



### **Reading 1:** Isaiah 5:1-7

Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile hillside; he spaded it, cleared it of stones, and planted the choicest vines; within it he built a watchtower, and hewed out a wine press. Then he looked for the crop of grapes, but what it yielded was wild grapes. Now, inhabitants of Jerusalem and people of Judah, judge between me and my vineyard: What more was there to do for my vineyard that I had not done? Why, when I looked for the crop of grapes, did it bring forth wild grapes? Now, I will let you know what I mean to do with my vineyard: take away its hedge, give it to grazing, break through its wall, let it be trampled! Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briars; I will command the clouds not to send rain upon it. The vineyard of the LORD of hosts is the house of Israel, and the people of Judah are his cherished plant; he looked for judgment, but see, bloodshed! for justice, but hark, the outcry!

### **Responsorial Psalm:** Psalm 80

*The vineyard of the Lord is the house of Israel.*

### **Reading 2:** Philippians 4:6-9

Brothers and sisters: Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus. Finally, brothers and sisters, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things.

Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.

### **Gospel:** Matthew 21:33-43

Jesus said to the chief priests and the elders of the people: "Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, 'They will respect my son.' But when the tenants saw the son, they said to one another, 'This is the heir. Come, let us kill him and acquire his inheritance.' They seized him, threw him out of the vineyard, and killed him. What will the owner of the vineyard do to those tenants when he comes?" They answered him, "He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times." Jesus said to them, "Did you never read in the Scriptures: The stone that the builders rejected has become the cornerstone; by the Lord has this been done, and it is wonderful in our eyes? Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit."

# Lectio Divina

Before you begin to read, take a moment to place yourself in the presence of God and ask the Holy Spirit to help you to pray.

1

## READ

Read the following passage for this upcoming Sunday's Gospel three times very slowly somewhere quiet.

### Matthew 22:1-14

Jesus again in reply spoke to the chief priests and elders of the people in parables, saying, "The kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come. A second time he sent other servants, saying, 'Tell those invited: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast."' Some ignored the invitation and went away, one to his farm, another to his business. The rest laid hold of his servants, mistreated them, and killed them. The king was enraged and sent his troops, destroyed those murderers, and burned their city. Then he said to his servants, 'The feast is ready, but those who were invited were not worthy to come. Go out, therefore, into the main roads and invite to the feast whomever you find.' The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests. But when the king came in to meet the guests, he saw a man there not dressed in a wedding garment. The king said to him, 'My friend, how is it that you came in here without a wedding garment?' But he was reduced to silence. Then the king said to his attendants, 'Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.' Many are invited, but few are chosen."

2

## REFLECT

Meditate on the passage by sitting in silence and allowing a word or phrase to jump out at you. Perhaps you even put yourself in the scene. What is God saying to you through this?

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3

## RESOLUTION

Make a concrete and simple resolution for the day or week ahead based on what God is telling you. Example: Today I will pray a decade of the rosary before I go to bed for my spouse.

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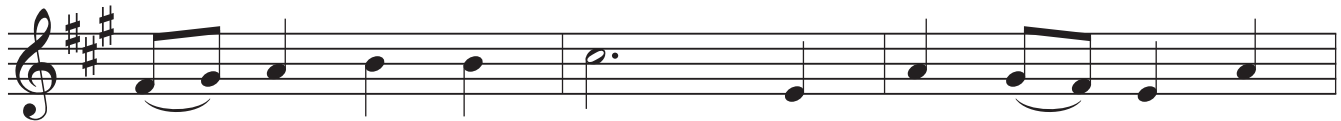
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# I Sing the Mighty Power of God 575

ELLACOMBE CMD



1. I sing the might - y pow'r of God, That  
2. I sing the good - ness of the Lord, That  
3. There's not a plant or flow'r be - low, But



1. made the moun-tains rise; That spread the flow - ing  
2. filled the earth with food; He formed the crea - tures  
3. makes thy glo - ries known; And clouds a - rise, and



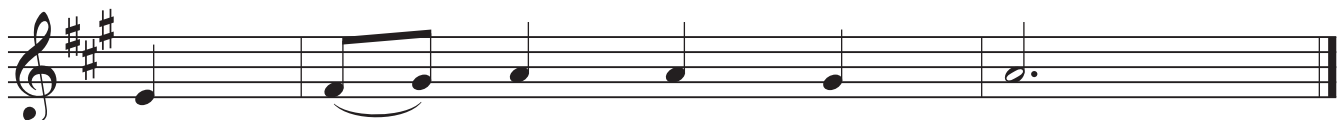
1. seas a - broad, And built the loft - y skies. I  
2. with his word, And then pro-nounced them good. Lord,  
3. tem-pests blow, By or - der from thy throne; While



1. sing the Wis - dom that or - dained The sun to rule the  
2. how thy won - ders are dis - played, Wher - e'er I turn my  
3. all that bor - rows life from thee Is ev - er in thy



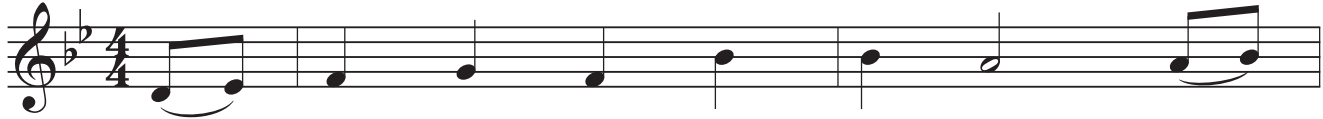
1. day; The moon shines full at his com - mand,  
2. eye; If I sur - vey the ground I tread,  
3. care, And ev - 'ry - where that man can be,



1. And all the stars o - bey.  
2. Or gaze up - on the sky!  
3. Thou, God are pres - ent there.

# O Lord, I Am Not Worthy 672

NON DIGNUS 76 76



1. O Lord, I am not wor - thy That  
2. And hum - bly I'll re - ceive thee, The  
3. E - ter - nal Ho - ly Spir - it, Un -  
4. In - crease my faith, dear Je - sus, In  
5. O Lord, I am not wor - thy That



1. thou should'st come to me; But speak the words of  
2. bride - groom of my soul, No more by sin to  
3. wor - thy though I be, Pre - pare me to re -  
4. thy real pres - ence here, And make me feel most  
5. thou should'st come to me; But speak the words of



1. com - fort, My spir - it healed shall be.  
2. grieve thee, Or fly thy sweet con - trol.  
3. ceive him, And trust the Word to me.  
4. deep - ly, That thou to me art near.  
5. com - fort, My spir - it healed shall be.

*Landshuter Gesangbuch, 1777*  
Tr. Anonymous

"Burns" traditional melody

# 426 Alleluia! Sing to Jesus!

HYFRYDOL 87 87 D



1. Al - le - lu - ia! Sing to Je - sus! His the
2. Al - le - lu - ia! Not as or - phans Are we
3. Al - le - lu - ia! Bread of An - gels, Thou on
4. Al - le - lu - ia! King e - ter - nal, Thee the



1. scep - ter, his the throne; Al - le - lu - ia! His the
2. left in sor - row now; Al - le - lu - ia! He is
3. earth our food, our stay; Al - le - lu - ia! Here the
4. Lord of lords we own; Al - le - lu - ia! Born of



1. tri - umph, His the vic - to - ry a - lone; Hark! the
2. near us, Faith be - lieves, nor ques - tions how: Though the
3. sin - ful Flee to thee from day to day: In - ter -
4. Ma - ry, Earth thy foot - stool, heav'n thy throne: Thou with -



1. songs of peace - ful Si - on Thun - der like a
2. cloud from sight re - ceived him, When the for - ty
3. ces - sor, friend of sin - ners, Earth's Re - deem - er,
4. in the veil hast en - tered, Robed in flesh, our



1. might - y flood; Je - sus out of ev - 'ry
2. days were o'er, Shall our hearts for - get his
3. plead for me, Where the songs of all the
4. great High Priest; Thou on earth both Priest and



1. na - tion Hath re - deemed us by his blood.
2. prom - ise, "I am with you ev - er - more"?
3. sin - less Sweep a - cross the crys - tal sea.
4. Vic - tim In the Eu - cha - ris - tic feast.

## *Jesus, Son of God*

You came down from heavens throne  
This earth You formed was not Your home  
A love like this the world had never known

A crown of thorns to mock Your Name  
Forgiveness fell upon Your face  
A love like this the world had never known

**On the altar of our praise  
Let there be no higher name  
Jesus son of God  
You laid down Your perfect life  
You are the sacrifice  
Jesus Son of God  
You are Jesus Son of God**

You took our sin, You bore our shame  
You rose to life, You defeated the grave  
A love like this the world has never known  
(Repeat verse)

CCLI Song # 6223539

Chris Tomlin | Jason Ingram | Matt Maher

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## Jesus I Come

Oh how I need Your grace  
More than my words can say  
Jesus I come, Jesus I come

In all my weaknesses  
You are my confidence  
Jesus I come, Jesus I come

**I will rise stand redeemed  
Heaven open over me  
To Your name eternally  
Endless glory I will bring**

Oh what amazing love  
We need Your cleansing flood  
Jesus I come, Jesus I come

In every broken place  
You are my righteousness  
Jesus I come, Jesus I come

*Thank You Jesus  
Just as I am I come  
Hallelujah  
Oh what amazing love*

CCLI Song # 7011437

Chris Brown | Steven Furtick

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## ***Your Grace is Enough***

Great is Your faithfulness, oh God  
You wrestle with the sinner's restless heart  
You lead us by still waters and to mercy  
And nothing can keep us apart

**So remember Your people  
Remember Your children  
Remember Your promise, oh God**

**Your grace is enough  
Your grace is enough  
Your grace is enough for me**

Great is Your love and justice, God of Jacob  
You use the weak to lead the strong  
You lead us in the song of Your salvation  
And all Your people sing along

CCLI Song # 4477026

Matt Maher

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# LIVE THE GOSPEL OF LIFE

"to imitate Christ and follow in his footsteps"

*The Gospel of Life 51*

Twenty-five years ago, Pope St. John Paul II wrote that the Gospel of life is at the *heart* of Jesus' saving message to the world (*Evangelium vitae* 1). In taking on human flesh, dwelling among us, and sacrificing his very life for our redemption, Christ reveals the profound dignity of *every* human person. This God-given dignity does not change with our stage of life, abilities, level of independence, or any other varying circumstance.

Rather, it is rooted in the permanent fact that each of us is made in the image and likeness of God, created to share in the very life of God himself. The human person is a "manifestation of God in the world, a sign of his presence, a trace of his glory" (EV 34). And we must reflect this truth in how we act and how we treat one another.

The truth of the Gospel of life is at the foundation of who we are as followers of Christ. In his earthly life, Jesus provided the perfect model for how we are to love our neighbor and live out the Gospel call: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Mt. 25:40).

Jesus calls each of us to "care for the other as a person for whom God has made us responsible" (EV 87). The Gospel of life is intrinsic to the whole Christian life and foundational to the decisions we make on a daily basis. For, "the Gospel of God's love for man, the Gospel of the dignity of the person and

the Gospel of life are a *single and indivisible* Gospel" (EV 2, emphasis added).

In his encyclical on the Gospel of life, Pope St. John Paul II recognizes the full range of threats against human life, from poverty and malnutrition to murder and war. He places particular emphasis, however, on threats to life at its beginning and end—precisely when it is most in need of protection. In modern times, children in their mothers' wombs and those approaching the end of their lives are certainly among the "least of these" in our world's estimation. Practices such as abortion and assisted suicide tragically reject the truth that human life is always to be cherished and defended with loving concern.

As the Church celebrates the 25<sup>th</sup> anniversary of Pope St. John Paul II's prophetic encyclical, let us reflect on how we personally live out the Gospel: *Do I talk about and act towards others as I would talk about and treat Jesus himself? Do I inform myself of the Church's teachings and engage in the civic arena as first a follower of Christ? Do I support and advocate for laws and policies that protect and defend human life? Do I help pregnant and parenting mothers in need? Am I ready to support a loved one nearing death?*

Through the intercession of Our Lady of Guadalupe, may Our Lord grant us the grace to truly and courageously live his Gospel of life.

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## ANOTHER LOOK AT ABORTION

*By 18 weeks in your mother's womb, you could swim, somersault, suck your thumb, and even cover your ears if you heard loud music.*



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### \* Uniquely You

From your first moments of existence, you had all the DNA that would determine your sex, facial features, physique, and the color of your skin, hair, and eyes. At 24 days, your heart began beating. By 8 weeks, all your organs were present, and your unique fingerprints were forming. Ultrasounds show that by 18 weeks, you could swim, somersault, suck your thumb, and even cover your ears if you heard loud music. If you'd been born just 23 weeks after conception, your chance of survival would be 50-80 percent; by 25 weeks, it's over 90 percent, and that's still *months* before full-term birth.<sup>1</sup>

Now, if someone takes an innocent person's life after he or she is born, it's against the law; just minutes before birth, it's legal in most states and called abortion. The only real difference is a declaration by the United States Supreme Court in *Roe v. Wade* (1973).

### \* Abortion Is Permitted Up to Full-Term Birth

Many people don't realize how unrestricted legal abortion is, misled by *Roe's* claim that states may ban abortions after viability "except when it is necessary to preserve the life or health of the mother." ("Viability" is when the baby has a reasonable chance of survival outside the womb.) But in *Roe's* companion case, *Doe v. Bolton*, the Court defined "health" to include "all factors—physical, emotional, psychological, familial, and the woman's age—relevant to the wellbeing" of the mother. That seems broad enough to permit virtually any abortion post-viability.

The Supreme Court, however, has yet to be confronted with a challenge to a post-viability ban that will test *Doe's* breadth. Indeed, 20 states currently ban late-term abortions subject to a narrow exception for the mother's life or physical health (not for emotional, psychological, familial, or age-related reasons). Most of these laws have gone unchallenged, but they are hard to enforce even if they are constitutionally permissible.

### \* Effects of Abortion

Abortion results in the death of a child. For many mothers, abortion causes severe and long-lasting emotional, psychological, and spiritual trauma. Many women experience overwhelming guilt, shame, and grief. Other effects have also been documented: depression, withdrawal from others, eating disorders, self-punishing behaviors like "cutting," sexual dysfunction and problems with intimacy, alcohol and drug dependency, problems bonding with other or subsequent children, abortion-related nightmares, and other sleep problems.<sup>2</sup>

Family relationships may suffer as the aborted child's father, grandparents, or other family members experience their own guilt, grief, or loss. Even if the mother keeps her abortion secret, family members can be distressed by changes in the mother's behavior and mental or emotional health.<sup>3</sup>

## ✧ What the Church Teaches

The Church has consistently taught that every human life is precious and worthy of protection. Every intentional abortion is gravely wrong.<sup>4</sup> In April 2018, Pope Francis wrote: “Our defence of the innocent unborn ... needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development.”<sup>5</sup>

The Church does not approach difficult pregnancy decisions with a false “either/or” mentality, pitting mother against child. For example, a baby conceived in rape is not an aggressor deserving death by abortion. She is innocent, like her mother. They both deserve compassionate care and support, not more violence. Abortion doesn’t bring healing or peace, but both can be found in the courageous decision to give birth to the baby.

Today, many babies diagnosed prenatally with a disability are aborted. Frightened parents, unsure of their ability to care for such a child, can trust that God gave *them* this child for a reason. Parents raising children with disabilities often write about the unexpected joys and transformative effect on their families.<sup>6</sup>

Even when the disabilities are so severe that the baby is likely to die before or soon after birth, “many parents who carried their children to term say that protecting their baby and honoring his or her natural life, no matter how brief, was profoundly healing.”<sup>7</sup>

Very rarely, continuing a pregnancy may put a mother’s life at risk—for example, because of a tubal pregnancy or aggressive uterine cancer. It is morally licit to remove the threat to the mother’s life by removing the cancerous uterus or the fallopian tube where the child implanted, even though it is foreseeable that the child will die as an indirect and unintended result of such surgery. But abortion—a direct and intentional taking of a child’s life—is never morally permissible.

## ✧ What Are We to Do?

Love them both! Support women who need help during *and after* difficult pregnancies through the work of your diocesan Respect Life office and local pregnancy care centers.

Educate yourself and others about struggles some experience after abortion, and find out where to refer those seeking help at [www.hopeafterabortion.org](http://www.hopeafterabortion.org). If you feel called to support your local ministry, contact your diocesan Project Rachel Ministry office for ways you might help.

Stay informed about key federal legislation and the voting records of your elected representatives by visiting [www.humanlifeaction.org](http://www.humanlifeaction.org) and [www.usccb.org/prolife](http://www.usccb.org/prolife). Stay updated on state issues by signing up to receive information from your state Catholic conference or diocesan pro-life office.

Most importantly, pray daily for the end to abortion, that all mothers and children experience the loving support of the Church community, and that all who suffer after abortion find healing and peace.

<sup>1</sup> “Fetal Development,” Perinatology.Com; <http://perinatology.com/Reference/Fetal%20development.htm>; J.L. Hopson, “Fetal Psychology,” *Psychology Today*, Sept. 9, 1998 (last reviewed June 9, 2016); <https://www.psychologytoday.com/us/articles/199809/fetal-psychology>.

<sup>2</sup> D.P. Sullins, “Abortion, substance abuse and mental health in early adulthood: Thirteen-year longitudinal evidence from the United States,” *SAGE Open Med.*, Sept. 23, 2016; <http://journals.sagepub.com/doi/full/10.1177/2050312116665997>; P.K. Coleman et al., “Women Who Suffered Emotionally from Abortion: A Qualitative Synthesis of Their Experiences” *Journal of American Physicians and Surgeons* 22:4 (2017) 113-118; <http://www.jpands.org/vol22no4/coleman.pdf>; G. Pike, “Abortion and Women’s Health,” Society for the Protection of Unborn Children, 2017; <https://www.spuc.org.uk/abortion/-/media/C69E4B25A78D433F94780BD29240CA21.ashx>.

<sup>3</sup> P.K. Coleman et al., “Women Who Suffered Emotionally from Abortion: A Qualitative Synthesis of Their Experiences” *Journal of American Physicians and Surgeons* 22:4 (2017) 113-118; <http://www.jpands.org/vol22no4/coleman.pdf>; P.K. Coleman et al., “Induced Abortion and Intimate Relationship Quality in the Chicago Health and Social Life Survey,” *Public Health* 123:4 (2009) 331-8; <https://www.ncbi.nlm.nih.gov/pubmed/19324381>.

<sup>4</sup> *Catechism of the Catholic Church*, 2<sup>nd</sup> ed., 2271.

<sup>5</sup> Pope Francis, *Gaudete et Exsultate*, (Libreria Editrice Vaticana), 101.

<sup>6</sup> See also: United States Conference of Catholic Bishops, “A Perfect Gift” (Washington, DC: United States Conference of Catholic Bishops, 2018).

<sup>7</sup> United States Conference of Catholic Bishops, “Supporting Families Who Receive a Prenatal Diagnosis,” (Washington, DC: United States Conference of Catholic Bishops, 2015).

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# What's happening at St. Catharine

A full calendar of events can be found online at [stcatharine.com/calendar](http://stcatharine.com/calendar)

## High School Youth Group

Every Sunday // 6pm-8pm • Begins tonight!

Our new Damascus Youth Ministry Team is kicking off the semester with **free tacos** in the Parish Center.

High School Youth Group will be every Sunday from October 4th – December 6th in the Parish Center

Open to all high school students! Questions? Contact Dorothy Allwein, [dorothy@damascus.net](mailto:dorothy@damascus.net)



## Middle School Youth Group

2nd & 4th Sundays // 6pm-8pm • Begins October 11th

Middle School Youth Group will kick off with pizza, games, prizes, prayer and more!

**Open to all students in 6th-8th grades.** First Semester Dates: October 11, October 25th, November 15th, November 29th. Questions? Contact Dorothy Allwein, [dorothy@damascus.net](mailto:dorothy@damascus.net)

## Men's Breakfast

Every Thursday at 6:30am in the Parish Center

Join the men of St. Catharine every Thursday for a hot breakfast, coffee, and a short talk on what it means to be a Catholic man in today's world. Get up a little earlier, and make the sacrifice for yourself, your family, and for your community. Thursday will soon become your favorite day of the week. Open to all men high school age and older.

## Calendar and Events

<b>SUN</b>	<b>10/04</b>	<b>THURS</b>	<b>10/08</b>
6:00pm	High School Youth Group	6:30am	Men's Breakfast
*2nd Collection for Hurricane & Wildfire Relief		7:00pm	ADORE Night
		7:45pm	Knights of Columbus
<b>TUES</b>	<b>10/06</b>	<b>SAT</b>	<b>10/10</b>
6:30pm	Confession	3:00pm	Schrieber/Praskovich Wedding
<b>WEDS</b>	<b>10/07</b>		
7:00pm	Eyewitness Bible Study		

## Save the Date

Oct 14	Confirmation Rehearsal (9th grade)
Oct 17	Confirmation (9th grade)

## Adoration Chapel

Open Sunday-Friday from 6:00am-9:00pm for quiet prayer and Eucharistic Adoration. All are welcome to make a visit any time. Do not underestimate the peace that will come from being with Jesus.

## Confession

Tuesday	6:30pm
Thursday	7:00pm (ADORE Night)

## Offering (September 27)

<b>Total Offering</b>	<b>\$14,905.36</b>
<u>Less 6%</u>	<u>\$894.32</u>
<b>Net</b>	<b>\$14,011.04</b>

Make a gift at [www.stcatharine.com/give](http://www.stcatharine.com/give)

## Bishop's Annual Appeal

<b>BAA Goal</b>	<b>\$104,078.73</b>
<u>-Pledges</u>	<u>\$94,030.00</u>
<b>To meet goal</b>	<b>\$10,048.73</b>