

ANNOUNCEMENTS AND UPCOMING EVENTS:

1- Youth Ministry News

Girls group will be held today, September 30 from 12:30-2:30 in the St. John Parish office. Girls grade 6-12 are welcome to come out for an afternoon of sisterhood, faith and food.

Epic youth group will have their kickoff on October 12 from 7-9pm in the St. John's Parish Hall. Youth grades 6-9 are welcome. If you are in grades 10- 12 and want to volunteer contact Rebecca.

Young Adults will be held following the 7pm mass today, September 30 in the St. John's Parish office. This is open to young adults ages 18-35 who are looking to build fellowship and community.

For more information on any of the events contact Rebecca at youthministry@stjohnthebaptistparish.ca

2- Join us every Thursday for a **10 week multi-parish small-group retreat** that delves into the simplicity and grandeur of Consoling spirituality. This retreat is based on the popular book by Fr. Michael Gaitley, MIC, Consoling the Heart of Jesus.

Start Date: October 11th, 2018 Duration: 7:00pm - 8:30pm Venue: St. Paul Hall Please contact the following to sign up; *Aaron Bessong: 780 880 4440*
Maria E Hernandez: 780 880 8496

3- CWL is having a Bazaar on October 27th from 10:00-3:00. If any parishioners are interested In renting a table to sell items they can call Joanne @ 780-743-8419.

4- **Couples for Christ** is inviting everyone to a CLP – Christian Life Program starting today September 30, 2018 to be held here at the St. Paul Parish @ 1:30 pm. Take a copy of the Flyers after the Mass for details.

5- For the **Church Altar Flowers**: We are requesting your generous hearts to bring fresh flowers for the Altar.

6- **12 hours Adoration** every Friday will start from 9:00 am to 9:00 pm. Sign-up sheet is at the Back hall.

7- We have a welcome party for our new Pastor Fr. Francis Kai Phan next Sunday, October 7, 2018 at the Hall after the 11:00 AM Mass. This is potluck, so we invite every generous Parishioner to bring your favorite dish.

St. Paul Roman Catholic Parish Fort McMurray

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Website : www.stpaulparishwb.com

Email: office@stpaulparishwb.com

September 30, 2018 – 25th Sunday in Ordinary Time

Liturgy Schedule

Monday-Thursday

Rosary & Mass 8:40 am

Friday Adoration after Mass at 7:00pm

Weekend Masses

Saturday 7:00 pm

Sunday 9 am & 11 am

RCIA- Every Wednesday at 7pm at St. Paul's Church

Parish Staff

Parish Administrator

Fr. Andrew Schoenberger
andrewschoenberger@dioceseofstpaul.ca

Assistant Pastor

Fr. Jestoni Porras
jestoniporras0903@gmail.com

Bro. Jayson

jvdurante@gmail.com

Parish Secretary: Deacon Joe Simangan
office@stpaulparishwb.com

BAPTISM

Baptism preparation on every third Tuesday of the month. Next one will be held on **October 16th** at 7 pm at **St. Paul Church**. and **The Sacrament of Baptism** will be celebrated on weekend masses

**Saturday 7pm,
Sunday 9:00 am and
11:00 am.** in St. Paul



COLLECTIONS

(September 16, 2018)

Loose Collection :	1,404.55
Envelopes:	2,882.80
PAP	2,156.00
2nd Collection (Kerala)	60.00

Total collections \$ 6,503.35



THANK YOU!

Q. What is a Deacon?

Deacons are ordained servants of the Church. They are mature men who have been called by Christ, to serve Him and the Church. They do this through participating in a threefold ministry of the liturgy, the word and charity. “Jesus himself was the first deacon, the servant who modelled the essential link between worship and service which is the foundation of the diaconate.” (#1 *National Directory for the Ministry, Formation and Life of Permanent Deacons in Canada, 2017, p. 16*)

Permanent or Transitional

Deacons are either “*permanent*” or “*transitional*”. When the permanent diaconate was revived during Vatican II, the distinction was made between *permanent* deacons, those who are called to the diaconal ministry and not becoming priests and *transitional* deacons, those who are in the process of entering the priesthood. Permanent deacons can be either single or married men.

Single Men or Married Men

Single men may begin formation at 25 years of age, however, they must take a vow of celibacy. Married men should be at least 35 years of age, be living a mature spiritual life and have been married for several years. He must have the consent of his wife and children. Their family should be leading a Christian life and enjoy a good reputation. A married deacon may not remarry even if widowed.

Inquiry Phase

An “inquirer” goes through a period of discernment prior to starting the formal formation period. In the same fashion as priest, deacons are called to serve, through conversation with Christ (prayer) and by recommendation from their parish priest and community. The local pastor presents him for consideration to the bishop by means of a letter. Upon acceptance by the Bishop the inquirer completes the application process.

Aspirant / Propaedeutic Phase

This first year is designed to confirm the discernment process and ensure that the aspirant is prepared and capable of the ministry.

Aspirants begin four years of pastoral, spiritual, human and theological development.

Pastoral formation - the aspirant is involved in liturgical service, he participates in social justice and charitable ministries and pastoral internships.

Spiritual formation - the aspirant (and his wife – if applicable) meet regularly with an approved spiritual director, grows in his love of the Eucharist and the Word of God, participates in the daily prayer of the Divine Office/Liturgy of the Hours.

Human formation – the aspirant enhances interpersonal skills and attributes so that he can be “a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of man”. He does this by setting personal goals and participating in various parish ministries.

Intellectual formation – approved online courses are taken at Newman Theological College.

At the end of the Aspirant Phase (typically 1 year) the future permanent deacon petitions for acceptance to Candidacy.

Candidate Phase

Formation continues as described in the Aspirant Phase. At the completion of year 2 the Candidate may petition for and celebrate the Rite of Installation to the Ministry of Lector and the Ministry of Acolyte at the end of year 3. Upon completion of the 4 years of formation, the men are ordained as deacons. The degrees of Holy Orders are Episcopate (Bishops), Presbyterate (Priests), and Diaconate (Deacons). Deacons are an extension of the Bishop’s ministry, and as such, are closely linked to the Bishop of their Diocese. However, they are normally placed under the guidance of the local parish priest who supervises their ministry. Once ordained, deacons are subject to many of the same “rules and regulations” as priests. Deacons must pray the Divine Office daily, but typically only Morning and Evening Prayer. Deacons are ordained for life.

Vestments

Deacons wear the dalmatic (where as a priest wears the chasuble) during Mass. Outside of Mass you may see a deacon wearing an alb and stole (the stole is worn across the chest) and a roman collar.

Threefold Ministry of the Deacon

The threefold ministry of the deacon is word, sacrament, and charity.

Word – the Deacon proclaims the Gospel, preaches and reads the Prayer of the Faithful.

Sacrament - The deacon can witness marriages, perform baptisms and burials.

Charity – The deacon participates in ministering to the sick, disadvantaged and outcast. The core of the diaconal ministry is service: to Christ and to the parish.

As a cleric of the Church, yet also a single or married man with a job and if married a family, the deacon speaks with one voice for both the Church and the world.

Deacons are not paid by the Church, so they often conduct their training while supporting a family and holding a job. Once ordained they may be employed by the parish or diocese but typically continue to hold a job and minister in the church and community as volunteers.

Diocese of St. Paul Formation Team

Director of Formation

Father Andrew Schoenberger

Advisor / Mentor: Deacon Greg & Annette Ouellette

Committee Members: Marian Lalonde Louise Lavoie

Twenty-Sixth Sunday of Ordinary Time B - Christian Unity - September 30, 2018. by: *Deacon Raymond Chan*

It is part of Christian doctrine that only Christians can be saved. ***No one comes to the Father except by Christ*** (John 14:6). In this Sunday’s Gospel Reading (Mark 9:38-43, 45, 47-48), the apostles tried to stop someone who was not in their group casting out demons in the name of Christ because they thought it’s wrong for outsiders to use God’s power to do miracles. In response, Christ defended the outsider and rebuked his apostles. “***Whoever is not against us is for us,***” In Christ’s view, the “outsider” was still one of His own. It is true that no one comes to the Father except by Christ, making Christ the one necessary and sufficient condition for salvation. Christ sees the outsider meets the requisite for salvation: **he is for Christ.**

In the first reading (Numbers 11:25-29), God’s people get riled up because other people are doing God’s work too! If we keep our eyes focused on what God is asking of us, we can have joy when we encounter others doing the same. We are all Christians. So, what should our relationship be with other Christians who are not Catholic? Outsiders or brothers and sisters? In the past, we would say that our relationship should be cordial. Here we have people who are determined to praise and worship Jesus Christ bringing His Love to the poor of the world. It is not enough to say that we should be cordial as if we are only tolerating each other, or being forced to put up with each other. No, we can and must do far more than that. We should support each other. We should pray together and pray for each other. We Catholics should profoundly respect the call of non Catholics to authentic discipleship. We should also respect the call of those who do not acknowledge Jesus Christ but have received the Spirit of God doing charitable work in the world.

The world is saturated with the Spirit of God. We just need to open our eyes to the good that others are doing to savour the presence of the Spirit around us. But then, you might say, who *doesn’t* count as one of Christ’s own? Who actually is *against* Christ? In effect, Christ answers these questions by giving an example of a group destined for perdition. It is those who draw children away from the Lord or who make the vulnerable and helpless worse than they otherwise would be. Those would be better off being dropped into the sea with millstones around their necks, Christ says. So here is what we need to remember. Even Judas was a member of the official tribe of Christ’s disciples; but in the end Judas was not one of Christ’s own. Real membership of those who are Christ’s own depends on being for Christ, and for those he loves.

But wait a minute, have you heard of the con man in Los Angeles two and half years ago by the name of Erwin Mena who swindled people out of about \$53,00 and jailed twice by pretending to be a Catholic priest and officiating Mass, taking confessions, celebrating a wedding and performing rituals of the Catholic Church at several parishes as visiting priest for several years? He even sold tickets for a pilgrimage to see Pope Francis during his visit to the United States. So what’s wrong? Did he not evangelize for Christ? There are many people using Christ’ name for their own benefit, even during St. Paul’s time. In Acts Chapter 19, St. Paul had been preaching and healing in the name of Jesus Christ in Ephesus for two years. Then itinerant exorcists came into the city. They were like the traveling medicine men of the Old West, selling snake oil that healed everyone’s woes...for a price. They wanted to make a fortune using Paul’s name and Jesus’ name. The trouble is that they came upon the real thing, a man who was really suffering from demonic possession. These seven sons of the Jew high priest Sceva proclaimed over the man, “***I adjure by the name of Jesus whom Paul preaches to come out of this man.***” Well, the devil answered back from the man, “***Jesus I know. Paul I know. But who are you?***” I can imagine the seven guys looking at each other saying, “This is not good. We are in big trouble.” And they were! The evil spirit leapt out of the man and possessed all seven con men, who, according to Acts, ran away naked and wounded. (19:13-16) So, how can we distinguish true Christian and con man? Jesus said, “***You will know them by their fruits.***” (Matthew 7:16) When we come upon someone who uses the name of Jesus for their own personal profit, that person is not a true Christian. A Christian does not turn religion into a lucrative business. Let’s pray that the Spirit of God will give us wisdom to distinguish the good and the bad and our Christian unity, love, mercy and forgiveness will turn them to bear good fruits in Jesus’ name.

“Ecumenism is true when Christians are able to shift the focus from themselves, ... to the Word of God who demands to be heard, accepted and witnessed in the world,” Pope Francis said on Nov. 10, 2016 on Christian Unity. **“Because of this, the various Christian communities are called not to ‘compete, but to cooperate.”** We humans are not able to create unity alone, nor can we decide on the forms and times. So what is our role? What’s the best way to do this? Francis believes it is **by “journeying” together along the path guided and supported by the Spirit of God.** Though we may be far from full communion, there are often glimpses of hope, he said. Putting aside presumption, we can recognize how everyone is a sinner and everyone is in need of God’s love and mercy. **“The unity of Christians is an essential requirement of our faith. A requirement that flows from the depth of our being believers in Jesus Christ. We call for unity, because we invoke Christ.”** (Pope Francis)