

# SAINT WENCESLAUS PARISH

1st Sunday of Lent

March 5, 2017

## Parish Announcements:

### Stations of the Cross

At St. Wenceslaus:

Tuesday, March 7<sup>th</sup> @ 7pm  
Tuesday, March 14<sup>th</sup> @ 7pm  
Sunday, March 19<sup>th</sup> @ 11:15am  
Tuesday, March 21<sup>st</sup> @ 7pm  
Tuesday, April 4<sup>th</sup> @ 7pm

At Sacred Heart:

Wednesday, March 29<sup>th</sup> @ 6pm

### Lenten Penance Services

Sunday, March 19<sup>th</sup> @ 3pm  
St. Gabriel's in PdC

Sunday, March 26<sup>th</sup> @ 7pm  
St. Mary's in Gays Mills

Wednesday, March 29<sup>th</sup> @ 7pm  
Sacred Heart in Wauzeka

Thursday, March 30<sup>th</sup> @ 7pm  
St. Wenceslaus in Eastman

### Mite Box Announcement

Mite Boxes will be handed out at CCD this weekend. This Lent, these kind donations will support Santa Cruz Parish in Bolivia, the mission built by La Crosse's own Servant of God, Fr. Joe Walijewski, in 1956. Please turn in these boxes on Palm Sunday, April 9<sup>th</sup> at CCD.

### St. Wenceslaus Council Meetings

Our Parish Finance Council will meet this Monday, March 6<sup>th</sup> at 7pm in the rectory. Our Parish Pastoral Council will meet next Sunday, March 12<sup>th</sup> at 6pm in the rectory.

### Roger Harvat Benefit

Friends of the Harvat family invite you to a benefit meal on Saturday, March 11<sup>th</sup> starting at 5pm in Msgr. Baer Hall. The proceeds will help pay for Roger Harvat's cancer treatment bills. There will also be an auction, gun raffles, and games. Donations of items for auction are still needed. Call Adam Trautsch (412-0683) or Roger Slama (874-4631) for details.

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If the lessons on the back of this week's bulletin interest you, check out this video illustrating St. Ignatius' rules for spiritual discernment by way of *The Lord of the Rings* films:

[tinyurl.com/DiscernLOTR](http://tinyurl.com/DiscernLOTR)

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### March Hospitality Activities:

Coffee & Donuts (March 19<sup>th</sup>)      Group #1  
Church & Hall Cleaning              Group #6

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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

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### Contributions from February 25-26:

Adult Envelopes	\$973.00
Collection Plate	\$227.00
Youth Envelopes	\$7.33
Votive Candle Donations	\$79.00
Donation	\$250.00

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### Mass Schedule:

Mon, Mar. 6 - 8am (Weekday) for:  
**LaVerne DuCharme by Ceil Mara**

Tue, Mar. 7 - 8am (Weekday) for:  
**Ramona Feltes by Ron & RuthAnn Colson**

Wed, Mar. 8 - 8am (Weekday) for:  
**Dorothy Breuer**  
**by Lonnie & Jane Achenbach**

Thr, Mar. 9 - 8am (Weekday) for:  
**Larry Pelock by Dennis & Cathy Pelock**

Fri, Mar. 10 - 8am (Weekday) for:  
**Bernard Boylen by Teresa Sharp**

Sat, Mar. 11 - 4pm (2<sup>nd</sup> Sunday of Lent) for:  
**Jack & Norma Slama**

Sun, Mar. 12 - 10am (2<sup>nd</sup> Sunday of Lent) for:  
**The Living & Deceased of**  
**St. Wenceslaus & Sacred Heart**

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### Upcoming Liturgical Roles:

#### Saturday, March 11<sup>th</sup> : 4pm

**Lector:** Ken Myers  
**Ushers:** Loyde Beers & Mike Beers  
**Servers:** Any Available Servers

#### Sunday, March 12<sup>th</sup> : 10am

**Lector:** Chris Wolff  
**Ushers:** Larry Walz & Isaiah Teynor  
**Servers:** Group C: Chad Achenbach, Lucas  
Kramer, Joey & Owen Opprecht

#### Sunday, March 12<sup>th</sup> Rosary Leaders:

The Tom & Sharon Martin Family

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## Handling Our Spiritual Highs & Lows

St. Ignatius of Loyola (1491-1556 AD) taught these insights for becoming aware & understanding the different movements caused in our souls; the good, to receive them, and the bad, to reject them.

- I call it consolation when some interior movement is caused in the soul, through which the soul comes to be inflamed with love of its Creator and Lord, and, consequently when it can love no created thing on the face of the earth itself, but only in the Creator of them all. Likewise when it sheds tears that move to love of its Lord, whether out of sorrow for one's sins or for the passion of Christ our Lord, or because of other things directly ordered to His service and praise. Finally, I call consolation every increase of hope, faith and charity, and all interior joy that calls and attracts to heavenly things and to the salvation of one's soul, quieting it and giving it peace in its Creator and Lord.
- I call desolation all the contrary of the previous, such as darkness of soul, disturbance in it, movement to low and earthly things, disquiet from various agitations and temptations, moving to lack of confidence, without hope, without love, finding oneself totally slothful, tepid, sad and as if separated from one's Creator and Lord. For just as consolation is contrary to desolation, in the same way the thoughts that come from consolation are contrary to the thoughts that come from desolation.
- In time of desolation never make a change, but be firm and constant in the proposals and determination in which one was the day preceding such desolation, or in the determination in which one was in the preceding consolation. Because as in consolation the Good Spirit guides and counsels us more, so in desolation the bad spirit, with whose counsels we cannot find the way to a right decision.
- Although in desolation we should not change our first proposals, it is very advantageous to change ourselves intensely against the desolation itself, as by insisting more upon prayer, meditation, upon much examination, and upon extending ourselves in some suitable way of doing penance.
- Let one who is in desolation consider how the Lord has left him in trial in his natural powers, so that he may resist the various agitations and temptations of the enemy; since he can resist with divine help, which always remains with him, though he does not clearly feel it; for the Lord has taken away from him His great fervor, abundant love and intense grace, leaving him, however sufficient grace for eternal salvation.
- Let one who is in desolation work to be in patience, which is contrary to the vexations which come to him, and let him think that he will soon be consoled, diligently using the means against such desolation given above (i.e., prayer, meditation, self-examination, and penance.)
- There are three principal causes for which we find ourselves desolate. The first is because we are tepid, slothful or negligent in our spiritual exercises, and so through our faults spiritual consolation withdraws from us. The second, to try us and see how much we are and how much we extend ourselves in His service and praise without so much payment of consolation and increased

graces. The third, to give us true recognition and understanding so that we may interiorly feel that it is not ours to attain or maintain increased devotion, intense love, tears or any spiritual consolation, but that all is the gift and grace of God our Lord, and so that we may not build a nest in something belonging to another, raising our mind in some pride or vainglory, attributing to ourselves the devotion or the other parts of the spiritual consolation.

- Let the one who is in consolation think how he will conduct himself in the desolation which will come after, taking new strength for that time.
- Let one who is consoled seek to humble himself and lower himself as much as he can, thinking of how little he is capable in the time of desolation without such grace or consolation. On the contrary, let one who is in desolation think that he can do much with God's sufficient grace to resist all his enemies, taking strength in his Creator and Lord.
- The enemy acts like (an unvirtuous) woman in being weak when faced with strength and strong when faced with weakness. For as it is proper to a woman, when she is fighting with some man, to lose heart and to flee when the man confronts her firmly, and, on the contrary, if the man begins to flee, losing heart, the anger vengeance and ferocity of the woman grow greatly and know no bounds. In the same way, it is proper to the enemy to weaken and lose heart, fleeing and ceasing his temptations when the person who is exercising himself in spiritual things confronts the temptations of the enemy firmly, doing what is diametrically opposed to them; and, on the contrary, if the person who is exercising himself begins to be afraid and lose heart in suffering the temptations, there is no beast so fierce on the face of the earth as the enemy of human nature in following out his damnable intention with such growing malice.
- Likewise conducts himself as a false lover in wishing to remain secret and not be revealed. For a dissolute man who, speaking with evil intention, makes dishonorable advances to a daughter of a good father or a wife of a good husband, wishes his words and persuasions to be secret, and the contrary displeases him very much, when the daughter reveals to her father, or the wife to her husband his false words and depraved intention, because he easily perceives that he will not be able to succeed with the undertaking begun. In the same way, when the enemy of human nature brings his wiles and persuasions to the just soul, he wishes and desires that they be received and kept in secret; but when one reveals them to one's good confessor or to another spiritual person, who knows his deceits and malicious designs, it weighs on him very much, because he perceives that he will not be able to succeed with the malicious undertaking he has begun, since his manifest deceits have been revealed.
- Likewise he conducts himself as a leader, intent upon conquering and robbing what he desires. For, just as a captain and leader of an army in the field, pitching his camp and exploring the fortifications and defenses of a stronghold, attacks it at the weakest point, in the same way the enemy of human nature, roving about, looks in turn at all our theological, cardinal and moral virtues; and where he finds us weakest and most in need for our eternal salvation, there he attacks us & attempts to take us.