



THIRTY-SECOND SUNDAY IN ORDINARY TIME

November 6, 2016

ST. ELIZABETH CATHOLIC CHURCH

**TODAY is FOOD SUNDAY:** Our baskets are out for Simple Supper Donations and the Food Bank at Immaculate Heart Parish. Thank you for your generosity!

**THE TRAVELING CRIB IS BACK!** Catholic Charities is once again collecting baby and maternity items for its *Pregnancy Support Services*. This is a practical way to support women facing difficult situations who have said “yes” to new life. A flyer with an extensive list of specific items needed is on the table in the back of the church.



Cash/check donations are also very welcome! Feel free to bring items for the crib during the week. We'd love to continue our tradition of filling it numerous times!

**REMEMBRANCE BOOK:** Traditionally, the month of November – beginning with All Saints and All Souls' Days- is a time when we remember all who have died in our prayers. Throughout November, our Book of Remembrance will be placed on the table to the right as you enter the sanctuary and will be brought up to the altar with the gifts. All parishioners are invited to inscribe the names of loved ones you would like to be remembered in our book.

**REMINDER TO 4 PM SATURDAY MASS CROWD:** Set your clocks BACK one hour tonight. If you forgot and you're reading this on Sunday morning, chances are you're an hour early for Mass!

**CHOIR REHERSAL SCHEDULE FOR ADVENT:** Wednesday, November 9 at 6:30 p.m. and every Tuesday from November 15-December 20 at 6:30 p.m.

**Remember to VOTE!**

**Ballots must be dropped off by 8:00 pm November 8<sup>th</sup>.**

**Here are close-by 24 hour drop-off locations:**

A-Boy Supply Supply - 7365 SW Barbur Blvd, Portland

Goodwill Store - 3134 North Lombard St, Portland

Multnomah County Elections - 1040 SE Morrison St., Portland

Pioneer Courthouse Square - 700 block of SW Broadway next to Starbucks and across from Nordstrom.

**ALSO:**

Official ballot drop box located **INSIDE Multnomah County Libraries** (See <https://multcolib.org/hours-and-locations> for locations and hours.



**HOSPITALITY FOR NEXT WEEKEND – November 13<sup>th</sup> :**

9:00 AM: Liam & Antoinette Roberts

11:00 AM: Garth & Mary Nisbet Please come early. If you cannot fulfill your assignment, please make sure you find a substitute. Thank you!

What is most surprising is the way Israel resisted foreign theologies about the future life. Both Egypt and Mesopotamia possessed some kind of belief in personal immortality. Egypt especially expressed this religious conviction rather clearly. In rejecting the polytheism and magical superstition of Egyptian future life, did Israel overreact? In any case, Israel's opposition remained strong, even at such a late date as the second and first centuries before Christ and way into the Christian era. Neither the authors of such late books as Sirach, Judith, Baruch and First Maccabees nor the Sadducean priesthood at Jerusalem accepted the new theology of bodily resurrection.

For most of her history, Israel rejected any clear theology of life after death and in fact denied any kind of human activity, much less joyful experience, in the shadowy abode of the dead. Still her strong, preserving faith in God's fidelity implicitly inferred something more positive and attractive. If it is true that the trials of the living are more intense than the sorrows of the dying, then Israel's faith during life was saying something about death. If God remained at the side of his faithful ones, despite the darkness and agony of the prophets or Job, then would he not stay with his people as they confronted the barrier of death? The inability to explain God's presence during agonizing problems of life, all the while remaining true to God, implies an ability to maintain faith in God when facing the inexplicable fact of death.

Mystical prayer seemed to be the solution to death, as ecstasy is the truest response to life in god.

While you wrought awesome deeds  
We could not hope for,  
Such as they had not heard of from old.  
No ear has ever heard, no eye ever seen,  
No God but you doing such deeds  
for those who wait for him (Is 64:2-3).

Waiting is the attitude of faith and the language of contemplative prayer. Only those who trust in God during life can wait for divine life in death.

(Carroll Stuhlmueller, C.P., *Thirsting for the Lord*, Alba House, 1977, pp. 302-303)

## LITURGICAL READINGS

Today:	<i>Thirty-second Sunday in Ordinary Time.</i> 2 Maccabees 7:1-2, 9-14/ Psalm 17/ 2 Thessalonians 2:16-3:5/ Luke 20:27-38.
Monday:	Titus 1:1-9/ Psalm 24/ Luke 17:1-6.
Tuesday:	Titus 2:1-8/ Psalm 37/ Luke 17:7-10.
Wed:	Ezekiel 47:1-2, 8-9, 12/ Psalm 46/ 1 Corinthians 3:9c-11, 16-17/ John 2:13-22.
Thursday:	<i>St. Leo the Great, Pope &amp; Doctor of the Church.</i> Philemon 7-20/ Psalm 146/ Luke 17:20-25.
Friday:	2 John 4-9/ Psalm 119/ Luke 17:26-37.
Saturday:	<i>St. Josaphat, Bishop &amp; Martyr.</i> 3 John 5-8/ Psalm 112/ Luke 18:1-8.
Next Sun:	<i>Thirty-third Sunday in Ordinary Time.</i> Malachi 3:19-20a/ Psalm 98/ 2 Thessalonians 3:7-12/ Luke 21:5-19.

Collection for last Sunday: \$4549.00 World Mission Sunday: \$690.00 Thank you  
for your continual generosity!

# St. Elizabeth of Hungary Catholic Church

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## SCHEDULE OF MASSES

Saturday Vigil Mass: 4:00 p.m.

Sunday: 9:00 a.m. and 11:00 a.m.

Tuesday, Wednesday, Thursday and Friday: 8:30 a.m.

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Reconciliation: Saturday 3:00 p.m.

Baptism and Anointing of the Sick: Contact parish office

Marriage: Six months' notice required

## PARISH STAFF

Rev. James Martin Kolb, C.S.P., Pastor

Elizabeth Duncan, Parish Assistant - 9:30 a.m. - 5:30 p.m., Monday-Friday



## Reflection

The final Sundays of our liturgical year invite us to reflect on the end-time, which herald the dawn of the promised future awaiting us. Today we encounter multiple scriptural references to life after death. We believe that the resurrected life is firmly rooted in God's fidelity to us. God's covenant, renewed and confirmed in Jesus Christ, is a living relationship that is stronger than death. The Sadducees were told the age to come will reveal a transformation of the present age. In Christ, that new creation has already begun. We are called to lives that witness to this truth.