

# SAINT BONAVENTURE

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*Twenty-Fourth Sunday in Ordinary Time  
September 12, 2021*



## Remembering September 11, 2001

*“May we never forget those who perished;  
may we who live never fear the future”*

### LITURGY SCHEDULE

Saturday Mass: 4:p.m.

Sunday Masses: 8:a.m. & 11:a.m.

Liturgy of the Hours: Tuesday - Thursday: 8:a.m.

Holy Day Masses: consult the bulletin for times

### RECONCILIATION / CONFESSIONS

Saturday at 5:15 p.m.

in church Reconciliation Room / Priest Sacristy  
or by appointment

### BAPTISM & MARRIAGE

Please call the parish office to  
arrange an appointment with Fr. James

### ANOINTING OF THE SICK

The Sacrament is available for the ill, elderly, those  
facing surgery or medical tests upon request.

Please inform the parish office or Fr. James when  
a family member enters or leaves the hospital.

### PARISH STAFF

Fr. James Vacco, OFM, *Pastor* ..... [jvacco@sbu.edu](mailto:jvacco@sbu.edu)

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General Parish E-Mail: [stbonaschurch@yahoo.com](mailto:stbonaschurch@yahoo.com)

Ken Moyer and Helen Brill....**Trustees**

### PARISH OFFICE HOURS

Tuesday, Wednesday, Thursday: 8:30 a.m.- 2 p.m.

Friday: 8:30 a.m. - Noon

Saturday, Sunday, Monday & Holidays: Closed

### THE BRIDGE THRIFT SHOP HOURS

Tuesday thru Friday 9:a.m. - 2:p.m.

Saturday, Sunday, Monday & Holidays: Closed

## Words from Pope Francis

On October 3, 2020 Pope Francis issued the encyclical: "Fratelli Tutti." The encyclical calls for more human fraternity and solidarity, and is a plea to reject wars. It focuses on contemporary social and economic problems, and proposes an ideal world of fraternity in which all countries can be part of a "larger human family". This column will re-print in short segments the entire encyclical for you to reflect on. Below are paragraphs 77 - 87



77. Each day offers us a new opportunity, a new possibility. We should not expect everything from those who govern us, for that would be childish. We have the space we need for co-responsibility in creating and putting into place new processes and changes. Let us take an active part in renewing and supporting our troubled societies. Today we have a great opportunity to express our innate sense of fraternity, to be Good Samaritans who bear the pain of other people's troubles rather than fomenting greater hatred and resentment. Like the chance traveler in the parable, we need only have a pure and simple desire to be a people, a community, constant and tireless in the effort to include, integrate and lift up the fallen. We may often find ourselves succumbing to the mentality of the violent, the blindly ambitious, those who spread mistrust and lies. Others may continue to view politics or the economy as an arena for their own power plays. For our part, let us foster what is good and place ourselves at its service.

78. We can start from below and, case by case, act at the most concrete and local levels, and then expand to the farthest reaches of our countries and our world, with the same care and concern that the Samaritan showed for each of the wounded man's injuries. Let us seek out others and embrace the world as it is, without fear of pain or a sense of inadequacy, because there we will discover all the goodness that God has planted in human hearts. Difficulties that seem overwhelming are opportunities for growth, not excuses for a glum resignation that can lead only to acquiescence. Yet let us not do this alone, as individuals. The Samaritan discovered an innkeeper who would care for the man; we too are called to unite as a family that is stronger than the sum of small individual members. For "the whole is greater than the part, but it is also greater than the sum of its parts".[60] Let us renounce the pettiness and resentment of useless in-fighting and constant confrontation. Let us stop feeling sorry for ourselves and acknowledge our crimes, our apathy, our lies. Reparation and reconciliation will give us new life and set us all free from fear.

79. The Samaritan who stopped along the way departed without expecting any recognition or gratitude. His effort to assist another person gave him great satisfaction in life and before his God, and thus became a duty. All of us have a responsibility for the wounded, those of our own people and all the peoples of the earth. Let us care for the needs of every man and woman, young and old, with the same fraternal spirit of care and closeness that marked the Good Samaritan.

### Neighbors without borders

80. Jesus told the parable of the Good Samaritan in answer to the question: Who is my neighbor? The word "neighbor", in the society of Jesus' time, usually meant those nearest us. It was felt that help should be given primarily to those of one's own group and race. For some Jews of that time, Samaritans were looked down upon, considered impure. They were not among those to be helped. Jesus, himself a Jew, completely transforms this approach. He asks us not to decide who is close enough to be our neighbor, but rather that we ourselves become neighbors to all.

*(continued next column)*

81. Jesus asks us to be present to those in need of help, regardless of whether or not they belong to our social group. In this case, the Samaritan became a neighbor to the wounded Judean. By approaching and making himself present, he crossed all cultural and historical barriers. Jesus concludes the parable by saying: "Go and do likewise" (Lk 10:37). In other words, he challenges us to put aside all differences and, in the face of suffering, to draw near to others with no questions asked. I should no longer say that I have neighbors to help, but that I must myself be a neighbor to others.

82. The parable, though, is troubling, for Jesus says that the wounded man was a Judean, while the one who stopped and helped him was a Samaritan. This detail is quite significant for our reflection on a love that includes everyone. The Samaritans lived in a region where pagan rites were practiced. For the Jews, this made them impure, detestable, dangerous. In fact, one ancient Jewish text referring to nations that were hated, speaks of Samaria as "not even a people" (Sir 50:25); it also refers to "the foolish people that live in Shechem" (50:26).

83. This explains why a Samaritan woman, when asked by Jesus for a drink, answered curtly: "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jn 4:9). The most offensive charge that those who sought to discredit Jesus could bring was that he was "possessed" and "a Samaritan" (Jn 8:48). So this encounter of mercy between a Samaritan and a Jew is highly provocative; it leaves no room for ideological manipulation and challenges us to expand our frontiers. It gives a universal dimension to our call to love, one that transcends all prejudices, all historical and cultural barriers, all petty interests.

84. Finally, I would note that in another passage of the Gospel Jesus says: "I was a stranger and you welcomed me" (Mt 25:35). Jesus could speak those words because he had an open heart, sensitive to the difficulties of others. Saint Paul urges us to "rejoice with those who rejoice, weep with those who weep" (Rom 12:15). When our hearts do this, they are capable of identifying with others without worrying about where they were born or come from. In the process, we come to experience others as our "own flesh" (Is 58:7).

85. For Christians, the words of Jesus have an even deeper meaning. They compel us to recognize Christ himself in each of our abandoned or excluded brothers and sisters (cf. Mt 25:40-45). Faith has untold power to inspire and sustain our respect for others, for believers come to know that God loves every man and woman with infinite love and "thereby confers infinite dignity" upon all humanity.[61] We likewise believe that Christ shed his blood for each of us and that no one is beyond the scope of his universal love. If we go to the ultimate source of that love which is the very life of the triune God, we encounter in the community of the three divine Persons the origin and perfect model of all life in society. Theology continues to be enriched by its reflection on this great truth.

86. I sometimes wonder why, in light of this, it took so long for the Church unequivocally to condemn slavery and various forms of violence. Today, with our developed spirituality and theology, we have no excuses. Still, there are those who appear to feel encouraged or at least permitted by their faith to support varieties of narrow and violent nationalism, xenophobia and contempt, and even the mistreatment of those who are different. Faith, and the humanism it inspires, must maintain a critical sense in the face of these tendencies, and prompt an immediate response whenever they rear their head. *(continued middle of next page)*

### RCIA Sessions to begin in September

Do you know a person looking for a faith community? Are you an adult Catholic who has never completed their sacramental initiation? Do you have questions about faith & God, values & virtue, time & eternity? Searching minds and souls are invited to look into these and other religious questions by becoming part of the RCIA program here at the parish. Inquirers are invited to contact Fr. James at 373-1330 or through email - [jvacco@sbu.edu](mailto:jvacco@sbu.edu) - about joining the new RCIA classes which will begin on Sunday, September 19 at 6:p.m. in the Memorial Hall.

### Altar Servers Needed..

Beginning the weekend of September 25-26 the parish will restore the liturgical ministry of altar server. Parishioners, young people and adults, who are interested are asked to call the parish office or e-mail Fr. James ([jvacco@sbu.edu](mailto:jvacco@sbu.edu)) to set up a time for training.

### Golden, Diamond & Platinum Anniversaries

Bishop Fisher invites all couples celebrating these significant marriage anniversaries to a special Mass at St. Joseph's Cathedral in Buffalo on October 24 at 10:30 a.m. After Mass there will be bunch for the anniversary couples over at the St. Anthony Church Hall behind Buffalo City Hall. Reservations for the Mass & brunch following need to be made before September 26. Call the parish office (373-1330) to sign up to participate in this special anniversary Mass.

### Continuation of Fratelli Tutti

For this reason, it is important that catechesis and preaching speak more directly and clearly about the social meaning of existence, the fraternal dimension of spirituality, our conviction of the inalienable dignity of each person, and our reasons for loving and accepting all our brothers and sisters.



### CHAPTER THREE ENVISAGING AND ENGENDERING AN OPEN WORLD

87. Human beings are so made that they cannot live, develop and find fulfilment except "in the sincere gift of self to others".[62] Nor can they fully know themselves apart from an encounter with other persons: "I communicate effectively with myself only insofar as I communicate with others".[63] No one can experience the true beauty of life without relating to others, without having real faces to love. This is part of the mystery of authentic human existence. "Life exists where there is bonding, communion, fraternity; and life is stronger than death when it is built on true relationships and bonds of fidelity. On the contrary, there is no life when we claim to be self-sufficient and live as islands: in these attitudes, death prevails".[64] *(Continued next week)*

For referencing footnotes ( numbers in [ ] ) go to: [https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20201003\\_enciclica-fratelli-tutti.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html) .See the last page for reference notes.

### The Bridge -

Store Hours: Tuesday - Friday:  
9:a.m. - 2:p.m.

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### Mass Intentions

#### Saturday, September 11

- 4:p.m. (1) For Christians in Nigeria
- (2) Gail Crisafulli by Joann & Terri
- (3) For those who perished on Sept, 11, 2001

#### Sunday, September 12

- 8:a.m. - (1) For the Homeless
- (2) Peter Wintermantel by John & Alice Sayegh
- (3) Candice Owens by Ned Mollica
- 11:a.m. - (1) Francis Ryan Family by estate
- (2) Patricia Conroy by Carol Shaffer
- (3) For the People

+ + +

#### Liturgy of the Hours (Morning Prayer):

Tuesday, Wednesday & Thursday at 8:a.m.

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#### Saturday, September 18

- 4:p.m. (1) Tom Louser & Ed Nuthall - Birthday  
by Joyce Louser
- (2) Gail Crisafulli  
by Maureen Finch & Family
- (3) For the People

#### Sunday, September 19

- 8:a.m. - (1) Anita & Alexander Nazametz  
by Alexander A. Nazametz
- (2) Anne Salzman by Hillary & Lucas Brotka
- (3) Patricia Conroy by Michael & Lynn Shane
- 11:a.m. - (1) Rhea Moszak by Robert & Aicia Moszak
- (2) M/M James E. Nolan, Jr  
by Eugene & Jeannie Nolan
- (3) For those afflicted with COVID

**Prayer Requests**

Please remember in your prayers this week:

Nathan Fish	Carol Rado
Jack Karl	Nick Pircio
Chris Carl	Michael O'Brien
Fr. Bernadine Kessing	Brandon McCord
Carmen Daniels	Victor Edwin
Colt Matz	Joe Stayer
Kellie Baxter	Fr. Ron Pecci

For the Sisters and Friars in the St. Elizabeth Motherhouse Infirmary and in other Assisted Care Facilities

For those suffering from the coronavirus variants

The patients in the Olean General Hospital



**The Delta Variant of the COVID virus is spreading very rapidly in the area. You are encouraged to wear your masks in any indoor public places.**

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