

SEPTEMBER 19, 2021

25TH SUNDAY IN ORDINARY TIME

The Church of

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Office staffed T, W and Th, as we are able.

We continue to offer three masses each week to enable people to attend while maintaining appropriate social distancing. The Sunday 9:30 am mass continues to be live streamed on our Facebook page. We are also offering a Saturday 5:00 pm mass and a Sunday 12:00 pm (noon) mass.

Although state capacity restrictions have been lifted and masks are not currently required, we encourage everyone to participate in ways that are safe and appropriate for them. If you wish to maintain physical distancing, the noon mass has the lightest attendance. We are gradually returning elements that have been missing during the pandemic. We recently reinstated congregational singing and ushers and are working towards the return of lectors and servers.

Fr. Joe, Fr. Jude and the staff hold you all in our prayers, and ask that you pray for us and for all the essential workers who are striving to keep things running.

We support the quality, faith-based K-8 education at

Risen Christ Catholic School

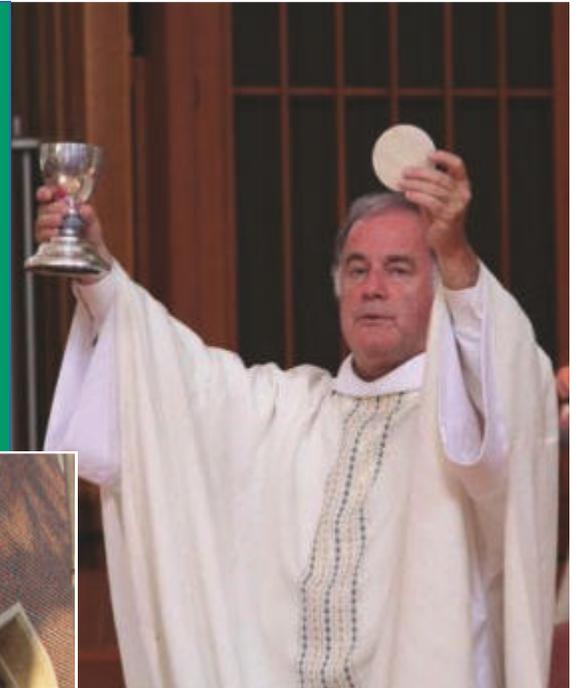
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Call the Parish Center
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*"The wisdom from
God is pure,
peaceable, gentle,
willing to yield,
full of mercy..."*



*Say YES to
love and peace.
Amen! Alleluia!*



This week at St. Albert's(masses and intentions are in **BOLD** type)**Saturday, September 18**5:00 pm mass JoAnne Herr
Michelle and Mark Larson ††**Sunday, September 19**9:30 am mass Jeffrey Fridlund †, Pres. Biden
10:30 am Treats in the Gazebo
12:00 pm mass For a Solution to Global Warming**Monday, September 20**

8:15 am Workers of the Fire Suppression Co.

Tuesday, September 218:15 am Safety of school children
9:30 am Staff meeting**Wednesday, September 22****Thursday, September 23**8:15 am mass – Peschong Family
12:00 to 3:00 pm Potluck lunch, crafting and conversation in the Social Hall**Friday, September 24**

8:15 am mass Roger Brown †, Patty Corbett †

Saturday, September 25

5:00 pm mass Josph Schmitt

Sunday, September 269:30 am mass Dick Martin †
12:00 pm mass Ed O'Hara †**THE NEW NORMAL**

- * **We will continue to offer three Masses** each weekend for as long as the Sunday noon mass remains popular/practical. We also continue to livestream the 9:30 AM liturgy.
- * **The general dispensation from the Sunday and Holy Day obligation has been lifted.** The dispensation remains available to people at high risk of developing serious illness and for people who care for such individuals. Anyone with symptoms or recent exposure to COVID-19 must still remain at home for the safety of all.
- * **Morning masses in the chapel have resumed at 8:15 am, with the rosary at 8:00 am.** As in the pre-pandemic past, weekday masses will be Monday, Tuesday, Thursday and Friday. The East door off the back parking lot will be open for weekday masses, along with the elevator entrance.
- * **Use of the front center church doors continues to be encouraged for weekend masses, along with the elevator entrance.**
- * **There are no seating restrictions.** Please respect the desires of those who wish to maintain some physical separation. Hand sanitizer will be available for the foreseeable future.
- * **Masks are no longer required** although of course they are still encouraged for the unvaccinated and anyone with precarious health. The CDC recommends that all people regardless of vaccination status wear masks indoors in counties with substantial viral transmission, which currently includes Hennepin County. We do have disposable masks available.
- * **We invite you to join us in song.** The hymnals are back in the pews, and the hymn numbers are posted on the boards up near the organ. To sing is to pray TWICE!
- * **Give the Sign of Peace** to those near you in ways others appear comfortable with.

In our prayers

We remember those who need healing, including Phyllis Waymire (sister of Lois Falk), Ben Wilkie, Genevieve Strauss, Joan Ellison, Jo and Dennis Neal, John Syverson, Ann-Marie Christiansen, Jo Groth, Joe Golish and Mary Gustafson.

Please add a prayer for those who have died, and for the hundreds of thousands around the world who are victims of natural and man-made disasters.

Due to HIPAA privacy standards, hospitals and care centers cannot notify us of your need for our prayers or visits unless you direct them to call.

If you or someone you know would like to be included in our prayers, or have the Sacrament of the Sick, or communion brought to you, please let the office know at 612-724-3643.

Call Fr. Joe at 612-245-3345 or Jim Curran at 612-483-1546 if you would like the Eucharist brought safely to you at home.

Financial Support**Week of September 12, 2021**

Weekly & Feast Day Stewardship envelopes	\$4,572
Loose cash	351
Legacy envelopes	331
Risen Christ envelopes	158
"We Care" Outreach Ministry envelopes	100
Donation to Hospitality/ Prayer Shawl Ministry	30
Donut Sales	535

Thanks for your many forms of support!
Visit the home page of our website for a giving form where you can make one-time or recurring donations.

www.saintalbertthegreat.org

“Remember, where your treasure is, there your heart is also.”

At the intersection of West Lake Street and Blaisdell Avenue, in the shadow of a White Castle, a young man dressed in a long black overcoat and wearing chartreuse colored tennis shoes was standing on a wooden box and screaming about the end of the world and the need to repent. I was waiting for the light to change green, but I was in no hurry for it to do so. The young African American man, whose enormous dreadlocks looked like a nest plopped on his head, seemed overheated in the 90-degree weather. No one walking by seemed to take seriously his message of gloom and doom.

I watched and listened until the honking of a horn jarred me back into reality. Basic traffic etiquette signaled the need to move on. It was then that I noticed the word painted in bold red letters on his “soap box”: RE-PAINT! Apparently, correct spelling was not necessary for this prophet to lead others into the Kingdom of God. There are no written records of Jesus’ spelling capabilities, but his preaching message was univocally clear: “Repent! The Kingdom of God is at hand!”

In this Sunday’s gospel reading from Mark (9:38-43), Jesus chastises his disciple’s narrow view of those who could lead others into the Kingdom. When John, one of the disciples, saw a man “outside the club” casting out demons in Jesus’ name, he tried to stop him. Surprisingly, Jesus said: “Do not stop him; for no one who does a deed of power in my name will be able soon after to speak evil of me. Whoever is not against us is for us. For truly I tell you, whoever gives you a cup of water to drink because you bear the name of Christ will by no means lose the reward of the Kingdom.”

Jesus was not threatened when “unauthorized people” took initiative to help others. His wider view of “capable prophets” was a bold invitation to reach beyond the narrow-mindedness of his own disciples and search out tolerance: “Whoever is not against us is for us.” Rising above the petty jealousy and exaggerated exclusivity of his disciples, Jesus warns against self-entrapment and self-righteous behavior: “If any one of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck, and you were thrown into the sea.”

The message remains clear: Anyone claiming to be a disciple of Jesus must heed his warning about restricting the ability of “doing good” or causing scandal by leading others into temptation. In a series of non-sense statements, Jesus offers dire warnings to people in power and authority who create obstacles for others seeking the Kingdom. Better to enter the Kingdom minus an eye, foot or hand than to “be thrown into hell where the worm never dies, and the fire is never quenched.”

Moving beyond scary metaphors, perhaps the young preacher on the soapbox was preaching this message as the literal truth. However, most people appeared too busy to listen. Could it be that Jesus’ words, even uttered by someone thousands of years later, would remain unheard? What parable of Jesus would it take to scare the hell out of you or me? Every parable/story Jesus used in his preaching either revealed or concealed an invitation to the Kingdom of God. At best, a parable is the message, and the message is offered in such a way as to elicit listener involvement in its meaning. Generally, listeners bear heavy responsibility for what is heard and understood. Quite often, the message of the parable is neither obvious nor available to the casual, unengaged listener. To listen to the parables of Jesus demands a willingness to “hang in there” despite baffling moments of confused imagery.

In recent Sunday gospel readings, Jesus challenged his disciples “to take up their crosses” and “to be servants of all.” In today’s gospel we hear Jesus telling his disciples to think beyond themselves and to graciously welcome the stranger: “Whoever is not against us is for us. For I truly tell you, whoever gives a cup of water to drink because you bear the name of Christ will by no means lose the reward (Kingdom).” Calling his disciples to be “open minded” to the truth of his presence in “unauthorized persons” is an affirmation that the truth of God can be found outside the constricted perceptions of clericalism or pompous self-serving institutions. To move beyond exclusive prestige and entitlement thinking, Jesus invites his disciples to abandon elitist behavior. Jesus was in total opposition with smug institutional policies that exclude the “stranger.”

In very frank words, Jesus warns: “If any of you put a stumbling block before one of these little ones who believe in me, it would be better for you if a great millstone were hung around your neck, and you were thrown into the sea.” I wonder if there is any chance of starting a millstone business; chances are, however, it could be a very lucrative operation.

Both the readings from the Book of Numbers (11:25-29) and from the Epistle of James (5:1-6) for the 26th Sunday in Ordinary Time challenge the traditional mindset of exclusivity. Moses is challenged by one of his chosen men who complained that Eldad and Medad, who were acting like prophets, were not included on the list of those capable of prophesying. Moses turned to him saying, “Are you jealous for my sake? Would that all the Lord’s people were Prophets, and that the Lord would put his spirit upon them.” In a similar style, James challenges those who have become comfortable in their luxurious lifestyles while the poor and the powerless wallow in their need. “You have lived on the earth in luxury and pleasure; you have fattened your hearts at the expense of others. You have laid up treasure for the last days, but your gold and silver have rusted.” James confronts the shallowness of this short-sighted way of thinking and gives the “victimizers” a chance to change their ways before it is too late.

All of today’s readings invite us to search beyond a lifestyle of exclusive prestige and challenge us to seek a ministerial perspective reflective of Jesus’ compassion. Moving beyond the convoluted and bureaucratic boundaries of institutions that put stumbling blocks in the way of the “little ones”, we must, at the request of Jesus, remain ready to affirm that which is good no matter where it comes from. Condemning others based on their color, creed, gender, sexual orientation or economic status is an invitation to get in line for a millstone. Recognizing that the unique challenge of the Church is to mine the riches of our differences, we can discover his remarkable insight (Matthew 6:21; Luke 12:34): “Remember, where your treasure is, there your heart is also.” Rediscovering the real treasure of the Church is an invitation to softening our hearts and opening our minds to the stranger and the riches of the Kingdom of God.

Maybe if I hurry, I might catch up with the preacher in the chartreuse tennis shoes and thank him for the reminder to “Repent.” He wasn’t preaching in a church, but his message captured my heart. Indeed, the Kingdom of God is at hand and where your treasure is, there your heart will be.

Peace,
Fr. Joe Gillespie, O.P.

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