



"It is my choice to die at the hands of men
with the hope God gives of being raised up by him;
but for you, there will be no resurrection to life."

32ND SUNDAY IN ORDINARY TIME

November 7, 2010

**ST. ELIZABETH OF
HUNGARY CHURCH**

"Count Me In!" Thank you to all who made a pledge to *Sharing Our Faith, Shaping Our Future* all-parish campaign last Sunday and to those who have mailed their pledges. If you have not yet had an opportunity to make your pledge, we encourage you to do so. Forms are available in the back of the church.

OUR BOOK OF REMEMBRANCE of those who have died is in the back of the church where you may write the names of those you wish to remember during the month of November.

ST. ELIZABETH CHOIR -if you would like to participate in our choir for our St. Nicholas celebration (December 3 at 6:00 PM) and Christmas Eve (December 24 at 4:00 PM and 9:30 PM) and Christmas Day (December 25 at 10:00 AM), please sign up on the list in the parish hall. All practices will be held on Tuesdays at 7:00 PM, November 9 through December 21.

SAVE THE DATE! FRIDAY, DECEMBER 3, 2010 ST. NICHOLAS CELEBRATION
Our St. Nicholas celebration, is in the planning stage. Would you like to be a reader for one of the Birth Legends at this event? If interested, call Maryann Pierleoni at 503-675-5165

THE TRAVELING CRIB, sponsored by **Catholic Charities**, has been set up in the parish hall. During the month of November we will collect baby clothes, blankets, diapers, etc., and maternity supplies for Pregnancy Support & Adoption Services and Elizabeth House maternity home. A list of requested items can found on the table next to the crib.

OPEN HOUSE De LaSalle North Catholic, 7528 N. Fenwick, Portland, OR 97217, November 14

LITURGICAL READINGS

Today: 32nd Sunday in Ordinary Time. 2 Maccabees 7:1-2,-14/ Psalm 17/
2 Thessalonians 2:16 through 3:5/ Luke 20:27-38

Monday: Titus 1:1-9/ Psalm 24/ Luke 17:1-6

Tuesday: Ezra 47:1-2, 8-9, 12/ Psalm 46/ 1 Corinthians 3-9c-11, 16-17/ John 2:13-22

Wednesday: Titus 3:1-7/ Psalm 23/ Luke 17:11-19

Thursday: Philemon 7-20/ Psalm 146/ Luke 17:20-25

Friday: 2 John 4-9/ Psalm 119/ Luke 17:26-37

Saturday: 3 John 5-8/ Psalm 112/ Luke 18:1-8

Next Sunday: 33rd Sunday in Ordinary Time. Malachi 3:19-20a/ Psalm 98/
2 Thessalonians 3:7-12/ Luke 21:5-19



What is most surprising is the way Israel resisted foreign theologies about the future life. Both Egypt and Mesopotamia possessed some kind of belief in personal immortality. Egypt especially expressed this religious conviction rather clearly. In rejecting the polytheism and magical superstition of Egyptian future life, did Israel overreact? In any case, Israel's opposition remained strong, even at such a late date as the second and first centuries before Christ and way into the Christian era. Neither the authors of such late books as Sirach, Judith, Baruch and First Maccabees nor the Sadducean priesthood at Jerusalem accepted the new theology of bodily resurrection.

For most of her history, then, Israel rejected any clear theology of life after death and in fact denied any kind of human activity, much less joyful experience, in the shadowy abode of the dead. Still her strong, persevering faith in God's fidelity implicitly inferred something more positive and attractive. If it is true that the trials of living are more intense than the sorrow of dying, then Israel's faith during life was saying something about death. If God remained at the side of his faithful ones, despite the darkness and agony of the prophets of Job, then would he not stay with his people as they confronted the barrier of death? The inability to explain God's presence during agonizing problems of life, all the while remaining true to God, implies an ability to maintain faith in God when facing the inexplicable fact of death.

Mystical prayer seemed to be the solution to death, as ecstasy is the truest response to life in God.

While you wrought awesome deeds
we could not hope for,
such as they had not heard of from of old.
No ear has ever heard, no eye has ever seen,
any God but you doing such deeds for those who wait for him (Isaiah 64:2-3).

Waiting is the attitude of faith and the language of contemplative prayer. Only those who trust in God during life can wait for divine life in death.

(Carol Stuhlmueller, C.P., *Thirsting for the Lord*, Alba House, 1977, pp. 302-303)

COLLECTION FOR LAST SUNDAY \$4,845.68 **ALL SAINTS/ALL SOULS:** \$495.00
WORLD MISSIONS: \$145.00 Thank you.

HOSPITALITY FOR NEXT WEEKEND

9:00 AM: Mary Swick 11:00AM Kerry, Ann and Jonathan Heisler
If you cannot fulfill your assignment, please make sure you find a substitute. Thank you.



St. Elizabeth of Hungary Church

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SCHEDULE OF MASSES

Saturday Vigil Mass: 4:00 p.m.

Sunday: 9:00 a.m. and 11:00 a.m.

Tuesday, Wednesday, Thursday and Friday: 8:30 a.m.

Reconciliation: Saturday at 3:00 p.m.

Baptism and Anointing of the Sick: Please call the parish office.

Marriage: Six months' notice required.

PARISH STAFF

Rev. James M. Kolb, C.S.P., Administrator

Joan Enright, Secretary - 9:00 a.m. - 3:00 p.m., Monday-Friday

Interested in joining St. Elizabeth Parish? Give us a call. 503-222-2168

Haunted by the tragic and revolting character of death, our society devotes a great deal of speculation to life after death. This contemporary discussion recalls the debate between the Sadducees and Pharisees of Jesus' time. One party to such controversy, the Sadducees, brought Jesus into the debate.

Opportunists in politics, conservatives in religion, these Sadducees had held to the ancient conception of a dim survival of souls in a problematic "sheol." They dismissed the idea of the resurrection of the dead, articulated well after Moses, as useless innovation. In this spirit they propose to Jesus one of those bizarre cases dear to casuists of every age. Basing themselves on the levirate law, which required a man to marry the childless widow of the brother, they complicate things to the extreme in order to ridicule the theory they reject.

Jesus takes the question to a higher level. In the new world of the resurrection, it will no longer be necessary to marry and reproduce in order to survive. Our experience of God is not restricted to the brief and passing time of a human life. Those who know the presence of God within the limits of a corruptible existence are drawn to hope that they will remain in that presence forever.