

THE VERNACULAR

ST. FRANCIS OF ASSISI CATHOLIC CHURCH



Wichita, Kansas

SEPTEMBER 2020

Salvation: Our 'most important affair' in life

While we ought to be thinking daily about our eternal salvation, this topic is especially timely now.

From Saturday, Oct. 31, through Sunday, Nov. 8, we are hosting the 2020 SFA Novena for Deceased Loved Ones. This is a wonderful opportunity to get our own souls Heaven ready, while also getting many souls of our deceased loved ones immediately out of Purgatory and into Heaven to join the Church Triumphant, if God should grant it.

No soul may enter Heaven with any blemish (venial sin or any punishment due to sins one has committed throughout one's life) on his or her soul. If a soul is in the state of serious (mortal) sin, that soul will have condemned itself to Hell for all eternity. There is no hope, no reprieve, no chance, and no appeal in Hell.

Attaining our eternal salvation is the single most important affair we have in this life. What a misfortune it is to fail in the greatest purpose of our existence.

While one's sins are forgiven in the Sacrament of Reconciliation, the punishment due for every sin ever committed in one's life is still there unless reconciled. A plenary indulgence does exactly this.

There are several ways to earn a plenary indulgence for yourself. The one requirement for all of these ways

is to be "fully" disposed." This means that within seven days of performing the indulgenced work, you must: 1) be free of all attachment to sin; 2) make a good confession; 3) receive the Holy Eucharist on the day of the indulgenced work; and 4) say an Our Father and Hail Mary for the intentions of the Holy Father.

We pray that by fulfilling these requirements, God will grant the plenary indulgence, and put your soul, or the soul of your deceased loved one for whom you hope to gain the plenary indulgence, as it was immediately following Baptism: Heaven ready.

Once you have received a plenary indulgence for yourself, you can receive a plenary indulgence each day, from Oct. 31 through Nov. 8, for a deceased

loved one in Purgatory. If your loved one is not in Purgatory, our Lord and His Mother will grant the plenary indulgence to the next soul in line. Few gifts could ever match the gratitude of a Poor Soul now in Heaven after your efforts ... praying for you, in all that you do.

We have more than 7,600 members in our parish. How great it would be for each of us to be involved in this effort, not only for our own souls, but also to get thousands of souls of our deceased loved ones out of Purgatory and into Heaven. If not you, then who? They cannot help themselves.

– Charlie Traffas

ST. FRANCIS OF ASSISI
CATHOLIC CHURCH

and Fr. Jarrod Lies present



Wednesdays starting October 7 | 6:45 p.m. | Main church

Making lemonade out of ... COVID-19?

Most of our immediate plans, and perhaps some of our future goals are on hold. COVID-19 is the constant topic on news and a common subject in our conversations. Many of us are tired of hearing about it.

This article is not about the mandates or the risks with or without them; rather, it's about taking a step back and considering how we can make the best of the situation. Can we make lemonade out of COVID-19?

Following is a list of what might be considered the negatives of COVID-19 – along with possible positives that can grow out of them.

1. Of most importance, we may have lost friends or family due to the coronavirus. This is tragic and heartbreaking, but even in the darkest of times, there is hope. Consider that losing someone ...

- Helps us appreciate those still here much more.
- Makes us value more the time we have with loved ones.
- Wakes us up to things undone, relationships not appreciated and nurtured, injuries not forgiven, love not expressed.
- Reminds us to comfort others who have lost someone – if not in person, then with a card, letter or gift. That empathetic activity can serve to reinvigorate friendships and family relationships.

2. We may have had the coronavirus – or family or friends may have. So, consider:

- Being grateful for healing.
- Being more appreciative of every day of good health.

3. Some jobs have come to a standstill, and many people are still working from home. Some may have lost jobs or been furloughed. It can be difficult to see good in these situations, but here are some possible good results:

- Catch up on work that we were behind on.

- Work at home and enjoy more leisurely work.
- Save on the cost of gas.
- Get to know our kids better, enjoy them more, and teach them what we've always wanted to teach them.
- Check up on what our kids are learning. Refresh ourselves on some subjects as well, which can increase bonds with our kids.
- Rediscover our talents and work on them, or discover new capabilities, perhaps updating our daily schedules, reconsidering our purpose, and realigning our goals.

4. We can't worship normally.

Camaraderie with fellow worshippers is uplifting, and coming together is a joy, but consider ...

- Being personally responsible for worship makes you personally invest in a different way.
- Worshipping with only our family can help each member understand worship better – and grow in faith together.
- Worshipping with only our family can bring the family closer.
- Worshipping at home can spark creativity in meditations and song, encouraging each member to use their talents and abilities for this excellent activity of praising God.
- Each member of our family can be encouraged to lead so that we learn more about each other's insights and virtues, which, in turn, gives each the opportunity to compliment the others, to appreciate them more, to encourage growth in all virtues, helping each other do so in different ways.

5. Some of us may be isolated or feel stuck at home, or be frustrated that activities are canceled, but consider ...

- This could be an opportunity – and reminder – to get more active at home, to exercise more, and to clean more deeply.
- Have you considered the

“call to service”? Perhaps you did not have time to volunteer in the past. Do you have time now?

- Could this be a time for personal meditation and deep thought, pondering about a resolution to a problem, praying for an idea for a compromise or for the healing of a relationship?
- Could this be an opportunity to spend time in self-investigation, to see our own faults and errors, especially with others, and analyze our past to make our present better?
- Is a mandate not allowing something that we desired to do? Think creatively. Is there another, unique way to do it and still obey the mandate?

The bottom line is that we can look at these events as things that deter us, annoy us, cause problems, and bring stress and headaches – or we can view them as goods, to improve something, change something, remove something, or perhaps even to invent something!

Every moment of life is a gift. Consider now there seems to be more of them!

I think I'll have some lemonade and ponder that!

– Monica Walker

BAPTISMS

Anderson Anthony, son of Korye & Jaimie Garnett, Aug. 1

Jonathan Michael, son of Ronald & Michelle Sanders, Aug. 2

Patience Amelia, daughter of Jeffrey & Tara Stuhlsatz, Aug. 8

Melanie Rose, daughter of Carlos & Jenna Guerrero, Aug. 16

Nora Luciana, daughter of James & Catherine Bitting, Aug. 22

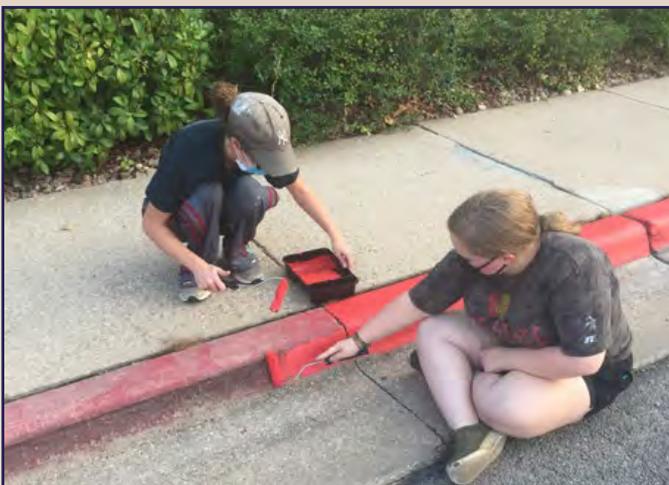
CYM Parish Stewardship



CYM Oct Meetings

All teens are invited to join the CYM on Wednesdays from 8 to 9:30 p.m. We will meet in St. Clare Hall, where there will be a check-in / welcoming table in the walkway. We hope to see you there!

- **Oct. 7** – Trivia Night, Clare Hall Upstairs
- **Oct. 14** – Lip Sync Battle, Clare Hall Upstairs
- **Oct. 21** – Holy Hour and Confessions, Church
- **Oct. 28** – DTS, Clare Hall Basement



Photos by Rebecca Vodola

CYM members – along with Pat Burns, Fr. Drew, and the CYM Core Team – repaint the fire lanes with the help of parishioner John Barr.

We believe: Body, blood, soul, divinity

The following is taken from my homily on Aug. 30. All quotes are from "The Hidden Manna: A Theology of the Eucharist" by James O'Connor. I strongly recommend this book.

Body, blood, soul and divinity. These four words, held together in succession, describe our firm Catholic belief that the Eucharist is true flesh and true blood. The Eucharist is not mere bread nor mere wine, nor is it a symbolic sharing in the flesh and blood of Jesus, nor is it some figurative meaning.

No, Jesus himself said of the bread, "Take this all of you and eat of it, for this is my body" (Eucharistic Prayer II, Matt 26:26). And again, taking the wine, he said, "Take this all of you and drink of it, for this is my blood" (Eucharistic Prayer II, Matt 26:27-28).

And again, in the Gospel of John, he said, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him" (John 6:53-56).

And so, according to Jesus' own testimony, we firmly believe that the Eucharist is an actual sharing in His true flesh and true blood. This flesh is the same flesh that was born of the Blessed Virgin Mary. This blood is the same blood shed on the cross.

And the body, blood, soul and divinity that we receive from the Eucharist is the same that was resurrected from the tomb, ascended into heaven, and sits, even now, at the right hand of the Father.

The Catholic Church has never lost its faith in this revelation of Jesus' own words. From the earliest times to our present day, this faith, given to us by our Lord, has been faithfully handed

on from generation to generation. Let's take a brief walk through history.

First, Jesus himself taught it, as quoted above and found in the Gospels.

Then, St. Paul taught it when he said, "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" (1 Cor 10:16)

And again: "For I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the



same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me" (1 Cor 11:23).

And then, St. Peter told us that our union to Christ is so effective that we actually "participate in the divine nature" (2 Peter 1:3-4). As Christ is fully human and fully divine, so too, when we eat his flesh and drink his blood, our human nature is united to his divine nature.

In the early Church, one accusation leveled against Christians was that they practiced cannibalistic customs because they shared the faith that what they received was the flesh and blood of the savior. While this accusation is a negative thing, it points to a positive reality: the language of early Christians used to explain the Eucharist was so realistic, so clear, that it led to a seriously misguided accusation.

Jesus himself knew that if we were to receive his true flesh and true blood, we should do so in a manner that is not abhorrent to our senses. So, in his goodness, he allows the Eucharist to look like bread and wine, so that we can receive him without being overwhelmed in mind and heart.

In the year 107 St. Ignatius of Antioch likened his own martyrdom to the Eucharist, saying, "I am God's grain, I am being ground by the teeth of wild beasts in order that I may be found to be pure bread for Christ ... I take no pleasure in corruptible food or in the delights of this life. I want the bread of God, which is the flesh of Jesus Christ, who is of the seed of David; and as drink I want his blood, which is incorruptible love" (Letter to the Romans, 4 and 7).

In referring to the flesh as the "seed of David," he was referring to the Eucharist and the true flesh of Jesus' human nature, the same flesh born of Mary. In this way he emphasized that the flesh we receive is not simply a spiritual union, but a union of body, blood, soul and divinity.

In 135 AD, Justin Martyr, the earliest Church historian, took up this theme, saying, "This food we call the Eucharist, which no one is allowed to share except the one who believes that our teaching is true ... we do not receive these as common bread and common drink; but as Jesus Christ our Savior, having been made flesh ... and by which our blood and flesh are nourished through a change, is the flesh and blood of the same incarnate Jesus" (The First Apology, 66).

What is important in Justin's quote is the teaching that the bread and wine that we receive becomes the flesh and blood of Christ through a change, which will later become known as transubstantiation. It is this change that allows the appearance of bread and wine to remain, while the substance of flesh and blood are present.

(Cont. on next page)

(Cont. from p. 4)

In 350 AD, Hillary of Poitiers spoke against a merely spiritual understanding of the Eucharist, and strongly asserted the body, blood, soul and divinity of Christ: “Therefore, if Christ truly assumed the flesh of our body and if Christ is truly that man born of Mary, and if we truly receive the flesh of his body in the Mystery, how is anyone going to assert that we are speaking merely of a union of wills ... About the truth of his flesh and blood there is left no room for doubt. For by the Lord’s own word and by our faith we know that it is truly flesh and truly blood ... He is in us through his flesh, and we are in him, and that by which we are with him is in God” (De Trinitate).

St. Hilary also said, “Once, by his own will, Christ changed water into wine at Cana of Galilee; is he not worthy of belief when he changes wine into blood?” (De Trinitate).

In other words, if he has power to change the nature of one substance, water to wine, does he not also have the power to change the nature of another, bread into flesh?

St. Cyril of Jerusalem, in 410 AD, asserted, “Having learned these things, you have complete certitude that the visible bread is not bread, even if it is such to the taste, but the body of Christ; and the visible wine is not wine, even if taste thinks it such, but the blood of Christ” Mystagogic Catechesis.

Perhaps the clearest teaching on the power of God to turn bread and wine into the body, blood, soul and divinity of Christ came to us from St. Ambrose around the year 390 AD: “For that Sacrament which you receive is brought about by the word of Christ. If the word of Elijah had such power to call down fire from heaven, will not the word of Christ have the power to change the nature of elements? ...

Cannot the word of Christ, which was able to create out of nothing that which did not exist, change those things that do exist into that which they were not?” (De Mysteriis, 52)

What Ambrose was saying is that if God has the power to create everything out of nothing, does he not also have the power to change the natures of created things?

St. John Damascene, in the year 650, provided a great summary: “If the Word of God is living and powerful, and if the Lord does all things whatsoever he wills, if he said, ‘Let there be light,’ and it happened; if he said, ‘Let there be firmament,’ and it happened; ... if finally the Word of God himself willingly became man and made of flesh for himself out the most pure and undefiled blood of the holy and ever Virgin, why should he not be capable of making bread his body and wine ... his blood? ...

“God said, ‘This is my body,’ and, ‘This is my blood,’ ... and so it is done ... For just as all that God made he made through the power of the Holy Spirit, so now these things, which surpass nature ... and are understood ... by faith, are made by the power of the Spirit.

“The Virgin asked, ‘How shall this happen to me,’ ... and the Angel Gabriel replied, ‘The Holy Spirit will come upon you, and the power of the Most High shall overshadow you.’ And now you ask how the bread becomes the body of Christ and the wine his blood. I say to you: The Holy Spirit is present and does these things, which surpass reason and thought” (De Fide Orthodoxa).

So, the conclusion is this: What we receive at Mass is, beyond all doubt, the flesh and blood of Jesus Christ, the same flesh and blood that was born of Mary. Christ himself said so!

“This is my body ... This is my blood,” and we have that faith that these words are literal and true.

Body, blood, soul and divinity. These words describe our firm Catholic belief that the Eucharist is true flesh and true blood. And so, I declare to you, as the rite of Baptism says, “This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord.”

Through the Eucharist – the body, blood, soul and divinity of Christ – we participate in God’s divine nature. How blessed are we to be given such a profound truth!

FUNERALS

Doris Winchester, mother of David Stearns, Tony Stearns, Michelle Stearns, Kathy Stearns, Rosemary Stearns-Patterson, Marian Harrison, Byron Winchester, Ed Winchester, Richard Winchester, Patrick Winchester and Catie Neises, Aug. 7

Betty Bartholomew, mother-in-law of Nancy Blake, Aug. 16

John Sanburn, husband of Alicia, father of Emma, Claire and Johnny Sanburn, Aug. 21

Gerald Kass, father of Lee Ann Mark, Jeri Lynn McConico, Janet Renee Westberg and Douglas John Kass, Aug. 22

Mary Hein, mother of Fred F. Hein III, Ron Hein and Nanette Boenon, Aug. 25

Louise Solomon, mother of Karen Mans, Donna Tate, Mark Stafford, Phyllis Wolfe, Carl Solomon and Stacey Polley, Aug. 26

Mary Kay Peltzer, mother of Fr. Michael Peltzer, Christopher Peltzer, Theresa Elpers and Heidi Peltzer, Sept. 2

After 6 months, students return to SFA

During the first week of September, students returned to St. Francis of Assisi Catholic School for the first time in nearly six months.

The school began with a staggered start, with students returning over the course of three “first” days assigned by last name. Students were greeted by a host of teachers and administrators, as well as black and gold balloons and “Welcome, Vikings!” banners.

Janet Eaton, superintendent of Wichita Catholic schools, even stopped by to greet students on Sept. 2. She wrote via Twitter that it is “a true privilege to be part of an outstanding Catholic school!”

In addition to the many sanitizing and cleaning procedures that have been added to the school day, there are several notable changes to school this year. For instance,

students and teachers must have their temperatures taken with a touchless thermometer before entering the school building and are currently required to wear masks throughout the day per the Sedgwick County mask order.

Specialist teachers now travel to each classroom, rather than having classes travel to their rooms. Weekday Mass schedules were rearranged to accommodate for social distancing in the church.

Despite the changes, students and teachers are making the most of this year at St. Francis. Many teachers have embraced creative ways to engage their students while practicing social distancing.

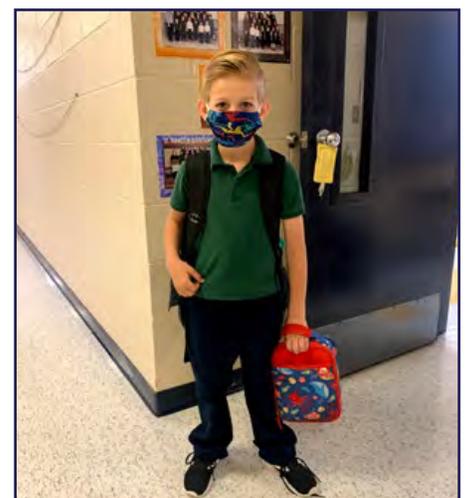
Donna Mally, music teacher, taught students to hum along instead of singing in their classrooms, and Polaroid photos outside of Mary

Jo Peter’s kindergarten classroom show different ways of greeting classmates, from an eyebrow raise to a bow.

“What a true blessing it was to have our students return to school this year!” said Mary Carter, St. Francis School principal. “Seeing hallways and classrooms come back to life with the energy of the students was really something to witness. So much time, effort, planning and preparation went into this year; it really made the work worthwhile when everyone returned. Seeing students learning and teachers teaching again is such a gift. We are blessed!”

St. Francis is grateful to all the students, parents, teachers, staff, and administrators who have made the many transitions of this year so smooth.

– Rebecca Vodola



Dinner with the Bishop



Bishop Carl Kemme hosted "Dinner with the Bishop" in August for our 2019 Fun Night's Silent Auction winning bidder. Thank you, Arian and Jamie Fouquet, for supporting SFA School with your donation. Left to right: Jamie and Arian Fouquet, Rex Rochelle, Vicki Fouquet, Jan Rochelle, Bishop Kemme, Judy Jemison, Billy Lubbers and Angie Lubbers, Jason and Kari Mitchell, Fr. Jacob Carlin. Sadly, government restrictions are preventing a Fun Night event this year, but the committee is working on an alternative fundraiser; details to be announced soon.

Stewardship Focus: Pillars of Life

This is a regular series created by our Stewardship Council shedding light on the Pillars of Life: service, prayer, formation and hospitality.

Formation

"My God, behold me in thy presence; do with me and all I have as thou pleases."

– St. Teresa

Hospitality

The Old Testament Law, the Israelites were repeatedly commanded to remember what it was like to be aliens / orphans in Egypt and how it felt to be strangers. God led them to a bountiful land they would call their own. God repeatedly instructs the Israelites to do likewise to the orphans around them. Here we see both the moral dimension of hospitality and its universal applicability to the nation as a whole.

– Jason Foster,
Christian Hospitality a Way of Life

Scout builds Marian grotto for Eagle project

After nearly a year of planning and Covid setbacks, John Rongish finally was able to put the last stone in his Eagle Scout project, and the Grotto to Our Lady of Fatima was completed at St. Francis.

It took the dedication and master craftsmanship of Jim Loehr, Fred Ricke and Ted Seiler, who each helped, working side-by-side with John and with his fellow scouts Dominic Kaul, Grant Goebel and Bryer Nuessen. These men patiently taught the boys each step of the process.

Several others contributed by donating materials and helping in many ways. The reinforced concrete slab was done by Mike Lies, again with the help of the four scouts.

Hundreds of hours, 15 workdays, and gallons of sports drinks later, these guys have created a special place of prayer and made memories to last a lifetime.

The grotto was dedicated in memory of two Eagle Scouts, David Sommerhauser and Michael Pracht, both of Troop 762. Our Lady of Fatima was chosen to commemorate 20 years of adoration by the children of our parish since September 2000. The message of Fatima is adoration and praying the rosary, and this grotto will be a place of prayer for decades to come.

The actual building of the stone structure began on the 103rd anniversary of the fourth apparition.

The boys began by processing the statue in and offering a prayer for safety and guidance while they worked.

If you are wondering where to find it, the old St. Francis School ELF garden is now the OLF Grotto (Our Lady of Fatima). Inside the base, John placed a time capsule with the story of Troop 762, photos of the crew, the troop, the names of all the families of the school, some dirt and stones from Medjugorje, and other things to be found some day – hopefully many decades in the future.

The grotto will be blessed on Oct. 13, and special celebrations are planned for that day. Our Lady of Fatima, Pray for us!

– Sandy Rongish



Our need to give still exists in trying times

I just left the funeral of a friend of mine. Mary had the ability to know the right thing to say to a person at the right time. As a member of the Society of St. Vincent DePaul, we went together to visit people when they were in need. She always had the right words to say and the right prayer to offer.

I give her credit that she may have been prepared for those moments, but regardless of the situation the person found themselves in, she had the right prayer to lift their spirits. We all are searching for the right words, the right prayers to lead us through these days. Each of us is trying to be a good steward in a time of uncertainty.

Monsignor McGread had a saying that each one of us has a “need to give.” The need to give is the root to a bountiful life of stewardship. I believe that this need comes from deep inside us to serve God and to serve others. This need becomes visible in how we give of our time, talent and treasure.

Times of trial or sorrow do not eliminate this need within us to give our ourselves. We are giving in our prayer life when we come to Mass, watch the live stream, or pray a rosary together as a family. We give of our talents by ushering, serving at the Lord’s Diner, or being present to a lonely neighbor or family member.

Our need to give of our treasure also still exists, even in times of struggle.

Someone stopped me in the

vestibule to ask how we are doing as a parish financially. The answer is we are blessed. Many good and faithful stewards have met or exceeded their pledge so far in 2020. Yet the number of those individuals making contributions have decreased.

We were averaging more than 500 weekly contributions each week before Mass was shut down in March. Now we are averaging around 280 contributions each week. This includes those who are meeting their pledge through online giving. Since our new fiscal year began on July 1, our contributions compared to last year are down about 5% for the first eight weeks of this year. While these numbers are a cause for concern, we believe that the tide can turn quickly.

The need to give lies within each one of us. While we may not be able to be present at Mass, our need to give and serve the Lord has not changed. Good stewards answer the call to give generously and sacrificially. This is the stewardship way of life we have practiced here at St Francis for 50 years!

This is the way of life we hope to be practicing 50 years from now. I am asking that each of you consider where you are in your journey to be an active steward. Each of us has room to grow, myself included. May we look deeply within our hearts for that right prayer, at the right time, that allows us to fulfill that need that lies deep

within our hearts. St Francis, pray for us.

– Pat Burns, Director of Stewardship & Finance

Stewardship Thought

“The Most Holy Virgin in these last times in which we live has given a new efficacy to the recitation of the rosary to such an extent that there is no problem, no matter how difficult it is, whether temporal or above all spiritual, in the personal life of each one of us, of our families ... that cannot be solved by the Rosary. There is no problem, I tell you, no matter how difficult it is, that we cannot resolve by the prayer of the Holy Rosary.”
Sr. Lucia dos Santos (Fatima seer)

NEW PARISHIONERS

Carlos & Grace Castaneda

Jaclyn Melillo

Greg & Addie Sachs, 5 children

The Vernacular

This monthly newsletter is published by and for the parishioners of St. Francis of Assisi Parish. Currently, it is being emailed parishioners with email addresses on file by the end of each month. To submit articles, high-resolution photos or story ideas, send an email to sfavernacular@gmail.com. Deadlines are the 10th of each month. Contacts for the Vernacular are news editor Lanette Belton, 712-1315, and copy editor Ann Walden, 249-2430. New volunteers are always welcome.





*"He said to his mother, 'Woman, behold, your son!'
Then he said to the disciple, 'Behold, your mother!'"*

John 19:26-27

Making Lemonade out of Covid-19
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Remembering Our Need to Give
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e-Vernacular Only

Due to the current pandemic and a need to reduce expenses where we can, we will use email and social media only to distribute the Vernacular for the foreseeable future. There will be no hard copy of the parish newsletter mailed to parishioners for the next few months, after which we will decide what to do about future issues. Thank you for your understanding.

