

ETERNAL REST GRANT UNTO HIM O LORD - Prayerful sympathies are extended to the family and friends of Father Dan Kubala, a native of Central City and a priest of the Archdiocese of Miami who died this past week. Fr. Kubala's funeral Mass was celebrated at the Cathedral parish in Miami with committal in Our Lady of Mercy Cemetery in Doral, Florida. Please remember Fr. Kubala in your prayers - may he rest in peace!

JOB WELL DONE BOYS! - Queen of Angels Parish - Official Catholic Church of Shade Panther Football!

PRAYER LIST - Jennie Sielczak, Constance Gruca, Lillian Koleszarik, Marie Metsker, Sandy Wechtenhiser, Ethan Rohlf, Rachel Moslak, Ann Guyer, Alice Zelenski, Shirley Taylor, Carol Hancharik, Kay Hintosh, Charlie Field Jr., David P. Bonus, Lauren Barnes, Andrew Straka, Fern Lasut, Agnes Palya, Trish Rullo, Stanley Carl Tomaszewski, Patrick Munro, Tom Hudak, Quincy Oglie, Charles Field Sr., Mike Dixon, Mya Polito, Madelain Mauger, Sue Frank, Caroline Amato, Shirley Roman, Mary Ethel Sanzo, Joyce Delasko, Larry Krestar, Andrew Muha, Andrea Sesack, Ricky Gerena, Shelly Delasko, Lionel Berkebile, Mary-Ann Sgavoo, Mary Ann Naret, Barry Stuft, John Harchick Jr., Izzy Bihun, Jeff Yanosky, Mary Clark, Rhonda Bittner, Kara Palumbo, Dave Andolina, Mary Ann Stavlo, Jeff Naugle, Debra Farley, Eugene Topka, Carla Ayres, Zoe Taylor, Rodney Shaffer, Casey Duffield, Mike Stefanik, Georgianne Matava, Rose Maga, Michelle Moore, William Sunderhaus, Dale Berkey Jr., Allen S. Berkey, Amanda Berkey, Savannah Tranovich, Danielle Christopher, Jessica Stockdill, Catherine Haggerty, Nancy McClellan, Tony Beltz, Mary Dooley, Betty Zubeck, Catherine Mihelic, Elizabeth Blackburn, Rose Sprock

WEEKLY OFFERING - September 1st & September 2nd - Adult - \$3,215.50; Loose - \$330; Student -\$35.50; Fuel - \$256; Miscellaneous - \$75; - Total -\$3,912- Thank You!

SERVER SCHEDULE

September 15 - 4:00 PM - C. Mauger, A. Knapp, C. Coleman
September 16 - 8:00 AM - K. Koleszarik, D. Zelinski, T. Tomlinson
September 16- 10:30 AM - P. Shivas, C. & L. Galish

YEAH, IT REALLY MEANS ALL YOU CAN EAT FOR EIGHT BUCKS! - The monthly **All You Can Eat** breakfast will be held next Sunday from 9:00 AM until Noon at the St. John site. Invite a friend, enjoy the eats!

SCHEDULE OF EVENTS -

Sunday September 9 - Holy Name Society Meeting & Corporate Communion - 8:00 AM - Sacred Heart
Sunday September 9 - First Day of CCD Classes - 9:00 AM - Activity Center
Monday September 10 - Society of Angels Meeting - 6:30 PM - Activity Center
Sunday September 16 - Monthly All You Can Eat Breakfast - 9:00 AM - Noon - St. John
Sunday September 23 - Sportsmen Raffle - 1:00 PM - Activity Center
Wednesday September 26 - Knight of Columbus Meeting - 7:00 PM - St. John

WORKERS NEEDED - Workers are needed to help sell tickets at the Sportsmen Raffle on September 23rd. Please consider helping with this important fundraiser.

SPAGHETTI DINNER - The New Baltimore K of C will sponsor and **ALL YOU CAN EAT** spaghetti and meatball dinner TODAY (Sept. 9) from 11:00 AM until 1:00 PM. The cost is \$8.00 for adults, \$3.00 for 3-11.

CCD CLASSES BEGIN THIS WEEKEND - This weekend begins our school year for religious education, please pray that our students will develop a faith that seeks greater understanding over the next year. Many thanks to our CCD teachers who volunteered their time to help this year. Each student will receive a folder this weekend with all of their permission slips, schedule, and other papers related to the fall semester. Parents are asked to keep track of the due dates found on the various papers and return them to the parish office on the appropriate date. With a great set of teachers and an outstanding group of students this year has the potential of being an excellent year for religious education - thanks to all who are involved in this important part of our parish life.

FORTY HOURS DEVOTIONS - Forty Hours devotions will be held on Tuesday October 2nd following the 8:00 AM Mass and concluding with closing devotions at 7:00 PM at the Sacred Heart site. The homilist will be Father Michael Rothan of the Diocese of Harrisburg. In addition to the closing devotions various priests will be available to hear confessions after the closing devotions. The blessing for our crew headed to Rome will occur at the evening devotions as well. Please mark your calendar.

Our Lady Queen of Angels Parish

Reverend Father Aron M. Maghsoudi - Pastor

Rectory Office

738 Sunshine Avenue
Central City, PA 15926
814-754-5224

September 9, 2018
**Twenty-Third Sunday
in Ordinary Time**

Worship Sites

Church (Sacred Heart)

738 Sunshine Avenue

Chapel (St. John)

162 Wheeler Street

Holy Masses:

Daily

Church (Sacred Heart) 8:00AM

Saturday Vigil

Church (Sacred Heart) 4:00PM

Sunday Morning

Church (Sacred Heart) 8:00 AM

Chapel (St. John) 10:30 AM

Confessions

Church (Sacred Heart)

Saturday 3:00 PM - 3:45 PM

Chapel (St. John)

Sunday 10:00 AM - 10:15 AM

Anytime upon Request

Mass Intentions

September 10 8:00 AM *Weekday in Ordinary Time*
Margaret Matey (Req. Estate of Margaret Matey) - Church

September 11 *Weekday in Ordinary Time*
NO MASS

September 12 8:00 AM *Most Holy Name of Mary*
Poor Souls in Purgatory (Req. John Eger Family) - Church

September 13 8:00 AM *Saint John Chrysostom*
Stanley, Rose, and Pierre Pasierb (Req. Family) - Church

September 14 *Exaltation of the Holy Cross*
NO MASS

September 15 4:00 PM *Vigil of the Twenty-Fourth Sunday in Ordinary Time*
Catherine Zelenski (Req. Dominick & Mary Sanzo) - Church

September 16 8:00 AM *Twenty-Fourth Sunday in Ordinary Time*
Margaret Spinelli (Req. Vivas Family) - Church
10:30 AM For the Parish (Missa Pro Populo) - Chapel

SO I HEAR YOU CATHOLICS WORSHIP STATUES - At one time or another you may have heard someone say to you, "Catholics worship statues!" As hard as it is to believe some people still make this ridiculous claim. Because Catholics have statues in their churches, goes the accusation, they are violating God's commandment: "You shall not make for yourself a graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow down to them or serve them" (Ex. 20:4-5); "Alas, this people have sinned a great sin; they have made for themselves gods of gold" (Ex. 32:31). It is right to warn people against the sin of idolatry when they are committing it. But calling Catholics idolaters because they have images of Christ and the saints is based on misunderstanding or ignorance of what the Bible says about the purpose and uses (both good and bad) of statues. People who oppose religious statuary forget about the many passages where the Lord *commands* the making of statues. For example: "And you shall make two cherubim of gold [i.e., two gold statues of angels]; of hammered work shall you make them, on the two ends of the mercy seat. Make one cherub on the one end, and one cherub on the other end; of one piece of the mercy seat shall you make the cherubim on its two ends. The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be" (Ex. 25:18-20). David gave Solomon the plan "for the altar of incense made of refined gold, and its weight; also his plan for the golden chariot of the cherubim that spread their wings and covered the ark of the covenant of the Lord. All this he made clear by the writing of the hand of the Lord concerning it all, all the work to be done according to the plan" (1 Chr. 28:18-19). David's plan for the temple, which the biblical author tells us was "by the writing of the hand of the Lord concerning it all," included statues of angels. Similarly Ezekiel 41:17-18 describes graven (carved) images in the idealized temple he was shown in a vision, for he writes, "On the walls round about in the inner room and [on] the nave were carved likenesses of cherubim." During a plague of serpents sent to punish the Israelites during the exodus, God told Moses to "make [a statue of] a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it shall live. So Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live" (Num. 21:8-9). One had to *look* at the bronze statue of the serpent to be healed, which shows that statues could be used ritually, not merely as religious decorations. Catholics use statues, paintings, and other artistic devices to recall the person or thing depicted. Just as it helps to remember one's mother by looking at her photograph, so it helps to recall the example of the saints by looking at pictures of them. In the early Church they were especially useful for the instruction of the illiterate. Many non-Catholics have pictures of Jesus and other Bible pictures in Sunday school for teaching children. Catholics also use statues to commemorate certain people and events, much as non-Catholic churches have three-dimensional nativity scenes at Christmas. If one measured non-Catholics by the same rule, then by using these "graven" images, they would be practicing the "idolatry" of which they accuse Catholics. God forbids the *worship* of images as gods, but he doesn't ban the making of images. If he had, religious movies, videos, photographs, paintings, and all similar things would be banned. But, as the case of the bronze serpent shows, God does not even forbid the ritual use of religious images. It is when people begin to adore a statue as a god that the Lord becomes angry. Thus when people *did* start to worship the bronze serpent as a snake-god (whom they named "Nehushtan"), the righteous king Hezekiah had it destroyed (2 Kgs. 18:4). Since the days of the apostles, the Catholic Church has consistently condemned the sin of idolatry. The early Church Fathers warn against this sin, and Church councils also dealt with the issue. The Second Council of Nicaea (787), which dealt largely with the question of the religious use of images and icons, said, "[T]he one who redeemed us from the darkness of idolatrous insanity, Christ our God, when he took for his bride his holy Catholic Church . . . promised he would guard her and assured his holy disciples saying, 'I am with you every day until the consummation of this age.' . . . To this gracious offer some people paid no attention; being hoodwinked by the treacherous foe they abandoned the true line of reasoning . . . and they failed to distinguish the holy from the profane, asserting that the icons of our Lord and of his saints were no different from the wooden images of satanic idols." The *Catechism of the Council of Trent* (1566) taught that idolatry is committed "by worshipping idols and images as God, or believing that they possess any divinity or virtue entitling them to our worship, by praying to, or reposing confidence in them" (374). "Idolatry is a perversion of man's innate religious sense. An idolater is someone who 'transfers his indestructible notion of God to anything other than God'" (CCC 2114). What anti-Catholics fail to recognize is the distinction between thinking a piece of stone or plaster is a god and desiring to visually remember Christ and the saints in heaven by making statues in their honor. The making and use of religious statues is a *thoroughly* biblical practice. Anyone who says otherwise doesn't know his Bible.

IT MEANS UNIVERSAL - Fr. Paul Scalia offers some thoughts about the "catholic" character of the Church - Our Lord concludes His parables of the Kingdom with that of the dragnet: "The kingdom of heaven is like a net thrown into the sea, which collects fish of every kind." (Mt 13:47) This serves as a kind of bookend to the first parable of the Kingdom - the weeds among the wheat. Like the first, this last parable teaches that the imperfections of the Kingdom on earth will be sorted out (literally) at the end of the world. But on its way to that lesson, the parable teaches us something else about the Kingdom and therefore about the Church. The net cast into the sea collects "fish of every kind." Yes, this means good and bad, as we learn - but good and bad from *fish of every kind*. Which indicates the *catholic* character of the Kingdom, and of the Church. People typically think of the word "Catholic" (capital "C") as part of a brand name: the Catholic Church. So we might overlook the significance of the small-"c" *catholic*. The word "catholic" means universal. It indicates something whole and entire, bringing various parts into unity. We can understand the catholic nature of the Church by way of her threefold mission: to rule, to teach, and to sanctify. First, the Church is catholic - universal - in the most common sense of that word: she is meant for all people. Monsignor Robert Hugh Benson observes that as our Lord attracted every sort of person - ignorant shepherds and wise men, poor and rich, sinners and saints, Jews and gentiles - so also does His Body, the Church. The society that is the Church embraces people "from every nation, from all tribes and peoples and tongues." (Rev 7:9) She excludes no people and no kind of people. "There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus." (Gal 3:28) In this sense, the Church is the most democratic institution in the world. She leaves no one outside her maternal solicitude and pastoral care. She has no class or caste system, no screening process or entrance exam. She requires (as her Lord did) only repentance and faith. At the same time, we cannot reduce her universal mission to something so trivial as "all are welcome in this place." Which brings us to the second aspect of "catholic." The catholic mark of the Church does not mean merely that she welcomes all peoples. After all, Hell does the same. No, the Church not only welcomes all peoples but also brings them into unity. She unites all the disparate people of the earth *in the truth*. All become one because all profess the same faith. And without this principle of unity, the gathering of all people would be hellish indeed. So we can also understand the Church as catholic because she possesses *all truth*. (By which is meant, of course, the truths about God, man, and salvation. The Church makes no claim to have the all the truths of science, politics, etc.) Now, every religion possesses some aspect of the truth. They all see the truth somewhat, with varying degrees of clarity. But only the Church possesses and proclaims the fullness of the truth, of God's revelation. This is a consequence of her being the Body, the continuing presence, of Him Who is the truth. To be catholic, then, means to accept all the Church's teachings, not just those we prefer. Likewise, it requires that we make known these truths "in season and out of season" (2 Tim 4:2), not just when convenient. The Church's members have always encountered the temptation to restrict their acceptance or proclamation of the truth. Some choose the merciful, gentle teachings, others the harsh and rigorous. If we do not allow the truth to shape us, then the faith inevitably becomes just an expression of our personality, temperament, or mood. Catholic truth should expand our hearts and minds, not be constricted by them. Finally, the Church is catholic in that she bears within herself every grace necessary for sanctification and salvation. She has the power to forgive all sins and to sanctify all sinners: "[T]he 'treasury of the Church' is the infinite value, which can never be exhausted, which Christ's merits have before God. They were offered so that the whole of mankind could be set free from sin and attain communion with the Father." (CCC 1476) This treasury of the Church is necessary for her mission. All are called to be saints. So the Church must have the power to sanctify all. All are called to be saints - which means no one is off the hook - or beyond reach. Here again, her children experience the temptation to restrict what Mother Church provides. In this case, it would be to say that either the demands of holiness or the power of grace do not apply to this group or that, to this person or that . . . or to me. The rigorists of the ancient world would have restricted certain sinners from the Church's power to forgive. Today, the restriction of grace takes a different form - in the thought that certain Gospel demands (usually of the sexual variety) are beyond people's ability to live or do not apply to certain groups. Which means that certain groups are beyond the power of grace to redeem and sanctify. Thus not everyone is called to holiness, or the Church lacks the grace to sanctify. Either way, God's arm is shortened. Every Catholic must be catholic. This means, first of all, to desire that all people come into the Church. *All* people, not just the ones we like, admire, or get along with. It means also to receive the Church's teachings as catholic - whole and entire - not picking and choosing what we like and leaving the rest. It means to strive for holiness, confident that Mother Church holds the graces needed for our forgiveness and sanctification.
