

SAINT WENCESLAUS PARISH

6th Sunday in Ordinary Time

February 12, 2017

Parish Announcements:

Baptismal Prep Session

Our next, one-night baptismal preparation program will be this Thursday, February 16th at 6pm in the parish rectory. Call Father to register.

Golden Jubilee Mass

Celebrating a 50th wedding anniversary this year? Contact Father to be invited to a 2017 diocesan celebration.

Free Ultrasound Screenings

Trillium Midwifery Services in PdC is offering free 1st and 2nd trimester ultrasounds between February 27th through March 3rd. For details, contact Heather Kramer at 874-4057 or 306-0147.

Fall Food Drive

Our parish collected over sixty pounds of food for Second Harvest Mobile Food Pantry in Gays Mills. Thank you for your generosity.

Tax Statements & Youth Envelope Boxes

Your household's 2016 contribution receipt and a limited number of youth contribution envelope boxes are available in the back of church.

Spiritual Direction

Contact Father if you are interested in beginning or learning more about spiritual direction—an ongoing conversation about what God is doing in your life of prayer and discipleship.

DIOCESE OF LA CROSSE GUIDELINES FOR REPORTING INSTANCES OF CHILD ABUSE

The Diocese of La Crosse, through its policies and procedures, seeks to provide a prompt, appropriate and compassionate response to reporters of sexual abuse of a child by any diocesan agent (employee, volunteers, vendors, religious or clergy). Anyone wishing to make a report of an allegation of sexual abuse should send that report to the Most Reverend William Patrick Callahan, bishop of La Crosse, at the Diocese of La Crosse, P.O. Box 4004, La Crosse, WI 54602-4004. The reporting form is available through the Diocese of La Crosse Office of the Vicar for Clergy or on the diocesan website at: www.dioc.org. **Individuals are also encouraged to take their reports directly to civil authorities.** Copies of the diocesan policy are available through your local parish and on the diocesan website. If you have any questions about the Diocese of La Crosse and the implementation of the *Charter for the Protection of Children and Young People*, please contact Monsignor David Kunz, Vicar for Clergy, Diocese of La Crosse, at (608) 791-2679; or dkunz@dioc.org.

Father Victor Feltes, Pastor
P.O. Box 109, Eastman, WI. 54626
Rectory ☎ (608) 874 – 4151
victorfeltes@gmail.com

Saturday Evening Mass 4PM - Sunday Mass 10AM
Confession Available Before Every Mass

Contributions from February 4-5:

Adult Envelopes	\$996.00
Collection Plate	\$328.75
Youth Envelopes	\$6.50
Campaign for Human Development	\$60.00
Soup & Sandwich Supper (Groups #2&4)	\$244.00

Mass Schedule:

Mon, Feb. 13 – 8am (Weekday) for:
Bernard Boylen by Peggy Keegan

Tue, Feb. 14 – 8am (Sts. Cyril & Methodius) for:
Jack & Norma Slama

Wed, Feb. 15 – 8am (Weekday) for:
Dale Duha by Mark & Barbara Martin

Thr, Feb. 16 – 8am (Weekday) for:
Greg J. Fisher by Greg & Mary Fisher

Fri, Feb. 17 – 8am (Weekday) for:
John Fisher by Betty Fisher & Family

Sat, Feb. 18 – 4pm (7th Sunday in Ord. Time) for:
Merrill McMillin by Robert McMillin

Sun, Feb. 19 – 10am (7th Sunday in Ord. Time) for:
Health & Healing for Roger Harvat

Upcoming Liturgical Roles:

Saturday, February 18th : 4pm

Lector: Brian Sipos
Ushers: Loyde Beers & Mike Beers
Servers: Any Available Servers

Sunday, February 19th : 10am

Lector: Greg Fisher
Ushers: Bob Fisher & Justin Fisher
Servers: Group H: Ethan Klema, Nicholas Walz, Joey & Owen Opprecht

Sunday, February 19th Rosary Leaders:

The Donnie & Mona Fisher Family

February Hospitality Activities:

Church & Hall Cleaning	Group #5
Coffee & Rolls (Feb. 19)	Group #6

We Are Each Called to Devotion

By St. Francis de Sales (1567–1622)

When God the Creator made all things, he commanded the plants to bring forth fruit each according to its own kind; he has likewise commanded Christians, who are the living plants of his Church, to bring forth the fruits of devotion, each one in accord with his character, his station & his calling. I say that devotion must be practiced in different ways by the nobleman & by the working man, by the servant & by the prince, by the widow, by the unmarried girl & by the married woman. But even this distinction is not sufficient; for the practice of devotion must be adapted to the strength, to the occupation and to the duties of each one in particular.

Tell me, please, my Philothea [*“Lover of God”*], whether it is proper for a bishop to want to lead a solitary life like a Carthusian; or for married people to be no more concerned than a Capuchin about increasing their income; or for a working man to spend his whole day in church like a religious; or on the other hand for a religious to be constantly exposed like a bishop to all the events and circumstances that bear on the needs of our neighbor. Is not this sort of devotion ridiculous, unorganized and intolerable? Yet this absurd error occurs very frequently, but in no way does true devotion, my Philothea, destroy anything at all. On the contrary, it perfects & fulfills all things. In fact if it ever works against, or is inimical to, anyone’s legitimate station and calling, then it is very definitely false devotion.

The bee collects honey from flowers in such a way as to do the least damage or destruction to them, and he leaves them whole, undamaged and fresh, just as he found them. True devotion does still better. Not only does it not injure any sort of calling or occupation, it even embellishes and enhances it. Moreover, just as every sort of gem, cast in honey, becomes brighter and more sparkling, each according to its color, so each person becomes more acceptable and fitting in his own vocation when he sets his vocation in the context of devotion. Through devotion your family cares become more peaceful, mutual love between husband and wife becomes more sincere, the service we owe to the prince becomes more faithful, and our work, no matter what it is, becomes more pleasant & agreeable.

It is therefore an error and even a heresy to wish to exclude the exercise of devotion from military divisions, from the artisans’ shops, from the courts of princes, from family households. I acknowledge, my dear Philothea, that the type of devotion which is purely contemplative, monastic & religious can certainly not be exercised in these sorts of stations and occupations, but besides this threefold type of devotion, there are many others fit for perfecting those who live in a secular state. Therefore, in whatever situations we happen to be, we can and we must aspire to the life of perfection.

Confirmation “In Brief”

CCC #1315-1521

● *"Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit." (Acts 8:14-17)*

● Confirmation perfects Baptismal grace; it is the sacrament which gives the Holy Spirit in order to root us more deeply in the divine filiation (that is, sonship), incorporate us more firmly into Christ, strengthen our bond with the Church, associate us more closely with her mission, and help us bear witness to the Christian faith in words accompanied by deeds.

● Confirmation, like Baptism, imprints a spiritual mark or indelible character on the Christian's soul; for this reason one can receive this sacrament only once in one's life.

● In the East this sacrament is administered immediately after Baptism and is followed by participation in the Eucharist; this tradition highlights the unity of the three sacraments of Christian initiation. In the Latin Church this sacrament is administered when the age of reason has been reached, and its celebration is ordinarily reserved to the bishop, thus signifying that this sacrament strengthens the ecclesial bond.

● A candidate for Confirmation who has attained the age of reason must profess the faith, be in the state of grace, have the intention of receiving the sacrament, and be prepared to assume the role of disciple and witness to Christ, both within the ecclesial community and in temporal affairs.

● The essential rite of Confirmation is anointing the forehead of the baptized with sacred chrism (in the East other sense-organs as well,) together with the laying on of the minister's hand and the words: *"Accipe signaculum doni Spiritus Sancti"* (*“Be sealed with the Gift of the Holy Spirit”*) in the Roman rite, or: *Signaculum doni Spiritus Sancti* (*“the seal of the gift of the Holy Spirit”*) in the Byzantine rite.

● When Confirmation is celebrated separately from Baptism, its connection with Baptism is expressed, among other ways, by the renewal of baptismal promises. The celebration of Confirmation during the Eucharist helps underline the unity of the sacraments of Christian initiation.

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