

MARY QUEEN OF HEAVEN CHURCH

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November 3, 2013

*31st Sunday in
Ordinary Time*

Thirty-first Sunday in Ordinary Time

Zacchaeus stood there and said to the Lord,
“Behold, half of my possessions, Lord, I shall give to
the poor, and if I have extorted anything from anyone
I shall repay it four times over.” — Lk 19:8



Excerpts from the Lictionary for Mass © 2001, 1998, 1970 CCD.

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Worship Schedule

Weekend Masses

Saturday 4:30 p.m.

Sunday 8:30 a.m. and 10:30 a.m.

Weekday Schedule

Mon., Tues., Wed., and Thurs.: Mass

Fri.: Communion Service

First Friday of the month: Mass

All at 8:30 a.m.

Rosary Devotion

Monday through Friday: 8:00 AM

Sacraments

Reconciliation - Saturday 3:30 p.m.

Baptism

1st and 3rd Sundays of the month at 2:00 p.m. Required Baptismal preparation on the 2nd Tues. at 7:30 p.m. Call Deacon Tom to register.

Marriage

Please contact the Pastor 6 months in advance.

Parish Office Hours

Mon.-Fri.:9:00am-4:00pm

Pastoral Staff

Rev. Anthony R. Taschetta
Pastor

Rev. John Barrett
Pastor Emeritus

Deacon Tom Nolan (630) 279-5700
Baptismal Coordinator

Deacon Alex Grozik (630) 530-0503
Vocations

Mary Ann Woods (630) 832-8962
Director, Religious Education

Genet Pinkerton (630) 833-9500
Preschool Director

Mimi Nolan (630) 279-5700
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Sr. Marlene Geimer, SLW (630) 279-5700
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Music Director

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Note from the Pastor



November, the Month of the Dead

September is wistful and October, colorful but November is just plain dark. Not only is daylight saving time gone but even our thoughts darken as we contemplate our own mortality and remember our beloved dead. Yesterday was All Souls Day. We remember the 43 who were buried from this church this past year. How moving to watch their family and friends lovingly place their pictures on our table of remembrance in the back of the church as they signed the book of the dead from which we will pray all month long. This is such a good and holy thing to do. And praise God, the Church gives us an entire month to do it... November, the month of the dead.

But we are the living. And for us our task is not only to remember and give thanks to those who have gone before us, but also to deal with and prepare for our own mortality. Now, that's a very dark thought. But I am utterly convinced it must be done.

It is so very important to be reconciled with not only our own mortality but with the death of those we so dearly love. So important is learning how to prepare for death. In a way, all of life is a dress rehearsal for dying well. And learning how to do that is the greatest preparation for living well... now. I am utterly convinced that we never learn how to truly live in this present moment until we come to terms with our own and loved one's mortality. To know how to die well and to prepare those whom we love how to do the same is the greatest gift we can give for fully living in the present. This must be done. And the reason it can be done and done well is because of who we are. We are the ones who dare to believe that all dying gives way to life. Physical death is not the end of the story. In the preface of the funeral Mass we hear, "For those who have been faithful, life does not end, it merely changes. And when the body of our earthly dwelling lies in death, we gain an everlasting dwelling place in heaven." For those who have the audacity of faith, death is just passing through to the fullness of life.

Many of us were taught as little children to pray for the grace of a "happy death". We would say our three Hail Mary's which always ended the same, "Pray

for us sinners, now and at the hour of our death. Amen." For us, praying for a happy death was as natural as breathing. But today it sounds like an oxymoron. How can 'happy' and 'death' go together? They go together utterly beautifully if they are done well. We are not called to be passive observers of our dying but active participants. Those who "do" their death and to help shepherd the others in the process of dying know it is one of the most profound and powerful experiences of life. Families that have been at 6's and 7's all of their life find themselves coming together in profound reconciliation and love in the midst of the dying if (and it is a big, big if) they have some sense and awareness of what is happening all around them. The very essence of life is unfolding before them. It is the Pascal mystery writ large in their own lives. They are all called to live it fully in the process of dying.

While November may be a dark month, if we are to contemplate mortality well it is imperative to shed some light upon it. This we hope to do in the coming weeks and months beginning next Sunday. Next Sunday after the 10:30 a.m. Mass there will be an End of Life forum in Barrett Hall. We have some wonderful resources in our parish to help us look at all aspects of the dying process: physical, financial, emotional and spiritual. How do we do it well? We will begin to explore. Do plan on attending. I promise you it will be worth your while.

This is the great mystery of life. A seed is just a seed. But if a seed falls to the ground and dies it produces great fruit. Those who hold on to life will lose it. Those who know how to let go will discover it. It is the great Pascal mystery; it is the mystery of life.

In Jesus, Who Died So That All Might Live,

Fr. Tony



SILENCE IN THE VESTIBULE

Please be aware that voices in the vestibule of the church carry up to the choir loft and into the body of the church. Please be mindful of those trying to pray. If you need to use your phone for an emergency, please step outdoors or use Mary's Gathering space for your own privacy.



End-of-Life Ethics: Preparing Now for the Hour of Death

by Kenneth R. Overberg, S.J.

Have you ever said to your family, “Don’t put me on all those life-support machines and tubes”? Perhaps you had just visited a friend in the hospital, or were simply reacting to stories such as those about Terri Schiavo, the Floridian who lived on life support for years before that life support was removed in 2005 in the midst of a national debate. Perhaps you had a sense that the life-support machines were not so much promoting life but, rather, simply delaying death. As a result, you perhaps know that you don’t want to be in that situation.

Or perhaps you reacted very differently to experiences like Terry Schiavo’s death. You are convinced that feeding tubes must be used. Perhaps you found yourself confused by the debate, disagreement and polarization. You are wondering what faithful Catholics ought to do about these ethical issues and what role, if any, the government ought to play.

End-of-life issues touch the depths of our being, stir the emotions, and raise profound questions. They call for careful moral reasoning. In this *Update* we will look to the Hebrew and Christian Scriptures and to insights from our long Catholic tradition for guidance and wisdom in making moral decisions. We will suggest appropriate responses for us as faithful disciples of Jesus and as concerned citizens. We’ll also consider what we can do now for the hour of *our* death by filling out an advance directive (a living will or health-care power of attorney).

Words of wisdom

The Scriptures provide a sound foundation and a sure direction in helping us to respond to end-of-life questions by offering three major points: 1) life is a basic, but not absolute, good; 2) we are to be stewards of life, but we don’t have complete control and 3) we understand death in the context of belief in new life.

In the creation story in Genesis, we hear of the goodness of all creation (Gn 1:31) and, in a special way, the sacredness of all human life, for we are created in God’s image (1:27). Human life, then, possesses a dignity, rooted in who we are, rather than in what we do. Life is holy, deserving of respect and reverence. We know from experience that life is the foundation for all other goods: friendship, love, prayer and all the other ways we enjoy and serve God and neighbor.

Life, however, is not an absolute good. There is a greater good: our relationship with God. We would not, for example, destroy our relationship with God through sin in order to save our physical life. The powerful witness of martyrs—and especially Jesus—testifies to this truth.

Stewardship, our second major point, must be distinguished from dominion. Stewardship implies that we have the responsibility to care for something which is not totally our own possession. Dominion, on the other hand, claims an ultimate control. Life, as we have already seen, is a gift of God, to be respected and revered. Jesus’ whole life modeled the idea of stewardship, creatively nourishing the gift of life (see John 6:22-71).

The third point the Scriptures offer us is the conviction that death marks the transformation to new and eternal life. This belief does not deny the reality of death, along with its suffering and separation. Yet life is changed, not ended. Our belief in everlasting life is rooted, of course, in the transforming experience of the resurrection of Jesus (see Luke 24:1-53; John 20:1—21:25). We, too, trust in God’s loving faithfulness.

(continues on page 3)

Euthanasia and assisted suicide

How, then do these three insights—life is a basic good, we are stewards of life, death is not the final word—enlighten end-of-life issues? How do they help us to sort through the dilemmas of euthanasia, assisted suicide, treatment and use of life-support systems? The conviction that we are stewards of life grounds the opposition to euthanasia. We use our creativity to cure illness, but we also acknowledge that ultimately death cannot be avoided. As stewards, we respond with care and compassion to those who are suffering. Indeed, we have much to learn about better methods of pain control. Mercy killing seems to offer a solution to profound human fears: the fear of dying, of losing control, of being a burden, of being strapped with terrible pain. Mercy killing, however, moves beyond stewardship into dominion. Euthanasia, even for compassionate reasons, implies that we have absolute control over life and so contradicts who we are as faithful stewards of God's gift of life.

Similarly, with assisted suicide, recognizing both the good gift of life and our responsibilities as stewards prohibits choosing suicide or helping someone else to end his or her life. Assisted suicide, though rooted in frustration, pain or despair, speaks of dominion, of attempting to seize ultimate control over life. It, too, contradicts the fundamental reality of our lives and so undermines our humanity.

Both of these decisions may seem to be very private decisions, yet they have profound implications for society. Many Church groups and others see that legalizing euthanasia and assisted suicide would further undermine reverence for life in our society, would reduce trust in the medical profession, and would put old and infirm people in very vulnerable positions. The public policy dimensions of the euthanasia issue are very serious and demand an intelligent, nuanced response that respects the dignity of all persons.

Treatment and life support

Questions about the use of medical treatments and life-support systems are distinct from—and yet often associated with—euthanasia. The scriptural insights can be very helpful with these issues, even if they cannot give details. As good stewards, we believe that death is not the final word, that life is not an absolute good. Therefore, we do not have to keep someone alive “at all costs.”

The Catholic tradition helps with the details, providing this guidance: ordinary means must be used; extraordinary means are optional. Ordinary means are medicines or treatments that offer reasonable hope of benefit and can be used without excessive expense, pain or other inconvenience. Extraordinary means do not offer reasonable hope of benefit or include excessive expense, pain, or other inconvenience. What is important to remember is that “ordinary” and “extraordinary” refer not to the technology but to the treatment *in relation* to the condition of the patient, that is, to the proportion of benefit and burden the treatment provides the patient (see the *Vatican's Declaration on Euthanasia*, #IV, 1980).

Many people remember when Cardinal Joseph Bernardin of Chicago decided to stop the treatment for his cancer. The treatment had become extraordinary. He did not kill himself by this choice but did stop efforts that prolonged his dying. He allowed death to occur. (This distinction between allowing to die and killing, as in euthanasia or assisted suicide, is of great significance in the Catholic tradition. The rejection of this distinction by several U.S. courts raises serious concerns.)

Within the Catholic Church, debate still surrounds the question of providing medical nourishment through a feeding tube. Let's look at two positions.

- 1) “*Life must almost always be sustained.*” This position holds that the withdrawal of medically assisted nutrition and hydration cannot be ethically justified except in very rare situations. The fundamental idea for this position is the following: Remaining alive is never rightly regarded as a burden because human bodily life is inherently good, not merely instrumental to other goods. Therefore, it is rarely morally right not to provide adequate food and fluids.

(continues on page 4)

This position acknowledges that means of preserving life may be withheld or withdrawn if the means employed is judged either useless or excessively burdensome. The “useless or excessive burden” criteria can be applied to the person who is imminently dying but not to those who are permanently unconscious or to those who require medically assisted nutrition and hydration as a result of something like Lou Gehrig’s or Alzheimer’s disease. Providing these patients with medical nourishment by means of tubes is not useless because it does bring these patients a great benefit: namely, the preservation of their lives.

2) “Life is a fundamental but not absolute good.” This approach rejects euthanasia, judging deliberate killing a violation of human dignity. On the other hand, while it values life as a great and fundamental good, life is not seen as an absolute (as we saw in the section on scriptural foundations) to be sustained in every situation. Accordingly, in some situations, medically assisted nutrition and hydration may be removed.

This position states that the focus on imminent death may be misplaced. Instead we should ask if a disease or condition that will lead to death (a fatal pathology) is present. For example, a patient in a persistent vegetative state cannot eat enough to live and thus will die of that pathology in a short time unless life-prolonging devices are used. Withholding medically assisted hydration and nutrition from a patient in such a state does not cause a new fatal disease or condition. It simply allows an already existing fatal pathology to take its natural course.

Here, then, is a fundamental idea of this position: If a fatal condition is present, the ethical question we must ask is whether there is a moral obligation to seek to remove or bypass the fatal pathology. But how do we decide either to treat a fatal pathology or to let it take its natural course? Life is a great and fundamental good, a necessary condition for pursuing life’s purposes: happiness, fulfillment, love of God and neighbor.

But does the obligation to prolong life ever cease? Yes, says this view, if prolonging life does not help the person strive for the purposes of life. Pursuing life’s purposes implies some ability to function at the level of reasoning, relating and communicating. If efforts to restore this cognitive-affective function can be judged useless or would result in profound frustration (that is, a severe burden) in pursuing the purposes of life, then the ethical obligation to prolong life is no longer present.

Disagreements in the Church

How are these significantly different positions judged by the Roman Catholic Church? There is no definitive Catholic position regarding these two approaches. Vatican commissions and Catholic bishops’ conferences have come down on both sides of the issue. Likewise, there are Catholic moral theologians on both sides.

In an attempt to respond to this controversy in 1992, the Committee for Pro-life Activities of the National Conference of Catholic Bishops (now the USCCB) issued *Nutrition and Hydration: Moral and Pastoral Reflections*. This statement called for a presumption in favor of using medically assisted nutrition and hydration, but added that it may be removed in certain circumstances, e.g., when burdens outweigh benefits. This guidance was then included in the bishops’ *Ethical and Religious Directives for Catholic Health Care Services*.

In 2004 Pope John Paul II, speaking at a Vatican conference, seemed to disagree with the U.S. bishops’ statements by opposing the removal of medically assisted nutrition and hydration (“seemed” because there is debate about whether the pope allowed removal in some circumstances). Moreover, proper respect for papal pronouncements understands that this kind of statement must be taken seriously, but it is neither infallible nor the final word. Nevertheless, some commentators said that this was the only possible Catholic position. Other commentators have indicated that this position contains inconsistencies (because Church teaching does permit the removal of respirators) and seems to come close to idolizing biological life by making it an absolute value. Clearly, there is still confusion. Much more discussion will be necessary.

Advance directives

Suffering, moral questions and legal implications make death-and-dying situations so very difficult. What can we do to make our wishes known now for the time when we are no longer capable of making health-care decisions for ourselves? We can reflect and pray, discuss with our families and physicians, and indicate in writing our desires for health care by creating an advance directive.

There are two different types. The first type of document is the *living will*, a statement prepared in advance so that people, while competent, can direct their families and physicians concerning the type of treatment they want (or do not want) if they become terminally ill and incompetent. The living will is recognized as a legal document.

On the other hand, the living will, by its nature being a document prepared in advance, may be seen as making a decision before the concrete situation has been faced. Because no one can foresee all the details of a future illness and medical procedures, the living will is limited but at least offers some reflection and foresight to the types of treatment desired.

The second type of document is the *health-care power of attorney*. In this document an individual gives another person the legal authority to make health-care decisions when he or she is no longer able to do so. The decisions made by the appointed person (technically called an “attorney-in-fact” or sometimes “proxy” or “surrogate”; this person need not be an attorney-at-law) are based on the current medical condition of the patient and on the patient’s previously expressed desires concerning treatment.

As a result, this form of dealing with dying-and-death situations seems to be preferable. It provides both for respect for the individual’s desires concerning treatment and for current informed consent made by the attorney-in-fact who knows—after careful consultation with doctors, nurses and chaplains—the specific medical options facing the patient. It does not rely merely on a previously written statement to cover all possible situations.

In appointing someone to act on your behalf, clearly you will choose someone you trust (e.g., a spouse, son, daughter, best friend) to be the attorney-in-fact, someone with whom you have carefully discussed your wishes concerning treatment. Because laws vary from state to state, it is wise to consult a lawyer about both types of documents. Your physician may also be able to help you. Communication with your family and doctor is also an essential part of the process.

The final mystery of life

Advance directives are for everyone of legal age, not just senior citizens. If this seems to you like too much effort, it is not! The whole process of planning now for the hour of death is a concrete way to express your care and love for your family and friends. It will allow them to know your desires clearly, especially since they will be the ones faced with the difficult and painful decisions. It lessens the possibility of friction or guilt feelings about relationships that frequently cause difficulties in such situations.

Planning now is also a responsible consideration of the appropriate use of the earth’s resources. Certainly your decisions about types of treatment will have implications for costs, care and use of scarce medical resources. Finally, planning now can be a prayerful experience, confronting the final mystery of life and trusting in our gracious God, the source and goal of all life.

Kenneth R. Overberg, SJ is professor of theology at Xavier University, Cincinnati. He holds a Ph.D. in social ethics from the University of Southern California and is the author of numerous articles and books, including *Into the Abyss of Suffering*.

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Parish News



EUCCHARISTIC ADORATION

You are invited to come and spend time in silent adoration during our next day of Eucharistic Adoration, **Monday, November 4**. It begins after 8:30 a.m. Mass, and will close with **Benediction at 7:00 p.m.** All are invited to join us **any time during the day, as well as for Benediction at 7:00 p.m.**

END OF LIFE SEMINAR

ESTATE PLANNING FOR THE HEART

PREPARING TODAY FOR AN EASIER TOMORROW

The topic none of us wishes to discuss is death. Yet, this is a universal experience all of us will face for ourselves and our loved ones. How can we die “well”...with dignity and grace? To do so we need proper preparation. Please join the discussion on Nov. 10, 2013, from 11:30 a.m. - 1:30 p.m. in Barrett Hall. This topic will be explored from the Catholic perspective with a team of medical professionals along with Father Tony. You will be provided with resources related to having “the discussion” with family members and to become aware of your choices regarding end of life care. A light lunch will be provided.

“Evening Under the Stars”
USO
Auction/Dinner Dance
November 8, 2013
Alta Villa Banquet
Addison, IL
Ticket Donation \$60.00 per person
Cocktails: 6:30 p.m.
Dinner: 7:30 p.m.
Cash Bar

RELIGIOUS EDUCATION NEWS

On Wednesday, November 6th, all students in Grades 3 – Confirmation Prep will have an opportunity to celebrate the Sacrament of Reconciliation in preparation for Advent. This will take place during class time. All home school families are welcome to join us at 3:30, 5:30, or 7:00 p.m. in church.

Confirmation Prep Families:

All Confirmation candidates, parents, and if possible their sponsors are to attend a meeting with Fr. Tony on in church at **Wednesday, November 13** at 6:45 p.m. Please call us if there is an emergency which prohibits your attendance.

First Reconciliation will be celebrated on Saturday, November 16th at 10:30 a.m. in church. Children and their families are to be in attendance. If for some reason, you cannot make this date, please call the REO.

Attention RE Families: Please inform the REO if your address has changed.

For more information on any of the above, please contact the REO, (630) 832-8962 or email at mqhwoods@sbcglobal.net.

TABLE OF REMEMBRANCE



Thank you to all who brought in photos for our **Table of Remembrance**. This action helped to expand our view of family and remind us of the lives and gifts of these individuals. May they rest in the peace of God.

With Thanksgiving approaching the table will need to be taken down following the Masses on November 9/10. Thank you.

31st SUNDAY IN ORDINARY TIME



MINISTRY SCHEDULE			
SATURDAY, NOVEMBER 9 SUNDAY, NOVEMBER 10, 2013			
	4:30 PM	8:30 AM	10:30 AM
Presider	Fr. Taschetta	Fr. Taschetta	Fr. Taschetta
Lector	E. Walker	K. Sutkus	S. Napolilli
Eucharistic Ministers	K. Passerilli (S) B. Lawlor (C) J. Alonso T. Sabel A. DeCillo G. Los K. Diggins	P. Mason (S) J. Eichorst (C) M. Grozik J. Lewand T. Nanak D. Bernstein	P. Twardowski (S) J. Pinkerton (C) D. Styka R. Styka K. Carabot D. Justus T. Kevil
Altar Servers	M. McDonough J. Mirretti J. Nosek	K. Lewand S. Lewand K. Selfridge	B. Hernandez C. Hernandez J. Race



Church Support

**Collection Totals for:
Sunday, October 27, 2013**

Adults	\$8,295.39
Parish Pay	\$4,137.83
Children	\$22.00
Collection Total	\$12,455.22

170 parishioner envelopes were used.
142 parishioners - Parish Pay.

**Thank you for your
continued kindness and generosity.**



**MASS INTENTIONS
FOR THE WEEK**

Sunday, November 3, 2013

8:30 a.m. † Jackie Orlando
10:30 a.m. † Edward Poremba

Monday, November 4, 2013

8:30 a.m. † Robert Bradley

Tuesday, November 5, 2013

8:30 a.m. † Gerald Wilkes
† Lauretta Vero

Wednesday, November 6, 2013

8:30 a.m. † Emanuele, Luigina, and Ersilia Picciola

Thursday, November 7, 2013

8:30 a.m. Parishioners of Mary Queen

Friday, November 8, 2013

8:30 a.m. Communion Service

Saturday, November 9, 2013

4:30 p.m. † Dolores Poremba

Sunday, November 10, 2013

8:30 a.m. † Miller McCarthy
10:30 a.m. † Bill Fattore

† indicates person is deceased

Readings for the Week of November 3, 2013

Sunday: Wis 11:22-12:2/2 Thes 1:11-2:2/Lk 19:1-10
Monday: Rom 11:29-36/Lk 14:12-14
Tuesday: Rom 12:5-16b/Lk 14:15-24
Wednesday: Rom 13:8-10/Lk 14:25-33
Thursday: Rom 14:7-12/Lk 15:1-10
Friday: Rom 15:14-21/Lk 16:1-8
Saturday: Ez 47:1-2, 8-9, 12/1 Cor 3:9c-11, 16-17/
Jn 2:13-22
Next Sunday: 2 Mc 7:1-2, 9-14/2 Thes 2:16-3:5/
Lk 20:27-38 or 20:27, 34-38



**MARY QUEEN OF HEAVEN PRESCHOOL AND
KINDERGARTEN ENRICHMENT**

For additional information please contact :

**Mrs. Genet Pinkerton,
Director, Mary Queen of Heaven Preschool
(630) 833-9500**

**mghpreschool@maryqueen.org
www.maryqueenpreschool.org**

Sun

Mon

Tue

Wed

Thu

Fri

Sat

BH	Barrett Hall
C	Church
Conf Rm	Conference Room
SH	Social Hall

3 31st Sunday in Ordinary Time

Daylight Saving Time Ends
 8:30 AM & 10:30 AM MQH Masses
 9:00 AM - 10:30 AM Destiny in Rm 1
 11:30 AM - 1:00 PM CRHP (Men) in Conf. Rm.
 2:00 PM - 3:00 PM Baptisms in C
 6:00 PM - 7:30 PM Wings in BH

4

9:00 AM - 7:30 PM Eucharistic Adoration in C
 6:30 PM - 7:30 PM Preschool Board Mtg. in Rm 7
 7:00 PM - 9:15 PM Men's CRHP in Rm 13

5

9:30 AM - 10:30 AM Study of John Part II in Conf. Rm
 7:00 PM - 8:00 PM Building & Grounds in Conf. Rm
 7:30 PM - 8:30 PM Study of John Part II in Rm. 13

6

9:00 AM - 10:30 AM Prayer Shawl Ministry in Rm. 4-5
 3:15 PM - 8:00 PM RE Classes in School
 7:30 PM - 9:30 PM Study of John Part II in Conf. Rm.

7

9:00 AM - 10:15 AM Yoga in BH

8

DEADLINE BULLETIN
 Nov. 17, 2013
 6:30 PM Auction Dinner Dance

9

3:30 PM Confessions
 4:30 PM Mass

1 All Saints Day
 8:30 AM & 7:00 PM All Saints Mass
DEADLINE BULLETIN
 Nov. 10, 2013

2 All Souls' Day
 10:00 AM All Souls Mass/Recep.
 3:30 PM Confessions
 4:30 RCIA Rite of Acceptance
 4:30 PM Mass

10 32nd Sunday in Ordinary Time

8:30 AM & 10:30 AM MQH Masses
 8:30 AM - 11:30 AM RCIA in Rm 13
 11:30 AM - 1:00 PM CRHP (Men) in Conf. Rm.
 11:30 AM - 2:00 PM End of Life Plan Seminar in BH

11

7:00 PM - 8:00 PM Business Networking Grp. in SH
 7:00 PM - 9:15 PM Men's CRHP in Rm 13

12

9:30 AM - 10:30 AM Study of John Part II in Conf. Rm
 7:30 PM - 8:30 PM Baptism Class in C
 7:30 PM - 8:30 PM Study of John Part II in Rm. 13

13

3:15 PM - 8:00 PM RE Classes in School
 7:30 PM - 9:30 PM Study of John Part II in Conf. Rm.

14

DEADLINE BULLETIN
 Nov. 24, 2013
 9:00 AM - 10:15 AM Yoga in BH

15

7:00 PM - 8:00 PM Thanksgiving Basket Pick Up in C

16

Thanksgiving Food Drive Collection 10:30 AM
 RE 1st Reconciliation 3:30 PM Confessions
 4:30 PM Mass

17 33rd Sunday in Ordinary Time

Thanksgiving Food Drive Collection
 8:30 AM & 10:30 AM MQH Masses
 8:30 AM - 11:30 AM RCIA in Rm 13
 9:00 AM - 10:30 AM Destiny in Rm 1
 10:30 AM - 11:30 AM Children's Trgy in Rm 2
 11:30 AM - 1:00 PM CRHP (Men) in Conf. Rm.
 2:00 PM - 3:00 PM Baptisms in C
 6:00 PM - 7:30 PM Wings in BH

18

6:30 PM - 7:30 PM Thanksgiving Basket Sorting in C
 7:00 PM - 8:00 PM Commission Mtg. in BH
 7:00 PM - 9:15 PM Men's CRHP in Rm 13

19

9:30 AM - 10:30 AM Study of John Part II in Conf. Rm
 7:00 PM - 9:00 PM CCW in BH
 7:30 PM - 8:30 PM Study of John Part II in Rm. 13
 7:30 PM - 9:00 PM Lectors Mtg. in Rm 1

20

DEADLINE BULLETIN
 Dec. 1, 2013
 3:15 PM - 8:00 PM RE Classes in School
 7:30 PM - 9:30 PM Study of John Part II in Conf. Rm.

21

9:00 AM - 10:15 AM Yoga in BH
 7:00 PM - 9:00 PM Peace & Justice Comm. in BH
 7:00 PM - 9:30 PM Prayer Shawl in Rm 4-5

22

7:00 PM - 8:00 PM Thanksgiving Basket Pick Up in C

23

3:30 PM Confessions
 4:30 PM Mass

24 Our Lord Jesus Christ, King of the Universe

8:30 AM & 10:30 AM MQH Masses
 8:30 AM - 11:30 AM RCIA in Rm 13
 10:30 AM - 11:30 AM Children's Trgy in Rm 2
 11:30 AM - 1:00 PM CRHP (Men) in Conf. Rm.

25

7:00 PM - 9:15 PM Men's CRHP in Rm 13

26

NO RE CLASSES (Thanksgiving Break)

27

NO RE CLASSES (Thanksgiving Break)

28

Thanksgiving Day
 (Office Closed)
 9:00 AM Thanksgiving Mass

29

Day after Thanksgiving
 (Office Closed)
DEADLINE BULLETIN
 Dec. 8, 2013

30

Giving Tree Starts
 1:00 PM - 3:00 PM Children's Xmas Pageant Practice
 3:30 PM Confessions
 4:30 PM Mass



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