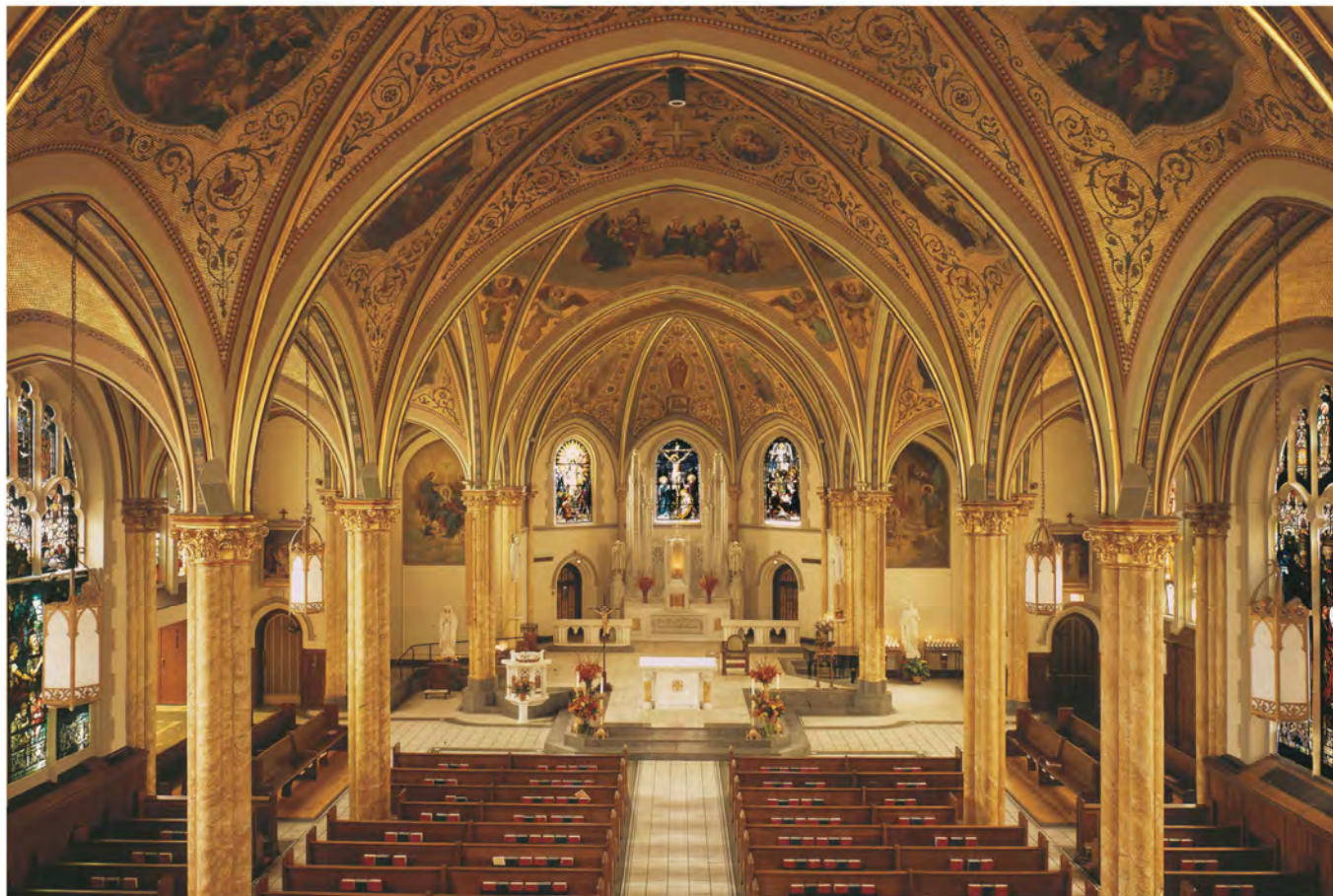


Saint Edmund Parish *Echoes*

Reaching out from the heart of Oak Park

October 18, 2020




Parish Office

188 S. Oak Park Avenue Oak Park, Illinois 60302; Telephone: 708-848-4417

New Parish Center Office Hours during COVID-19: Monday - Saturday: 10am - 3pm

Sunday: closed

Visit the parish web-site at stedmund.org. You may also e-mail us from the web-site.

 Follow us on Twitter at: St. Edmunds-Oak Park or @edmunds_oakpark

Parish Administration and Staff

Rev. John McGivern, Pastor
Ms. Peggy Leddy, Pastoral Associate
Mrs. Maria Allori, Development Director
Deacon Thomas Dwyer, Parish Business Manager
Mr. Donald Giannetti, Parish Assistant
Mrs. Kelly Dobbs-Mickus, Director of Music

Mrs. Christine A. Rousakis, Manager, Parish Office
Mr. Al Vargas, Facilities Manager

Rev. John Lucas, *Weekend Presider*
Rev. Gene Gratkowski, *Weekend Presider*
Rev. John O'Callaghan, S.J., *Weekend Presider*

School of Religious Education

200 S. Oak Park Avenue Oak Park, Illinois 60302

School of Religious Education Telephone: 708-848-7220

Visit the parish web-site at stedmund.org. You may also e-mail us from the web-site.

Religious Education Program Administration and Staff

Mrs. Janet Bennick, Coordinator of Religious Education · Ms. Kaydee Sproat, Program Secretary



All are welcome. An entrance ramp and push-bar automatic door is located at the eastern entrance of the church.

Pope Francis' New Encyclical

On October 4, the feast of St. Francis of Assisi, Pope Francis released a new encyclical entitled, *Fratelli Tutti – On Fraternity and Social Friendship*. It can appear a rather depressing read because of its searing realism, except it plays the long game of Christian hope.

Fratelli Tutti lays out reasons why there's so much injustice, inequality, and community breakdown in our world and how in faith and love these might be addressed. The intent here is not to give a synopsis of the encyclical, other than to say it's courageous and speaks truth to power. Rather the intent is to highlight a number of special challenges within the encyclical.

First, it challenges us to see the poor and to see what our present political, economic, and social systems are doing to them. Looking at our world, the encyclical submits that in many ways it is a broken world and it names some reasons for this: the globalization of self-interest, the globalization of superficiality, and the abuse of social media, among other things. This has made for the survival of the fittest. And while the situation is broken for everyone, the poor are ending up suffering the most. The rich are getting richer, the powerful are getting more powerful, and the poor are growing poorer and losing what little power they had. There's an ever-increasing inequality of wealth and power between the rich and the poor and our world is [sic] become ever more calloused vis-à-vis the situation of the poor. Inequality is now accepted as normal and as moral and indeed is often justified in the name of God and religion. The poor are becoming disposable: "Some parts of our human family, it appears, can be readily sacrificed for the sake of others. Wealth has increased, but together with inequality." In speaking of inequality, the encyclical twice highlights that this inequality is true of women worldwide: It is unacceptable that some have fewer rights by virtue of being women."

The encyclical employs the parable of the Good Samaritan as its ground metaphor. It compares us today, individually and collectively, to the priest and the scribe in that parable who for religious, social, and political reasons walk past the one who is poor, beaten, bleeding and in need of help. Our indifference and our religious failure, like that of the priest and the scribe in the parable, is rooted both in a personal moral blindness as well as in the social and religious ethos of our society that helps spawn that blindness.

The encyclical goes on to warn that in the face of globalization we must resist becoming nationalistic and tribal, taking care of our own and demonizing what's foreign. It

goes on to say that in a time of bitterness, hatred, and animosity, we must be tender and gracious, always speaking out of love and not out of hatred: "Kindness ought to be cultivated; it is no superficial bourgeois virtue."

The encyclical acknowledges how difficult and counter-cultural it is today to sacrifice our own agenda, comfort, and freedom for community, but invites us to make that sacrifice: "I would like especially to mention solidarity which is a moral virtue and social attitude born of personal conversion."

At one point, the encyclical gives a very explicit (and far-reaching) challenge. It states unequivocally (with full ecclesial weight) that Christians must oppose and reject capital punishment and take a stand against war: "Saint John Paul II stated clearly and firmly that the death penalty is inadequate from a moral standpoint and no longer necessary from that of penal justice. There can be no stepping back from this position. Today we state clearly that 'the death penalty is inadmissible' and the Church is firmly committed to calling for its abolition worldwide. All Christians and people of good will are today called to work not only for the abolition of the death penalty, legal or illegal, in all its forms, but also to work for the improvement of prison conditions."

As for war: "We can no longer think of war as a solution, because its risks will probably always be greater than its supposed benefits. In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a 'just war'."

The encyclical has drawn strong criticism from some women's groups who label it "sexist", though this criticism is based almost exclusively on the encyclical's title and on the fact that it never makes reference to any women authors. There's some fairness, I submit, in the criticism regarding the choice of title. The title, while beautiful in an old classical language, is in the end masculine. That should be forgivable; except I lived long enough in Rome to know that its frequent insensitivity to inclusive language is not an inculpable oversight. But the lapse here is a mosquito bite, a small thing, which shouldn't detract from a big thing, namely, a very prophetic encyclical which has justice and the poor at its heart.

Fr. Ron Rolheiser
San Antonio, Texas
October 11, 2020

FALL 2020 BUNDLE WEEKEND

OCTOBER 17-18

Supports The St. Vincent de Paul Society

Donations Needed



Clean, gently-used, and in good condition:



SMALL APPLIANCES
CLOTHING/APPAREL
COOKWARE/DISHES*
HOUSEHOLD ITEMS



Drop off items at the St. Vincent de Paul Society trailer in parking lot before/after masses.



** Pack delicate items safely in a box/carton marked FRAGILE.*



Thank you for your generosity!

October is Domestic Violence Awareness Month

St. Edmund Parish Domestic Violence Outreach Ministry

The mission of the St. Edmund Parish Domestic Violence Outreach Ministry is to unite parishioners and the Oak Park community to forge a collective force against all forms of domestic violence and abuse. We advocate for those in crisis through education, gospel-centered care and counseling referrals. We promote violence prevention and healthy families.

DOMESTIC VIOLENCE. NO EXCUSE!

Myths and Facts about Domestic Violence**

Myth: Domestic violence is a private family matter.

Fact: Domestic violence is everyone's business. Keeping it secret helps no one, has been shown to harm children, incurs substantial costs to society, and serves to perpetuate abuse through learned patterns of behavior.

Myth: Most of the time, domestic violence is not serious.

Fact: Domestic violence is an illegal act in the U.S. and is considered a crime with serious repercussions. Although there are aspects of domestic violence (e.g., emotional, psychological, spiritual abuse) that may not be considered criminal in a legal sense, serious and lasting physical, emotional and spiritual harm can, and often does, occur. Each act of domestic violence needs to be taken seriously.

Myth: Anger management programs are as successful as certified batterer intervention programs.

Fact: Anger management programs are not effective to address the deep-rooted issues of batterers.

Myth: Domestic violence is an impulse control or anger management problem.

Fact: Abusers act deliberately and with forethought. Abusers choose whom to abuse. For example, an abuser will selectively batter his wife but not his boss.

Myth: Victims provoke their partners' violence.

Fact: Whatever problems exist in a relationship, the use of violence is never justifiable or acceptable. There is NO EXCUSE for domestic violence.

Myth: Domestic violence does not happen in my community, my culture, my religion or my congregation.

Fact: Domestic violence happens to people of every educational and socio-economic level. Domestic violence happens in all races, religions and age groups.

Myth: It is easy for a victim to leave her abuser.

Fact: Fear, lack of safe options, and inability to survive economically prevent many women from leaving. Threats of harm, including death keep many battered women (and children) trapped. The most dangerous time is when she attempts to leave the relationship, or when the abuser discovers that she has made plans to leave.

Myth: No one would beat his pregnant wife or girlfriend.

Fact: Domestic violence may begin or escalate during pregnancy. Homicide is the single most frequent cause of maternal death during pregnancy and in the first year after giving birth.

Myth: Children generally are neither aware of, nor affected by, their mothers' abuse.

Fact: Nearly 90% of children who live in homes in which there is domestic violence will see or hear the abuse. Children as young as toddlers can suffer from the effects of exposure to abuse. Children exposed to violence and other forms of trauma may have permanent alterations in brain structure, chemistry, and function.

Myth: Domestic violence can occur in older women.

Fact: Approximately half of all elder abuse in women is thought to be domestic violence "grown old." Older battered women are less likely to seek and receive help.

Myth: Since domestic violence is a relationship problem, marriage or couple-focused pastoral counseling helps.

Fact: This type of counseling often increases the risk of violence to the victim. Faith and religious community representatives can promote safety and restore personal integrity and self-esteem to the victim, and can suggest batterer intervention services for the abuser, but should not engage in couples counseling unless the long-term safety of the survivor, and of the staff, can be assured.

Myth: My church teaches that marriage is for life. I must suffer and bear the abuse. Since our religion doesn't condone divorce, an abusive man should speak with the religious leader to mend his ways.

Fact: No religion advocates abuse.

**Elaine J. Alpert, Chicago Metropolitan Battered Women's Network, 2005.

Where to Find Help

- If you are in immediate danger, call 911.
- Domestic Violence Help Line:
877-TO END DV (877-863-6338)
- Sarah's Inn (Oak Park) www.sarahsinn.org
24-hr Crisis Line: 708-386-4225
Office: 708-386-3305
- National Teen Dating Abuse Hotline: 866-331-9474

Twenty-ninth Sunday in Ordinary Time

WEEK AT A GLANCE

Sunday, October 18 through Sunday, October 25

Sunday	October 18		
11:00am	Bundle Weekend	Parking Lot	
Saturday	October 24		
5:30pm	Mass	Church	
Sunday	October 25		
11:00am	Mass	Church	
5:00pm	Mass	Church	

Most parish-related activities / meetings are taking place virtually. Call the parish office with questions.

Offertory for Weekend of October 3/4

Budgeted.....	\$11,300.00
Weekend collection.....	\$ 9,381.50
Weekly shortfall/surplus.....	- 1,918.50

Offertory for Weekend of October 10/11

Budgeted.....	\$11,300.00
Weekend collection.....	\$ 7,335.50
Weekly shortfall/surplus.....	- 3,964.50



You're always welcome to visit the parish website at: www.stedmund.org for ease of making donations to the parish. Click the Give Central link if you wish to make one-time, on-going or weekly or monthly donations through your credit card. Thank you!

Sunday Night Mass Returns October 25 at 5:00pm

We are pleased to announce that the evening mass on Sunday will resume next weekend Sunday, October 25 at 5:00pm. We hope that you and your family will join us in worship!



Whether it has been a hustle and bustle kind of weekend and no other time would work for you, or if it was one of those wonderfully lazy weekends and you just didn't get moving earlier, join us for worship on Sunday evenings at 5:00pm.

Regional Organ Bank of Illinois

Contact the Regional Organ Bank of Illinois at: 312-431-3600 if you are considering donating organ or tissue. Catholics view organ and tissue donation as an act of charity and love.

Special Collection This Weekend October 17-18

There will be a second collection this weekend, October 20-21 for The Society for the Propagation of the Faith for World Mission Sunday. World Mission Sunday was established by Pope Pius XI in 1926. Help support the life-giving presence of the Church among the suffering and the poor. Extra envelopes may be found at the reservation table when you check in.

Spiritual Week at St. Edmund Parish

We Pray for our Sick

Carol Bonus,	Deborah Smith,
Dudley Cuj,	Irv Schmidt,
Florence Dalessandro	Kelly Scott,
Ron Fernandopulle,	Paula Stumpe,
Tom Norris,	Violet Zaklan
Philip Rice III,	

Eternal Rest Grant unto These, O Lord

Jim Wojcik,
Liturgy Coordinator & Office Administrator
Ascension Parish

Readings for the Week

Consider praying the daily mass readings at home. Log on to uscgb.org and follow the link to the "Daily Readings."

Monday:	Eph 2: 1-10, Lk 12: 13-21
Tuesday:	Eph 2: 12-22, Lk 12: 35-38
Wednesday:	Eph 3: 2-12, Lk 12: 39-48
Thursday:	Eph 3: 14-21, Lk 12: 49-53
Friday:	Eph 4: 1-6, Lk 12: 54-59
Saturday:	Eph 4: 7-16, Lk 13: 1-9
Sunday:	Ex 22: 20-26, 1 Thes 1: 5c-10 Mt 22: 34-40

If you had previously scheduled someone to be prayed for at a particular mass that is not currently taking place, we will follow up with you when that mass resumes.

During this Coronavirus pandemic, many are tempted to fear, anxiety and perhaps even despair. Every crisis in life is also an opportunity to turn to our beloved Savior in trust and complete abandonment so as to rest in His merciful hands. To rest in the hands of God means we are secure, despite the uncertainty of life. Prayers and resources for healing and hope may be found at:

www.mycatholic.life

Next weekend, the Saturday, 10/24 5:30pm liturgy and the Sunday, 10/25 liturgies at 11am and 5pm will take place with a limit of 50 people. You must register to attend by logging on to the parish website: stedmund.org and click on the "RESERVATIONS" link. You may also call the parish office at 708-848-4417 x2011.