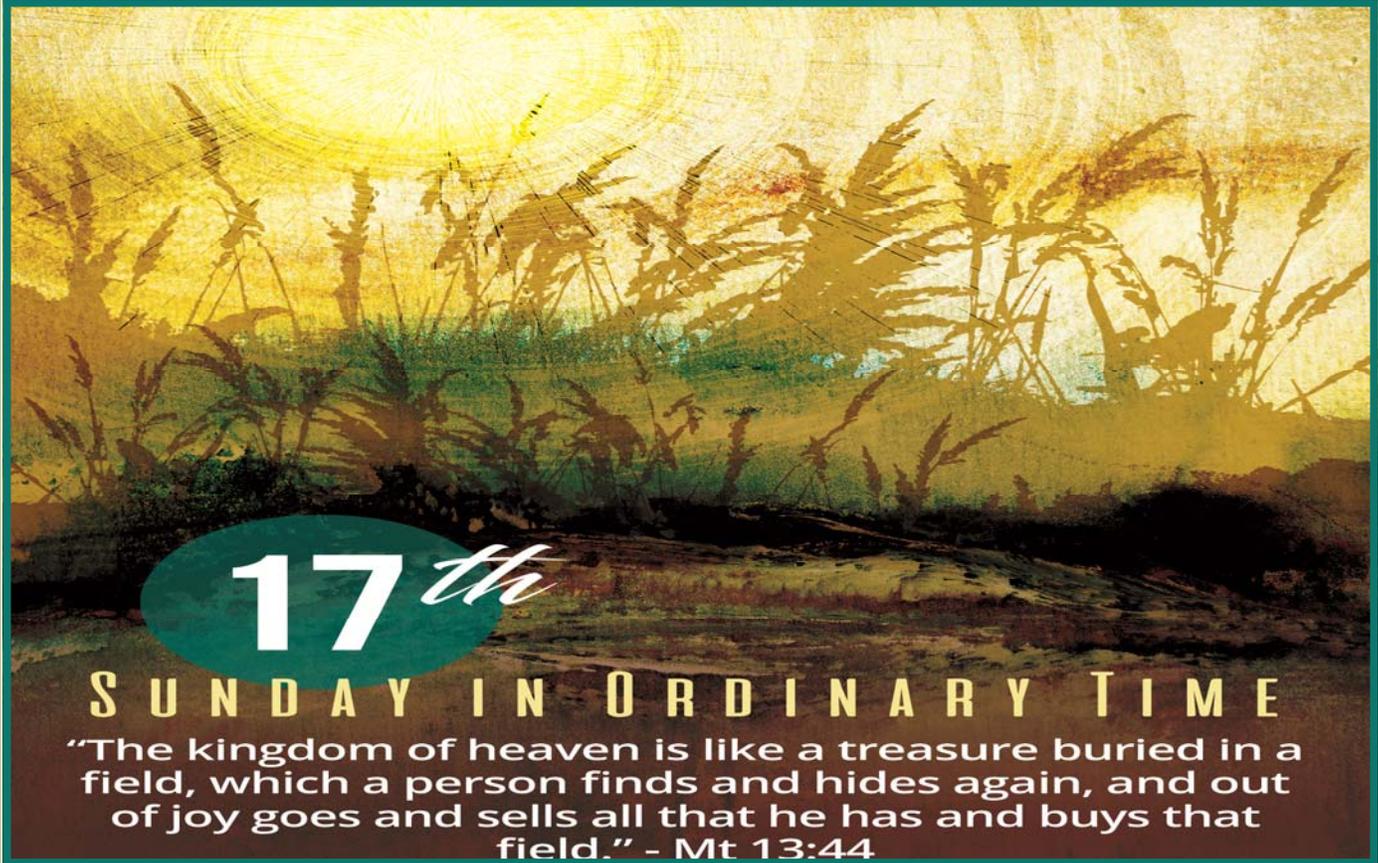


# Saint Joan of Arc Church

6414 Montour Street  
South Park, Pa 15129  
412-833-2400  
Father Phillip Pribonic



17<sup>th</sup>

## SUNDAY IN ORDINARY TIME

"The kingdom of heaven is like a treasure buried in a field, which a person finds and hides again, and out of joy goes and sells all that he has and buys that field." - Mt 13:44

July 30, 2017

### Mass Times:

Saturday: 5:00 P.M.  
Sunday: 7:30 A.M.  
9:00 A.M.  
11:00 A.M.

### Daily Mass

Monday-Wednesday: 8:00A.M.

### Rectory Office Hours

Monday - Friday  
8:30 A.M. - 4:00 P.M.

### Sacrament of Reconciliation:

Saturday, 12:00 p.m. to 12:30 p.m.

### Sacrament of Baptism:

First and Second Sunday, NOON

### Sacrament of Marriage:

Please call and arrange with Rectory.

### Anointing of the Sick:

Please call the Rectory.

### Phones:

Fax: 412-835-1764

CCD: 412-835-3724

Domremy Pavilion: 412-854-3173

Diocese Victim Hotline: 1-888-808-1235

[mystjoan.org](http://mystjoan.org)

Mass Intentions

From the Pastor's Desk

**Saturday, July 29– Saint Martha**

5:00 P.M. - Linda Mattola (Betty Mahr & Family)

**Sunday, - July 30– Seventeenth Sunday in Ordinary Time**

7:30 A.M. - Mary Rachuba (Sherrae Engleka)

9:00 A.M. - Jerry Howard (Malits Family)

11:00 A.M. - Kenneth Barner (Family)

**Monday, July 31– Saint Ignatius**

8:00 A.M. - Joseph & Anna Horvath & Sister Marie Horvath (M/M Boron)

**Tuesday, August 1– Saint Alphonsus**

8:00 A.M. - Emma Scotland (Jim & Betty Breisinger)

**Wednesday, August 2– Saint Eusebius of Vercelli & Saint Peter Julian Eymard**

8:00 A.M. - Agnes Sanabor (Mike & Helen Krizner)

**Thursday, August 3– Weekday**

8:00 A.M. - NO MASS

**Friday, August 4– Saint John Vianney**

8:00 A.M. - NO MASS

**Saturday, August 5– Weekday**

2:00 P.M. - Wedding: Brian R zodkiewicz to Amy Rendulic

5:00 P.M. - Robbie Harris ( Red Hat Sisters)

**Sunday, - August 6– The Transfiguration of The Lord**

7:30 A.M. - Mark Cummings (Kim Lucas)

9:00 A.M. - Katherine McClelland (Ciaramella Family)

11:00 A.M. - Philomena Doyle (Elisa Doyle)

**Please remember in your prayers those who are sick:**

Rose Marie Bottles, Dale Kragnes, Jay Briggs, Thom Mills, Gerry Evans, Karen Recrosio, William Reddy, Chuck Stanford, Emerson Cotter, Dorothy Kudla, Michael Weston, Rod Shipe, Father Joseph Grosko, John Oakes, Julie Schmaltz, Marcy Smith, Eleanor Young, Meredith Bissette, Dom Salvucci, Albert Lexie, Joan Charnesky, Jenny Fraas, Sue Wimer, Marlys Schoedel, Brenda Dunois, Donald Melinchak, Cheryl Hackett, Madeline Moze, Michael Sexton, Virginia Silinskas, Richard Humenansky, John Roberts, John Smida, Tim O'Brien, William Vetter, Ryan Doughty, Father Michael Maranowski, Mary Lou Quinn, Jonathan Piccoli, and Audrey Jones. Help, save, pity and defend your servants O God by your grace.

We have a limited number of Pittsburgh Catholic papers that feature our garden workers on the first page.....please take one if you'd like..... we will be allowing several charitable groups to make appeals in our bulletin, please feel free to help out if so inclined.....please continue participating in the Mass by singing and please note the appeal from our new music director, Miss Patty Reavel, who is inviting instrumentalists to provide additional accompaniment.....anyone who might be interested in joining the Church through the RCIA program may call the office to register.....we continue to pray for all elected officials, both in Harrisburg and Washington.....I read something about the world becoming a sewer for plastic.....there is a mass of plastic floating in the oceans.....????.....do I see the first of August coming up?.....

Father Phillip Pribonic

\*\*\*\*\*

Second Collection today is for Saint Vincent De Paul Society.

Rest In Peace: Linda Yee, wife of Gim

Sanctuary Lamp will burn one week for the Blessed Mother in memory of Edith Brandl, requested by Family .

Sanctuary Lamp will burn one week for John the Baptist in memory of Herman Brandl, requested by Family .

Wedding Banns: Brian R zodkiewicz to Amy Rendulic

Divorced, Widowed, or Separated? – The loss of a spouse through separation, divorce, or death is a traumatic experience. The **Beginning Experience** weekend is intended to help widowed, divorced, or separated people who would like to pass through the grief and begin to move forward with their lives. Come to a safe place. The next retreat weekend will be **September 15-17, 2017** at the Martina Spiritual Renewal Center, 5244 Clarwin Avenue, Pittsburgh, PA 15229 which is located in West View/Ross Township. Payment arrangements and possible financial assistance are available. For more information, visit our website [www.BeginningExperience.org](http://www.BeginningExperience.org) or make a confidential call to **Mary at 412-523-2405** or **Steve at 412-720-8694**.

**Financial Statement**  
**Regular Offertory..... \$ 7,493.00**  
**THANK YOU For Your Generosity.**

## Scripture Reflection

### Does God Love the Poor More Than the Rich?

I have a friend named Trish who frequently corners me after Mass to ask questions about things she finds baffling in Scripture or Catholic teaching. Her questions range from the mundane – “Why, if Mary remained a virgin, does Scripture refer to the ‘brothers and sisters’ of Jesus?” – to the sublime – “How can it be that Jesus is both human and divine?” Why Trish brings her questions to me, I’m not sure, but I always try to reward her curiosity by patiently providing as full an answer as I can. A while back, following a particularly bracing set of Sunday readings, Trish approached me with this question: “Does God love the poor more than he loves the rich?” On the surface, it would seem so; in Scripture, there are nearly 3,000 verses concerned with justice for the lowly, the oppressed, and the stranger. Almost 400 of those verses specifically refer to “the poor.” In Deuteronomy 15:11, the Lord commands his people to “be openhanded toward your brothers and toward the poor and needy in your land.” The Psalmist declares that “the Lord hears the cry of the poor” (Psalm 34) and calls upon the God to “defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed” (Psalm 82). The author of Proverbs insists “he who oppresses the poor shows contempt for his Maker, but whoever is kind to the needy honors God” (Proverbs 14) and “the righteous care about justice for the poor, but the wicked have no such concern” (Proverbs 29). When Our Lady receives Gabriel’s announcement of her impending maternity, she declares that God “has cast down the mighty from their thrones and lifted up the lowly; the hungry he has filled with good things and the rich he has sent away empty.” At the moment Jesus inaugurates his public ministry, he announces “the Spirit of the Lord is upon me and has anointed me to preach good news to the poor.” Later, our Lord instructs a rich man to sell all he has and give the proceeds to the destitute. When the man merely turns away, Jesus declares “it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God.” Later still, our Lord makes personal concern for the poor a test of worthiness for Heaven (Matthew 25). In his Epistle, James reserves his harshest language for the wealthy: “Now listen, you rich people! Cry and moan over the miseries that are overtaking you. Your riches are rotten ...” (James 5). This theme was picked up by the Fathers of the Church and has echoed down through the centuries. St. Augustine, amplifying Jesus’s self-identification with the poor in Matthew 25, writes, “Christ is at once rich and poor: as God, rich; as a human person, poor. Truly, that Man rose to heaven already rich, and now sits at the right hand of the Father, but here, among us, he still suffers hunger, thirst, and nakedness: here he is poor and is in the poor.” One of the earliest Christian documents, the *Didache*, commands new converts to “share everything with your brother. Do not say, ‘It is private property.’ If you share what is everlasting, you should be that much more willing to share things which do not last.” According to St. John Chrysostom, “not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours but theirs.” St. Thomas Aquinas believed that “whatever a man has in superabundance is owed, of natural right, to the poor for their sustenance. So Ambrosius says, and it is also to be found in the *Decretum Gratiani*: ‘the bread which you withhold belongs to the hungry; the clothing you shut away, to the naked; and the money you bury in the earth is the redemption and freedom of the penniless.’”

This consistent emphasis on the priority of the poor over the rich has extended into the modern era, as well. Pope Paul VI, in his apostolic letter *Octogesima Adveniens*, notes that “in teaching us charity, the Gospel instructs us in the preferential respect due to the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others.” In *Centesimus Annus*, Blessed John Paul II writes, “Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the promotion of justice.” In *Deus Caritas Est*, Pope Emeritus Benedict XVI likewise promoted the priority of the poor, and connected it with political action: “Charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as social charity ... The Church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the State. Yet, at the same time, she cannot and must not remain on the sidelines in the fight for justice.” And of course Pope Francis has crystallized the Christian “preferential option for the poor” in his wish for “a Church that is poor and for the poor.” So, we return to my friend Trish’s original question, “Does God love the poor more than he loves the rich?” You might be surprised that the answer I gave was a resounding “NO!” God loves Bill Gates or Donald Trump every bit as much as he loves you or me or the lowliest beggar in the streets of Calcutta. The love of God extends to everyone, regardless of his station in life or the size of his investment portfolio. Moreover, God’s love is both unconditional and inexhaustible. Nothing we do and no matter how often we do it “can separate us from the love of God which is in Christ Jesus” (Romans 8). That promise belongs to the wealthy and the poor alike. The Church’s “preferential option for the poor” isn’t about God loving this individual person over that one. No, the option for the poor is about providing a counterweight to the inordinate prestige and privilege our fallen world confers on the wealthy and powerful. It is a call to justice, which in the biblical tradition implies the restoration of balance and equity in the relationships between individuals and among social classes. The option for the poor reminds the wealthy that the goods they possess are not ends in themselves, but means for promoting the common good, including the amelioration of poverty. And since both wealth and poverty are relative terms, the option for the poor is a demand that each of us, whatever our net worth, be of service to those in need. Structurally, the poor share an intimate identity with Christ that demands our special solicitude, service, and love. It can be hard work. The poor are not always victims of others; often they are victims of their own undisciplined appetites. The poor, like the rest of us, are not generally noble. Many wouldn’t give you the shirt off their backs, but they might take yours. Still, we are called to love and serve them, not because they are lovable, but because they are our brothers and sisters, and because in their suffering – even self-inflicted – they are Christ. Jesus does not say, “I was legal, and you clothed me,” or “I was sober, and you fed me,” or “I thanked you profusely when you gave me something to drink.” Our responsibility to the poor is defined not by whether they make us comfortable, whether we see the logic of it, but by their need. After all, “God commends his love toward us, in that, while we were yet sinners, Christ died for us” (Romans 5). We were loved unconditionally before we “deserved” it, and we are called to do the same.<http://www.patheos.com/blogs/thedorothyoption/god-love-poor-rich/>

**The Pearl of Great Price** – Like the pearl of great price in today’s Gospel, our faith is a treasured gift. On the one hand, it has great value and meaning for us in the special moments of our journey with God – Baptism, First Communion, Marriage – as well as in the regular encounter with Jesus at Mass and in our prayer. On the other hand, as a treasured gift, faith is meant to be shared so that others can enjoy the beauty and fulfillment of living with God. *On Mission for The Church Alive!* seeks to draw us together in faith in new and exciting ways so that we can be better equipped and supported in sharing the gift of faith with others. Don’t take the treasure of your faith for granted! Consider attending a daily Mass each week, reading the Bible daily or joining or forming a faith-sharing small group to foster an ever greater faith in your heart. Also, consider attending on of the August Summer Sessions to grow in faith and stay informed. Visit [onmissionchurchalive.org](http://onmissionchurchalive.org) to learn more.

**Hurry! Time is running out** to purchase your tickets for the Sisters of Divine Providence Summer Sweepstakes. Lucky winners randomly selected on September 1: First Prize is \$2,000, Second Prize is \$500 and Third Prize is \$100. Tickets are \$5 each or 6 for \$25. To purchase, please contact Nicole Davis at 412-635- 5437, or email at [ndavis@cdpsisters.org](mailto:ndavis@cdpsisters.org). All proceeds benefit the ministries and mission of the Sisters. Thanks!



**Read the complete story about the Saint Joan of Arc Garden** in the Pittsburgh Catholic Newspaper: <http://www.pittsburghcatholic.org/News/Rich%20soil:%20Parish%20reaps%20joyful%20harvest|-36577562?profile=1045>

**Join the Sisters of St. Joseph of Baden** on September 16 at 6 p.m. for **Faith. Field. Feast.**, a special evening on the Motherhouse grounds featuring local ingredients and live music. The Sisters’ first farm to table dinner will feature Hor d’oeuvres and small plates of locally sourced foods, garden tours, mead samples and a coffee bar. Proceeds will help support the Sisters’ community gardens and orchard as well as establish the **Sister St. Mark Fund** to provide assistance to community gardens in Beaver and Allegheny counties. Tickets are \$125. Seating limited to 100 guests. Register online [www.bit.ly/FaithFieldFeast](http://www.bit.ly/FaithFieldFeast) or call 724-869-6574.

**31<sup>st</sup> ANNUAL BENEFIT LUNCHEON FOR THE SEMINARIANS OF THE PITTSBURGH DIOCESE** – Saturday, August 19, 2017 at St Paul’s Seminary – O’Connor Hall, 2900 Noblestown Road, Pittsburgh 15205. Luncheon, Chinese Auction, Raffles and Bake Sale. Doors open at 10:00 am for early-bird players (cards or board games). Lunch will be served at 12:00 pm. Choice of entree: Chicken Romano, Crab Cakes or Pasta Primavera. Donation is \$30. “Comic Relief” provided by Father Mark Thomas. Sponsored by the Catholic Daughters of the Americas Pittsburgh Diocesan Committee. Reservations must be made by August 10 2017. For reservations or additional information, please contact: Laraine McGinnis at 724-263-2161 or [lam1719@verizon.net](mailto:lam1719@verizon.net)

**Auditions for the 2017-2018 Diocesan Choir** season will soon be held. The Choir, under the direction of Father Jim Chepponis, Music Director for the Diocese of Pittsburgh, sings for the major Diocese events at Saint Paul’s Cathedral throughout the year. Currently there are openings in the soprano, alto, tenor and bass sections. In addition to being good singers, potential members must be able sight-readers due to limited rehearsal schedule, and at least 18 years old. Rehearsals are held at Saint John Capistran Church in Upper Saint Clair. Audition times maybe scheduled by calling Doris Anne n the Diocesan Music Office (412-456-3042) before August 21.

**Saint Joan of Arc’s Prayer Shawl** has served our Parish for several years, bringing joy and comfort to the ill and suffering. The Prayer Shawl Ministry has given out over 4,000 shawls and blankets. Their donations have dropped over the years and are in need of donations to ensure that the ministry can continue. If you can donate please drop an envelope off in the collection basket marked Prayer Shawl, or drop off the envelope in the Parish office during business hours. Please do not buy yarn (There is a specific type used to ensure all blankets are comfortable), a gift card to Joanne Fabric is also accepted. The Ministry thanks you in advance for your continued support.