp anguish of temptation experienced in mind and body, but by the delight he felt in the loveliness of the earth and sky, the birds, the fields, the movement of water and waves. He gave us the life of his body in dying; and when he had risen from the dead, his ordinariness was almost more astonishing than his Resurrection: He would not let his glory' blind us to the way that his risen life was to be lived in us. We must not imagine that now he was only a spirit and that his life in us was to be only spiritual, the "living bread" only a memorial or a symbol. He made the doubter, Thomas, feel the wounds in his body; he warned' the still emotional Magdalene that his was still a real body and not yet ascended to heaven; he still used words, ordinary human words, to teach the things that men had not learned, even from his Resurrection; he still ate and drank. In this life we cannot separate our souls from our bodies. They are so interrelated that for all practical purposes they are one. We live our Christ-life through our bodies. Just as his body was the means by which he offered himself as a sacrifice to his Father, and gave himself as our life to us, so by means of our bodies we can offer Christ to the Father and give him to one another.

To The Ladies At Our Lady Of Lourdes

Thank you

Thank you for all the food that was prepared for the luncheon for my husband-Val's funeral. Your thoughtfulness & kindness were greatly appreciated. May our Dear Lord bless you all. Thank you again, Love, Kaye Pescatore.

Pathways To Catholic Prayers

Mental Prayer. Catholics know a lot of vocal prayers, such as the Our Father and blessings before meals. However, mental prayer is different. It's a spontaneous conversation with God—quite literally a dialogue. One of the greatest advocates for this form of prayer was St. Alphonsus Liguori, who taught his method in his book, *The Mysteries of the Faith. How to Do It.* Begin with an act of faith and humility. Saint Alphonsus suggests the prayer: My God, I believe that You are here present, and I adore You with all my heart. I deserve at this moment to be burning in hell for my sins. O my God, I am sorry for having offended You; pardon me. Eternal Father, grant me light in this meditation, that I may profit by it. Amen. Although you may notice that this opening is rather formulaic, it helps to place ourselves in the right frame of mind before continuing. A Hail Mary and a Glory Be in honor of St. Joseph, your guardian angel, and your patron saint may also be said. Then, do some spiritual reading from the Psalms, the New Testament, or another edifying Catholic source. Stop after a bit and consider what you have learned. Then, St. Alphonsus recommends the following prayer: O Lord! [do with me] as You please; help me to know all that you require of me: I wish to please you in all things. Amen. Talk to God about what you learned and ask him to help you apply this in the future. Pray an Our Father and a Hail Mary, particularly for the souls in purgatory. Finally, resolve to apply what you learned. *Lectio Divina* means "divine reading." It's almost as old as the Church itself and is practiced today by a number of religious orders. It is a way to meditate and contemplate on sacred Scripture and make it come alive in your life. Saint Jerome, who lived in the fourth century, said, "Ignorance of Scripture is ignorance of Christ." conversely, then, knowing Scripture is knowing Christ. That's the point of lectio divina. How To Do It. Lectio divina has four stages: read, meditate; pray, contemplate. If it sounds simple, it is. People can do this individually or in a group with a leader. The first step is a thoughtful & slow reading of sacred Scripture. (If you're not sure where to begin, look up the readings for today (uscgb.org). However; some people simply open up the Bible and randomly start reading. (Warning: If you do that, you might end up reading a chronology of the tribes of Israel or the Levitical law.) When you're done reading, stop & think about what you've read. Chew on it. Try to understand what you read. If you need more context, perhaps read a little more for a while until it makes sense. After mulling it over for some time, silently listen for how God is speaking to you through the reading. This isn't a generic "you," but you. God talks to each of us in different ways, not the least of which is through Scripture. Finally, consider how you will respond to what you hear. This might be a behavioral change or something situational. God has imparted his wisdom through the written word, & it's available to anyone who takes time to read it.



The Rosary

The Rosary is perhaps the most famous of all Catholic prayers. It is a prayer that helps people meditate on the four sets of the Mysteries of the Faith, with each set having five mysteries. As Pope Emeritus Benedict XVI said in an address on May 3, 2008, "When reciting the Rosary, the important and meaningful moments of salvation history are relived." In that respect, the rosary helps people get to know Jesus better. There is much debate about the origins of the rosary, but the most commonly recognized story is that St. Dominic received it during a vision of the Blessed Virgin Mary. To those unfamiliar with Catholicism, it might seem overly Marian, but they most likely don't know what the rosary entails. Originally, it was an abbreviated way to say the Psalms. It is one of the most Christocentric prayers of Christianity. As St. Louis de Montfort said, the rosary helps people get "to Christ through Mary. " Mary

Sunday, July 14, 2019 ~ Fifteenth Sunday in Ordinary Time ~
From The Pastor ~ What Makes A Samaritan Good?

Like all of Jesus' parables, even one as famous as the good Samaritan has its twists & turns. The priest & the Levite — & perhaps the "scholar of the law" to whom the parable is addressed — are supposed to be the good guys. If the priest & Levite assumed from the opposite side of the road that the robbers' victim was dead, they could have argued under the Law that contact with a corpse would defile them, making them ritually unclean. Here's the catch, though. Because the oral tradition of the day made exception for neglected corpses, they also could have justified the risk of going over to check whether the man was dead or not & Jesus seems to be implying that they obviously should have. Enter the antihero, the Samaritan, hatred between the Samaritans & the Jews was strong in the time of Jesus. I once read a rather unique interpretation suggesting that if the beaten victim were himself a Jew, then despite his obvious dire need, he might have thought to himself, "I'd rather die than be helped by one of them" & yet the man's very life is saved by his enemy & the Samaritan certainly goes beyond the call of duty in binding the man's in Ordinary Time wounds, offering his donkey & overpaying the innkeeper. So, the parable would have been profoundly uncomfortable for the Jews in Jesus' audience to imagine a hated Samaritan recognizing & loving his neighbor more authentically than the Jewish religious professionals. For my money, though, the key word to understanding at a deeper level is the Greek verb *esplanchnisthe*. The Lectionary says that the Samaritan 'was moved with compassion,' but that's a pretty genteel translation. Apparently, in the conversational Greek of the day, a closer approximation would be that the Samaritan "was wrenched in his guts" at the sight of the injured man. That's a pretty strong hint that the Samaritan's response was deep, instinctual and profoundly human. The Samaritan didn't need to stand around thinking about the Torah & how to read it. He didn't need to consult with a few rabbinical scholars. He responded instead from the law of love for God & neighbor already written in his heart. "You have only to carry it out" (Dt 30:14). Jesus tells the scholar of the law — and he tells us, too — "Go and do likewise."



The Rosary continued

was the first Christian—the first person to say yes to Christ. In fact, John 2:5 records her saying, "Do whatever he tells you."



How To Do It. The rosary is typically prayed with the assistance of beads for counting. It begins with making the sign of the cross & saying the Apostles' Creed. This is followed by the Our Father, three Hail Marys, & a Glory

Be. The first mystery is announced, followed by a short meditation on it, if desired. Then an Our Father, ten hail Marys, & a Glory Be are recited to make the decade. Some like to add the Fatima Prayer at the end of the decade. It reads: ("O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to Heaven, especially those in need of Thy mercy. Amen.") The other four decades are recited in like manner. Once all five decades are said, the rosary ends with the Hail Holy Queen Prayer.

A Spotlight On The Catholic Catechism of The Catholic Church

The CATECHISM OF THE CATHOLIC CHURCH has four main parts commonly called pillars & are titled:

PILLAR ONE ~ THE PROFESSION OF FAITH

PILLAR TWO ~ THE CELEBRATION OF THE CHRISTIAN MYSTERY

PILLAR THREE ~ LIFE IN CHRIST

PILLAR FOUR ~ CHRISTIAN PRAYER

Future articles in the bulletin under this title will seek to clarify the relationship of Sacred Scripture, Catholic Tradition, & the Catholic Church so we are able to more fully embrace and Live our faith.

PART THREE ~ LIFE IN CHRIST

The Church encourages all who are suffering the difficulties of illness or aging, especially those in danger of death, to seek the sacrament (CCC 1513-1515, 1527-1529). The spiritual benefits for the sick and the community are abundant, especially the peace and courage to endure suffering as united to the passion of Christ, which sanctifies both the individual and the Church (CCC 1521—1522). When beneficial for salvation, physical healing occurs as well: a sign of Christ's victory over sin and death, of which illness is a consequence (CCC 1505, 1532). When departure from this life is imminent, concluding the anointing of the sick with Eucharist is most fitting. It serves as viaticum, Latin for "provision for the journey." A sacrament of initiation into the faith, Eucharist is also food for the journey to our heavenly home (John 6:54, CCC 1523-1525). While every baptized person participates in the mission of Christ as priest, prophet, and king, the sacrament of holy orders initiates some baptized men into a ministerial priesthood to serve the faithful as bishops, priests, and deacons (CCC 1546-1547, 1577, 1591-1592, 1598) ordained by a bishop to carry on apostolic succession, new bishops receive the fullness of the sacrament, membership in the episcopal college, and governance over particular churches in communion with the Church in Rome (CCC 1555-1561, 1594). Bishops share many sacramental duties with priests, who are graded to act in the person of Christ for the faithful, especially in eucharistic celebrations (CCC 1562-1568, 1595). Deacons, while ordained into ministry for works of charity, are not ordained into the priesthood (CCC 1569-1571, 1596). Like priests and bishops, they carry on important work that Jesus entrusted to his apostles and their helpers. Saint Stephen, the first martyr, was a deacon (Acts 6:1—6, 7:54—60). Conveying the love of Jesus to his people, ordained ministers should strive for purity, praying that their human frailty may be overcome by God's strength (CCC 1589-1590). The other sacrament of mission is holy matrimony, wherein a man and a woman baptized into the faith freely and completely offer themselves to each other, so that the "two become one flesh" (Matthew 19:6, CCC 1601, 1605, 1616, 1625-1629, 1644). The graces of the sacrament benefit the couple on their journey toward heaven and enrich the Church, as the union is naturally ordered to the procreation and education of children (CCC 1601, 1652-1653) with cultural differences abounding, the Church reiterates the need for marriage preparation, especially when a Catholic desires to marry a non-catholic (CCC 1633-1637). Responding to modern calls for change, the Church maintains that God instituted this great grace as a reflection of divine love, so it remains an indissoluble, exclusive union between a man and a woman, open to the co-creation of life (Matthew 19:4—14, Mark 10:6-16, Ephesians 5:21-33, CCC 1640,

A Spotlight On The Catholic Catechism of The Catholic Church continued

our natural lives, the Church celebrates our sacramental life as a union with the paschal mystery of Christ (CCC 1682). A loving mother, the Church commends her child to the Father even as the body is committed to the earth, awaiting the resurrection of the dead (John 5:28-29, 1 Corinthians 15:52, CCC 1683). Within the context of the eucharistic sacrifice, all of the faithful, especially the family of the deceased, is lovingly reminded that nothing, not even death, can separate us from the love of Christ and the communion of love we enjoy as his Church (Romans 8:38-39, ccc 1689-1690).

Daily Mass Readings



Mon. July 15, 2019 ~ Ex. 1:8-14,22

Gospel Mt. 10:34-11:1

Tues. July 16, 2019 ~ Ex. 2:1-15A

Gospel Mt. 11:20-24

Wed. July 17, 2019 ~ Ex. 3:1-6, 9-12

Gospel Mt. 11:25-27

Thurs. July 18, 2019 ~ Ex. 3:13-20

Gospel Mt. 11:28-30

Fri. July 19, 2019 ~ Ex. 11:10-12;14

Gospel Mt. 12:1-8

Weekly Offerings

St. Elizabeth Church

Week ending Sunday, June 30, 2019

Envelopes \$1,552.00 Loose \$271.00 Building Fund \$15.00
Votive Candles \$135.00 Harry Wong Food Memorial \$20.00
Peter's Pence \$380.00

3 online @ \$255.00 Deposit: \$2,628.00

Week ending Sunday, July 7, 2019

Envelopes \$2,432.00 Loose \$366.00 Peter's Pence \$10.00
Ash Wednesday \$15.00 Building Fund \$75.00
5 online @ \$555.00 Deposit: \$3,453.00

Our Lady Of Lourdes Church

Week ending Sunday, June 23, 2019

Envelopes \$960.00 Loose \$57.00 Building Fund \$10.00
Mission Co-Op \$15.00 Deposit: \$1,042.00

Week ending Sunday, June 30, 2019

Envelopes \$605.00 Loose \$88.00 Building Fund \$10.00
Mission Co-Op \$21.00 Peter's Pence \$126.00
Deposit: \$850.00

Give Central

Give Central can be accessed on the Church Website.



Prayer Requests

Please remember the following in your prayers: Scott Chapman, Eileen Fabris (Kathleen Pescatore), Terry Free (Ruth Beckes), Anthony O'Dell (Jane Bohman), Stumborg Family, Charlita Wilson, & the men & women in the armed

Please remember to attend weekly Mass