Our Lady of Mount Carmel Parish-Shrine

Twenty-Fifth Sunday in Ordinary Time

Sunday, September 24th, 2017

The Italian National Parish of the Archdiocese of Chicago
Served by The Missionaries of Saint Charles – Scalabrinians
1101 N 23rd Ave - Melrose Park - IL– 60160
P (708) 344 4140 — F (708)344 0902

Staff

Pastor
-Fr. Miguel Alvarez, C.S.

Associate Pastors
-Fr. Augusto Feccia, C.S.
-Fr. Yosef A. Sadipun C.S.

Parish Deacons
-John Battisto
-Giulio Camerini
-Jose Ramon Arenas

Secretaries
- Nancy Diaz
- Daniel Michel

Office Hours

Sunday
-8:00am—3:00pm

Tuesday- Friday
-8:30am—8:30pm

Saturday
-8:30am — 1:00pm
-2:00pm—5:30pm

Monday
- We're Closed

Sunday Mass Schedule

5:30pm - Sat. Vigil Mass
7:45am - English
9:00am - Español
10:30am - Italiano
12:00pm - English
1:30pm - Español
5:00pm - Español

Weekly Mass Schedule

English
-Monday - Saturday at 7:30am

Español
-Martes y Jueves a las 6:30pm

Italiano
-Sotto richiesta

THE SCALABRINIAN MISSIONARIES AT MOUNT CARMEL SINCE 1905

humilitas

Our Lady of Mt Carmel, is served
by the Congregation of the Missionaries of
St. Charles – Scalabrinians – .
We are an community of Catholic religious
serving migrants and refugees of different cultures,
religions and ethnicities in 32 countries.
The Congregation was founded in Italy
on November 28, 1887,
by Blessed John Baptist Scalabrini (1839-1905),
bishop of Piacenza (Italy).
Our missionary focus is to be migrants
with the migrants and to be in mission
with people on the move,
with a special priority for the poorest
And neediest migrants.

OUR LADY OF MOUNT CARMEL —MISSION STATEMENT

We are a faith community bound by the Grace of God the Father
who adopted us all as beloved children through Baptism.
We journey as brothers and sisters
inspired in the Gospel of Jesus Christ, nourished with the Eucharist
and strengthened by the love of the Holy Spirit.
Encouraged in the practice of our Catholic Tradition,
we experience and honor the maternal protection of Our Lady of Mount Carmel
while joyfully celebrating the religious practices of our ancestors in Faith.
Heartened by the zealous ministry of the Missionaries of St. Charles (Scalabrinians),
we strive to create a welcoming space were justice for all and the wellbeing of God's people
become the inspiration in our efforts to build God's Kingdom.

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NUESTRA SENORA DEL MONTE CARMEL — VISIÓN

Somos una comunidad de fe vinculada por la Gracia de Dios Padre,
que nos ha adoptado como hijos amados por el Bautismo.
Caminamos como hermanos y hermanas
inspirados en el Evangelio de Jesucristo, nutridos con la Eucaristía
y fortalecidos por el amor del Espíritu Santo.
Alentados en la práctica de nuestra Tradición Católica,
experimentamos y honramos a la protección materna de Nuestra Señora del Monte Carmelo,
celebrando alegremente las prácticas religiosas de nuestros ancestros en la Fe.
Animados por el celo ministerial de los Misioneros de San Carlos (Scalabrinianos),
nos esforzamos por crear un espacio de bienvenida donde la justicia para todos
y el bienestar del pueblo de Dios nos inspiran en nuestros esfuerzos para construir el Reino de Dios.

Church Services

We encourage all to register at the Parish-Shrine.

+ + +

Les invitamos a registrarse en el Santuario Parroquial.

Support Staff

Business Manager
Alexander Sanchez 708.345.3632

Religious Education
Modesta Martinez 708.344.4140

Activities Coordinator
Miguel Aldana 708.345.3632

Music Coordinator
Ann Marie Nabor 708.579.5373

Community Center Site Director
Pablo Cruz 708.345.3632

Sacramental Life

Confessions *Confesiones*
Saturdays—*Sábados*
4:00pm—5:30pm or by appointment/ *o con cita.*

Baptisms *Bautizos*
Come to the parish office. *Pase a la oficina parroquial.*

Weddings *Bodas*
Contact the priest at least six months in advance.
Contactar al sacerdote seis meses antes de la ceremonia

Quinceañera
Contactar a la secretaria cuatro meses antes de la ceremonia.

Presentaciones
Contactar la Secretaria al menos dos semanas antes

Religious Services

Recitation of the Holy Rosary
Mon—Sat at 7:00am

Adoration *Adoración al Stmo. Sacramento*
Wednesdays 6:00pm—8:00pm

Novena & Benediction
Wednesday/Miércoles 7:30pm

Grupo de Oración Carismática
Martes a las 7:00pm

Other Services

Gift Shop Hours *Venta de Artículos Religiosos*
During the regular office hours.
Durante las horas de oficina

Community Center *Centro Comunitario*
Social outreach *Servicios a la comunidad* (708) 345 - 3632

Food Pantry *Despensa de comida*
Wednesdays 4:00pm—6:00pm

Religious Education—*Catecismo*
Saturday - *Sábados* 3:30pm — 6:30pm
Sunday - *Domingos* 10:00am—1:00pm
- Mass Included—Incluye la Misa

For the Month of SEPTEMBER

September 11th Mon/Lun

- 7:00pm Memorial Service for 9/11

September 16th Sat/Sab

- CCD Begins/ Catecismo Empieza

September 25th Mon/Lun

- 7:30pm Misa por la Paz

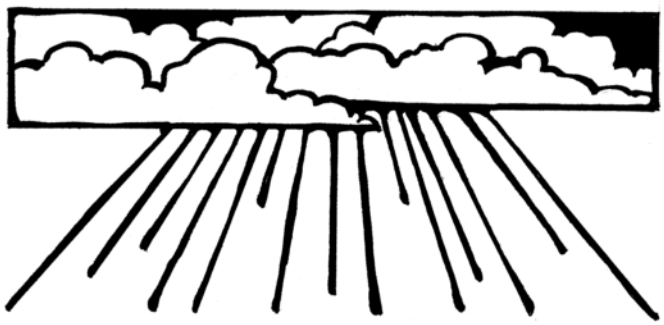
Monday/Lunes
5:30pm Clases de Guitarra

Tuesdays / Martes
6:30pm Ballet Folkorico
7:00pm Grupo de Oracion
7:00pm Eng. Choir Practice

Wednesday/ Miercoles
6:30pm Ballet Folkorico
7:00pm Men of Mt. Carmel
7:00pm OLMC Fitness Club

Thursday/Jueves
6:30pm Ballet Folkorico

Friday/Viernes
7:30pm Practica de Coros
7:00pm Matrimonios con Prop.
7:00pm Jornadas Matrimoniales
7:00pm Boys/Girls Scouts
7:00pm Jovenes para Cristo



Wedding Banns

♥ Hector Escarcega & Olga Navarrete...3
♥ Jesse Avelar & Nydia Rivera...3
♥ Juan M. Amaro Jr. & Teresa Cano...3
♥ Luis M. Rodriguez & Cynthia Garcia...1

Weekly Offering

September 16 - September 17, 2017

Regular Sunday Collection: $5,030.00
Special Collection: $2,535.00

From the Pastor's Desk

The season of Autumn in full splendor is soon to be upon us! No doubt, we who have the privilege to live in this area of the world, are to consider ourselves truly blessed: the majestic symphony of colors on the trees, the falling of the leaves, the cool breeze of the evenings as they shorten little by little, the smell of apple and pumpkin pies baking in the oven, the warmth of hot chocolate, the spice of hot apple cider… each one of those is to be considered a special Grace God provides us, so we can enter the melancholic attitude of reflection while giving thanks for the crop, for the gifts of the earth and the many blessings this season of harvest brings with it.

I have always considered Fall my favorite season. Besides the beauty we experience when this season arrives, it also provides us with the best atmosphere to reflect on our yearly journey. Some interrogations we may ask ourselves as we reach the season of plenty are: How are we doing so far? Is there anything we would like to amend? Before the end of the year reaches, how do we see ourselves improving? Whom are we to thank for their presence in our lives? Is there anyone we should go to and talk to improve the relationship? Any goals we should enforce? (…) These are the type of questions we can use to guide us in a serious evaluation of our existence. We should learn how to profit from the beauty and the coziness of the season in order to make the best possible journey into our hearts. A serious moment of self-reflection, taking the time for introspection will be the best way to reach the end of the year and not feel like the entire journey was a waste, for unless we make the effort to see life as an opportunity to improve and become the best version of ourselves, we put at risk our God-given possibility to be the type of persons who can truly make a difference in our world.

Life should be all about taking advantage of God's precious gift and making out of it, the best of all dowries. While pleasantly contemplating how the earth has yield its fruit, let us learn from mother nature and try as hard as we can, to also provide our world with the best of our own fruits.

Adsum,

Our Lady of Mt. Carmel Parish & Shrine

2017 Altar & Rosary Upcoming Events

Bag & Bling

Get ready for a "girls night out" on *Friday, September 22nd from 7:00pm-10:00pm.*
It's another fun evening of food, drinks, raffles, and shopping.
Tickets $30
Tickets for sale in the office!

3rd Annual Holiday Bazaar

Here's a chance for you to get a head start on your Christmas shopping.
Sunday, November 12, from 8:30am – 4:00 pm
There will be a variety of vendors so you can find something for everyone on your list.
Come early, stay late. Coffee, doughnuts, snacks and other treats will be available
Admission is Free

Advent Evening of Recollection
with Fr. Dan Brandt

On *Thursday, December 7,* (Pearl Harbor Day) Fr. Dan Brandt, Chicago Police Department Chaplin will pay tribute to all our veterans, police, fire, and military personnel as he celebrates mass at 6:00pm.
Dinner and a reflection by Fr. Dan will follow
Tickets are $15.00

TREASURES FROM OUR TRADITION

Along with the reform of the Roman Canon and the redrafting of an ancient Roman prayer in Eucharistic Prayer II, two additional prayers were announced in 1969. Eucharistic Prayer III is a fresh composition. Like Eucharistic Prayer II, it has no preface of its own, but the presider chooses from a long menu of possible prefaces to become part of the prayer on a particular occasion. Also, like Eucharistic Prayer II it has a way to insert the name of the deceased in Masses for the dead such as funerals and memorials. The *General Instruction of the Roman Missal* views Eucharistic Prayer III as the best substitute for Eucharistic Prayer I on Sundays and feasts.

In practice, this prayer is used very often at Sunday Mass, and its texts are familiar to all members of the assembly. In this prayer, notice that the priest extends his hands over the gifts and calls down the Holy Spirit to change them into the Body and Blood of Christ. This call of the Holy Spirit is called the *epiclesis*, and Eastern Christians consider it to be the consecration. Latin Christians have long considered the "institution narrative" to be the consecration. Partly in response to a deep sensitivity to the East, the reformers took care to structure all our new prayers with a strong *epiclesis*. The poetry and images of Eucharistic Prayer III are fruitful sources of meditation. Why not take a sentence or two into your private prayer?

CALL UPON THE LORD

The very first line of today's first reading summons us to seek the Lord and to call upon God. This sentiment is echoed in the refrain for today's responsorial psalm: "The Lord is near to all who call upon him" (Psalm 145:18a). Saint Paul is the embodiment of someone who constantly sought the Lord. In the excerpt we read today from his letter to the Philippians, we find Saint Paul toward the end of his life, a life he describes as completely consonant with Christ. He writes, "For to me life is Christ" (Philippians 1:21). To find out what it means to live life completely in accord with Christ we need look no further than today's Gospel. There we find that God's love and mercy are immeasurable for all those who seek and call upon the Lord.

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Mensaje del Párroco

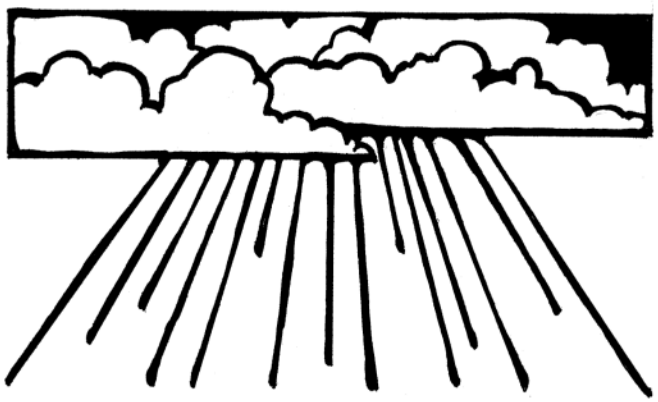
¡Hemos entrado en la estación de Otoño! Los días largos y de calor intenso han quedado atrás, ahora experimentamos como las tardes cada vez se hacen más cortas mientras se desata esa fresca brisa que nos invita a recordar que el invierno casi llega. Dentro de poco, los arboles se vestirán de colores impresionantes y poco a poco, la caída de las hojas nos hablara de la necesidad de rendirnos a la existencia. Los campos están preparándose para rendir sus frutos y el corazón humano debería alegrarse ante la cosecha… una vez más, la creación nos enseña como todos los esfuerzos humanos terminan siendo recompensados, el trabajo del hombre ahora encuentra la alegría de su premio debido.

Junto a los días que se vuelven grises y la necesidad de escondernos en casa para gozar del calor familiar. Inspirados en los campos que han dado su fruto, los creyentes, también podemos hacer un espacio para la evaluación: ¿Cómo estoy viviendo mi vida? ¿Qué tipo de frutos estoy dando… buenos o malos…? ¿A quien debo agradecer por un bien recibido? ¿Con quién debería reconciliarme? ¿Cuál sería la mejor manera de mejorar en lo que me queda de este año? ¿Cómo puedo crecer más como persona y como discípulo de Jesús? Estas son tan solo algunas de las preguntas que deberíamos hacernos de tal manera que nuestro caminar hacia le final del año no se dé, de manera tropezada y automática cometiendo los mismos errores o estancándome en las mismas dificultades. Aprendamos de la creación, a cerrar ciclos, dar fruto y continuamente renovarnos… no dejemos pasar la magnífica oportunidad a la que esta estación otoñal nos inspira y hagamos ese viaje al corazón tan importante en nuestro proceso de crecimiento y madurez.

Finalmente, no olvidemos la importancia de dar gracias a Dios. Junto con la importancia de la autorreflexión, también debemos promover un corazón que se eleva y agradece al Señor de todo lo creado por las maravillas de esta estación tan particular. Hagamos pues del Otoño una posibilidad para entrar en contacto con nosotros mismos, evaluando el camino recorrido y corrigiendo aquello que esta fuera de lugar; de contacto con Dios agradeciéndole los frutos de la tierra y la belleza de la creación; y de contacto con los demás celebrando el don de la vida en familia, en amistad y camaradería…

Adsum,

[R]egrese al Señor, y él
tendrá piedad;
a nuestro Dios,
que es rico en perdón.
— Isaías 55:7b



TRADICIONES DE NUESTRA FE

Las actas de los mártires son documentos de suma importancia en la Iglesia cristiana. En ellas se encuentra el testimonio de hombres y mujeres que con su sangre dieron testimonio del evangelio. En esta documentación encontramos el testimonio de quienes vieron y presenciaron su martirio. Por ejemplo, un soldado dice de los mártires: "Dormían en el suelo. No les vi quejarse en ningún momento y estuvieron todo el tiempo rezando y muy recogidos. . . magníficos, unos santos. . .".

Testimonios como éste eran comunes en los primeros siglos del cristianismo cuando en la Roma pagana se perseguía a la Iglesia primitiva. Lamentablemente, este testimonio no viene de hace 17 ó 19 siglos, más bien, viene del siglo pasado, siglo en el cual la persecución de cristianos se multiplicó por todas partes del mundo produciendo más mártires que ningún otro siglo.

El testimonio del soldado fue acerca del primer santo Argentino, Héctor Valdivielso Sáez y compañeros, quienes fueron asesinados por los comunistas en Asturias, España. Él fue uno de los más de 8000 cristianos martirizados en España, 30,000 en China, incontables en Latinoamérica y otros lugares durante el siglo pasado.

CLAMA AL SEÑOR

La primera línea de la lectura de hoy nos ordena buscar al Señor e invocar a Dios. Escuchamos el eco de este sentimiento en el refrán del salmo responsorial del día: "Cerca está el Señor de los que lo invocan" (Salmo 145:18a). San Pablo es la encarnación de alguien que constantemente buscó al Señor. En la cita que leímos hoy de su carta a los filipenses, encontramos a san Pablo hacia el final de su vida, vida que describe como en completa consonancia con Cristo. Escribe: "Porque para mí, la vida es Cristo" (Filipenses 1:21). Para saber lo que significa vivir una vida de completo acuerdo con Cristo basta mirar el Evangelio de hoy. Allí encontramos que el amor y la misericordia de Dios son inconmensurables para todos los que buscan e invocan al Señor.

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Fr. Feccia's Reflection

Venticinquesima domenica del T.O. — Dobbiamo confessare che proviamo un certo disagio di fronte alla parabola degli operai dell'ultima ora, che dopo fatto appena in tempo a sporcarsi le mani, eppure ricevono il salario intero, come gli altri. E non ci sembra giusto il comportamento del padrone, che non accetta le rimostranze di quelli che sono stati assunti al mattino, disprezzando spudoratamente le leggi più elementari della giustizia sociale e distributiva. Se davvero il regno dei cieli è simile a tutto questo, si tratta di un universo al di fuori dei nostri principi di coerenza e della nostra logica. E la cosa è ancora più grave, in quanto Gesù racconta questa storia per giustificarsi: deve difendersi dalle malelingue che gli rimproverano la sua preferenza per persone di dubbia onestà e di facili costumi. Ha già risposto una volta che non sono i sani ad avere bisogno del medico, ma i malati (Mt. 9,12). Ora per rinforzare ulteriormente questa argomentazione, si appella al modo di agire di Dio stesso.

«*Sei invidioso perché io sono buono?*» In questa frase sta la chiave di tutto il discorso. Di fronte al comportamento insolito del padrone della parabola, noi ragioniamo in termini di diritto dimenticando la generosità, l'amore, che ha le sue preferenze e le sue motivazioni segrete: «*Voglio dare a quest'ultimo quando a te!*» Dal momento che tutto ciò che possediamo l'abbiamo ricevuto da Dio (1Cor. 4,7), quali meriti possiamo far valere? E che diritto abbiamo di protestare? Si sentono alle volte, sulla bocca di certi cristiani, parole di questo tipo: «*La Chiesa non è più quella di una volta. Invece di essere la casa dei praticanti e delle persone irreprensibili, si volge verso gli indifferenti, e verso gente senza arte né parte, che non gode di una buona reputazione…*» Per fortuna! Questo significa che la chiesa si sta finalmente adattando ai modi di fare di Dio. Se lasciassimo sempre l'ultima parole alla bontà, e non alla giustizia in senso stretto, la realtà del regno sarebbe viva ed operante in mezzo a noi.

La scala dei valori — Di fronte all'urgenza del lavoro da compiere il problema non è tanto di non ferire qualcuno, quanto di far piacere a tutti. Ora, il lavoro che Dio affida (l'annuncio del vangelo), non è una ricompensa, ma un diritto che la persona umana ha su di noi: tutti hanno diritto al vangelo. A quoto livello il problema non è di fare le parti uguali, ma di soddisfare in pienezza. Dio chiama tutti, attivi e sfaccendati, pionieri e ritardatari. La chiesa non è proprietà dei fedeli che la compongono, ma Dio; tutti devono avervi il loro posto.

Giustizia degli uomini e giustizia di Dio

In ognuno di questi casi i testi oppongono alla giustizia di Dio, concepita alla maniera degli uomini, il suo comportamento misericordioso, nuovo per gli uomini *(Lc* 15,1-2). A questa obiezione Cristo risponde: il padrone della vigna è «giusto» (alla maniera umana) coi primi, poiché dà loro ciò che era stato convenuto, ed è «giusto» con gli ultimi (alla maniera divina), perché non era impegnato da alcuna conversione nei loro riguardi.

Afferma poi il primato della bontà di Dio: la sua maniera di agire non contrasta con la giustizia umana, ma la trascende totalmente nell'amore. Di conseguenza il patto concluso fra il padrone della vigna e i suoi operai si presenta come un'immagine dell'alleanza fra Dio e i suoi, alleanza che non ha alcun rapporto con il contratto «do ut des» che i Giudei volevano trovarvi, ma è un atto gratuito di Dio *(Dt* 7,7-10; 4,7).

L'alleanza è pertanto un dono dell'amore gratuito del Padre, fon-dato sulla sua assoluta libertà e suppone la nostra *(Gal* 3,16-22; 4,21-31). Applicando una giustizia ai primi e un'altra agli ultimi, Dio vuole prima di tutto attestare il suo amore per gli uni e per gli altri, tenendo conto delle diverse situazioni in cui ciascuno si trova.

Gesù vuol mettere in guardia i suoi connazionali dall'orgoglioso atteggiamento di chi avanza pretese nei confronti di Dio e giudica la sua bontà e la scelta operata: Dio è buono e fedele e la sua bontà, proprio perché sovrana, trova nuovi modi di affermarsi sempre di più per il bene dei chiamati. Nello stesso tempo la conclusione della parabola, in cui avviene un capovolgimento tra i primi e gli ultimi, vuoi essere un richiamo agli Ebrei che, primi alla chiamata di Dio, rischiano nella grettezza della loro giustizia di essere sopravanzati da coloro che sono stati chiamati successivamente, perché il regno è unicamente dono e grazia della bontà del Signore.

Mass Intentions

SATURDAY, SEPTEMBER 23 — SAINT PIUS OF PIETRELCINA
7:30 am † Betty Mamolella by Madelene
5:30 pm † Lino Rauzi by Wife & Family

SUNDAY, SEPTEMBER 24 — TWENTY-FIFTH SUNDAY IN ORDINARY TIME
7:45 am For Nello DiDomenico by Wife
9:00 am †
10:30 am For Maria Scalise by Daughter
For Fedele Gervasio by Brother
† Renato Franch by Angelo & Lourdes Franch
12:00 pm † Jose Olivera by Daughter & Family
1:30 pm †
5:00 pm †

MONDAY, SEPTEMBER 25 — WEEKDAY
7:30 am †

TUESDAY, SEPTEMBER 26 — WEEKDAY
7:30 am †
6:30 pm †

WEDNESDAY. SEPTEMBER 27 — SAINTS VINCENT de PAUL
7:30 am † Jackie Ranieri by Mom
7:30 pm NOVENA

THURSDAY, SEPTEMBER 28 — WEEKDAY
7:30 am † Nicole Micele by Barbara Maidl Family
6:30 pm †

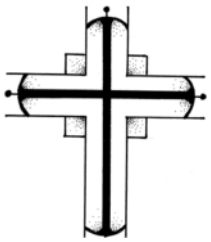
FRIDAY, SEPTEMBER 29 SAINTS MICHAEL, GABRIEL, & RAPHAEL ARCHANGELS
7:30 am † Michael & Lucia Devito by Doyle Grandchildren
†Michael Datoli by Susan

SATURDAY, SEPTEMBER 30 — SAINT JEROME
7:30 am † Joseph Menolascino by Wife Jean
5:30 pm † Kay Scavone by Sister Marie

SUNDAY, OCTOBER 1 — TWENTY-SIXTH SUNDAY IN ORDINARY TIME
7:45 am †
9:00 am †
10:30 am †
12:00 pm †
1:30 pm †
5:00 pm †

PLEASE PRAY FOR OUR BROTHERS AND SISTERS WHO ARE ILL OR INFIRMED :

Linda Bandy
Mary Donato
Judith Escamilla
Jacob Duda
Kristie Goldi
Linna Goldi
Susan Humpf
Vandy Liala
Ethan Maidl
Joseph Pulido
Lauren Rendi
Luke Westrick
Ann Yench
Alexandra Vitali
Ken Douglas
Anna Baffa
Jan Clark
Sara Zonca
Nancy Oshea
Madeline Vittori
Nico Felice
Emilio Scalzitti
Nell Baker
Fabiola Pintor
Isabel Pintor
Marie Torchia
Kelly Ann Haymaker
Macy Grace Giacone
Josephine Grasso
June Stellato
Conny Rico
John Sepka
Melacia Nuñez



Rest In Peace

† Steven D. Sauber
† Francesco Scarlato

TREASURES FROM OUR TRADITION

The achievement of the late 1960s and early 1970s in enriching the "euchology" or "words of thanksgiving" available in the Church's prayer is important on many levels. Ecumenically, it means that the Latin Rite now reflects the wealth of the East in having more than one prayer available to the Church. Pastorally, it actually acknowledges the place of the assembly in prayer, which is particularly clear in the Masses with Children. In fact, the traditional prayers of the Eastern Church served as models for our new prayers.

In the East, what we call the Eucharistic Prayer is called the *anaphora*, and there are three main families of *anaphora*. Each family has a different "recipe" for arranging the usual parts of these prayers. All *anaphora* have "intercessions" included, but the Churches of Antioch place them toward the end of the prayer, Alexandria prefers them at the beginning before the "Holy, Holy," and Syria puts them at the very end. One branch of the Syrian family is unique in not mentioning the words of Jesus at the Last Supper. The Roman Canon we once prayed exclusively has some connection with the Alexandrian family, but once the signal for creativity was given, all the wealth of every prayer tradition was on the table, and our Sunday Mass has been greatly enriched.

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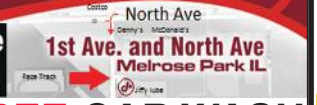

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