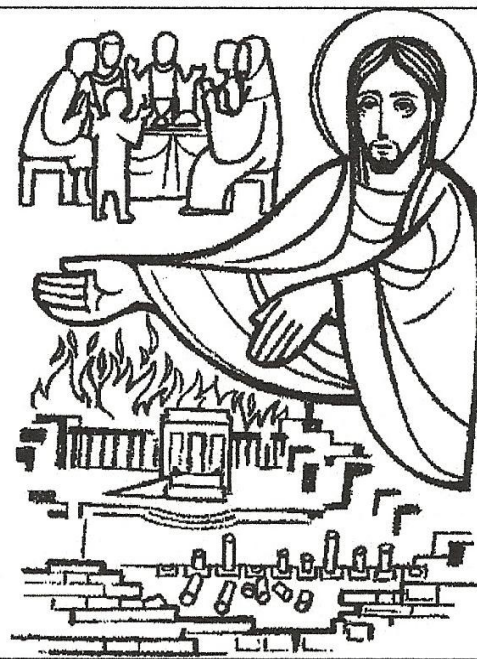


*Men will see the son of man coming on a cloud*

**St. George's  
Roman Catholic Parish**  
Box 190  
Assiniboia, Sask. S0H 0B0  
[stgeorge@sasktel.net](mailto:stgeorge@sasktel.net)  
[www.stgeorgesrc.ca](http://www.stgeorgesrc.ca)  
\*\* current bulletin & one prior \*\*

**St. Louis Parish**  
Box 176  
Mossbank, Sask. S0H 3G0



**THIRTY-THIRD SUNDAY IN ORDINARY TIME**

**NOV. 14, 2010**

**Schedule of Masses**

( Unless otherwise mentioned, all weekday Masses are at 9 AM )

**Monday, Nov 15** † OPAL & CARL SCHUWEILER by Dorothy & Garry Karst

**Tuesday, Nov 16 10:30 AM** † MARGARET KARST by Paul & Lorraine Silzer  
Hospital

**Wednesday, Nov 17** NO MASS

**Thursday, Nov 18 7:00 PM** † LEO DEMERS by Estella Huys  
\*\*\*\*PARISH COUNCIL MEETING\*\*\*\*

**Friday, Nov 19** † JEANNE CORNEILLIER by Aline Farwell

**Saturday, Nov 20** † MEDARD HUYS by Madeleine Orten

**7:30 PM SUNDAY MASS ~ ASSINIBOIA**

**Sunday, Nov 21 9:00 AM SUNDAY MASS ~ MOSSBANK**

**11:00 AM SUNDAY MASS ~ ASSINIBOIA**

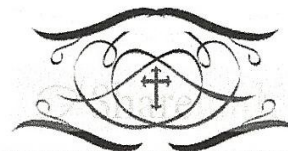
**CHRIST THE KING SUNDAY**

**RECONCILIATION** : Before Masses or anytime by appointment

**MARRIAGES** : Contact priest at least 6 months prior

**BAPTISMS** : Contact priest 2 months prior

House Blessings By Appointment



Fr. Joy Montague, Pastor

Tel: 642-4439

Fax: 642-3633

Parish CELL Phone 640-9546

St. George's Parish Hall

Tel: 642-4633

Hall Reservations & Information

Rita Walters

Tel: 642-4398 ( home )

Pastoral Care Group Co-ordinator

Mary Chipak

Tel: 642-3583

Bulletin Submission Thursdays by 2:00

Email: [st.georges.bulletin@gmail.com](mailto:st.georges.bulletin@gmail.com)

Parish Secretary Thursdays after 2:00

Sherryl Lariviere Office Tel: 642-4439

# WELCOME HOME, FR. JOY !!

Please pray for the repose of the souls of Catherine Lowe and of Darcy Kwasnicki. May they rest in peace and may their families be comforted by Christ's tenderness.

## OPERATION CHRISTMAS CHILD SHOE BOXES :

Please drop off your packed shoe boxes at the back of the church by Sun., Nov. 14<sup>th</sup> deadline or ASAP Monday or Tuesday. Thank You very much !



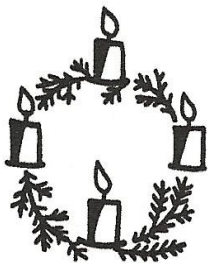
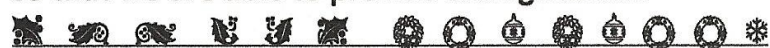
### FAMILY ADVENT

PREPARATIONS Church Hall

Sun., Nov. 21 after 11 AM Mass  
Lunch Available

Make - Advent Wreaths & Jesse

tree ornaments. Please sign up, back of the church, so that we are able to provide enough lunch.



The Advent wreath dates back to ancient celebrations of the winter solstice - that time in the year when the sun reaches its southern-most point in the heavens and the days are the darkest and most gloomy. Because they longed for the return of the sun's light and life, the ancients stopped all usual activity, sacrificed the use of their wagon wheels and hung them up, festooned with lights and greens in their celebration halls.

There they awaited the return of their sun-god, thinking of the warmth and life he brought. Celebrations culminated in the "nativity" of the sun - the turning point of the year.

As Christians, we use the same meaningful custom to anticipate the feast of light and life; the nativity of the Savior. We add one light on the wreath for each Sunday in Advent. We think of the darkness after Adam's sin and watch the growing hope and light as the prophets and the Virgin help us prepare for His saving birth.

## PARISH MISSION Spirituality of Waiting

### "ADVENT" EVENT

Holy Waiting Holy Longing  
Tues to Thurs Nov 23, 24, 25 7-9 PM  
With Vivian Bosch & Fr. Ed Hengen as presenters  
Everyone Welcome

PARISH COUNCIL MEETING Thurs, Nov. 18 after Mass

### COMMITMENT TO THE FUTURE - November 14

"... and there is no limit to the blessings which God can send you - He will make sure that you will always have all you need for yourselves in every possible circumstance..." (2 Corinthians 9:8)  
The call of the Commitment to the Future is a call for growth in faith - to believe in the promise extended by God through the words of Scripture. Respond in faith, knowing and trusting that God recognizes your sacrificial willingness to live in the message of the Gospel. Commit to the Future !

Please read THE ARCH page 7 about this year's Appeal. It's a 4-month campaign - all funds to be in by Dec. 31<sup>st</sup>. Amounts will be included on tax receipts that will be issued from the Parish early 2011. Rebates to parishes will be paid out as of Dec. 31<sup>st</sup>.

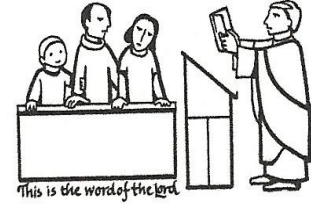
### STEWARDSHIP Bulletin Bits - on Sunday Readings :

Nov. 14 : Today's readings paint a somewhat frightening picture of the end of time. But the Gospel ends with the assurance to faithful stewards that those who persevere will be saved.

HELP WANTED - Your Parish is in need of more sacristans; if interested, please call Rose Delorme 642-5137 or 640-8824

New Missals for sale at the back of the church \$4.00  
One version is a special issue for youth - also \$4.00

Sunday, Nov. 21<sup>st</sup> Books For Sale at the Masses :  
History of the Archdiocese of Regina \$30.00 each  
The 100<sup>th</sup> anniversary history books project is done !  
Great for Christmas gift-giving !



# dear Padre

November 14, 2010

## Is addiction a sin?

*I was addicted to methamphetamine. I was arrested and am now out on bail. My mother says I need to go to reconciliation to confess my addiction. I never stole anything or committed a crime to get meth, so I don't think I have anything to confess because addiction is a weakness, not a sin. Right?*

Angie

Dear Angie,

You are right that addiction is a weakness, and therefore it isn't necessarily a sin.

You say you committed no crimes to get meth, but it's against the law to use meth in the United States. Even if you didn't commit a secondary crime to get it, the "getting it" was a crime, as is evidenced by your arrest.

More important, though, your body is a temple of the Holy Spirit, and it's a sin to abuse yourself in any way. Even if it weren't against the law, the use of meth is certainly an abuse of your body.

The sacrament of reconciliation is more than just receiving absolution for sins. It can also help you look more deeply at your life. Before you go, examine your conscience: Ask yourself how your addiction and arrest have affected your body, your life, your relationship with God, and the welfare of others.

If you bring honest answers to those questions as well as an open heart and an open mind, your conversation with your priest at reconciliation will help you heal your relationship with God and others. You will also receive the grace to improve your life and do things like overcome addictions so you can be a better daughter.

**Patrick Keyes, CSSR**

For materials to support Catholics dealing with addiction, call 800-325-9521 or visit [liguori.org](http://liguori.org).

# Good News!

November 14, 2010

Thirty-third Sunday in Ordinary Time

Mal 3:19–20a / 2 Thes 3:7–12 / Lk 21:5–19

We need only to watch the news to see nation warring against nation, destruction from earthquakes, or victims of plagues and famine. These events are described by Jesus for those living in his own time, but we see them again in ours.

The Scriptures do not describe terrible events to depress us or make us lose hope. The point is quite the opposite: We're asked to look carefully at what is going on. We may be called to change what we're doing, but when the Scriptures *describe* what we're going through, it's to show us that God knows what we're going through. Destruction, violence, and fear are not to be the last word. *Hope* is.

A very strange verse shows up in Saint Paul's letter to Thessalonica: *If anyone was unwilling to work, neither should that one eat.* That is strange advice for strange times. The earliest Christians believed that Christ would be returning. Some believed this so vividly they quit their jobs to wait for his imminent return. The problem is, they were only waiting. Was their sitting and waiting rooted in real hope? No. They were told to go to work: *Do not be remiss in doing good.*

Our times are strange. It is tempting to be paralyzed by the enormous events around us. Jesus' message is that the kingdom of God is at hand. It is clear that God's work will not be accomplished without danger. But we know too, these things are expected, and yet God's work will be done. We are called to serve the God who acts with power.

Our news reports also show us those who serve. Some risk their lives in war; others sacrifice time and energy at the scenes of disasters, bringing food and healing.

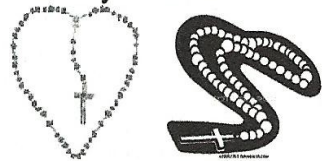
Dan Finucane  
[sundaybulletins@liguori.org](mailto:sundaybulletins@liguori.org)

## Saturday / Sunday Ministries

### Saturday, Nov 20

Ushers / Collection Please  
Volunteer  
Greeters & Offerings David & Rosemary  
Young

Rosary Leaders Irene Klein



Readers Anette Pryce  
Jean-Marc Rossignol

Communion Ministers Andy LeClaire  
Carla Leduc

Cross Bearer Nikki Beaubien

Candle Bearers ☺ ☺ ☺ ☺ ☺ ☺ ☺ ☺

Altar Servers Derek Beaubien  
Bradyn Giraudier

### Sunday, Nov 21

Ushers / Collection Please Volunteer

Greeters & Offerings Larry & Judy  
Thorburn

Rosary Leaders Marie Shenher  
Irene Clermont

Readers Gerald Delorme  
Melanie Delorme

Communion Ministers Jeremie Brochu  
Philomene Brochu  
Rene Chabot

Cross Bearer Morgan Delorme

Candle Bearers Claire & Ken  
Schuweiler

Altar Servers Joel Croissant  
Carla Schuweiler

## Church Finances

Sunday Collection Oct 31- \$ 2176.15

Sunday Collection Nov 7- \$ 1209.40

**Thank You!**

# dear Padre

November 7, 2010

## How are the Creeds different?

*Other than their slightly different wording, what is the difference between the Nicene and Apostles' Creeds?*

*Kathleen*

Dear Kathleen,

When adults are baptized in the Roman Catholic Church, they are asked a threefold question: "Do you believe in the name of the Father, and of the Son, and of the Holy Spirit?" Both the Apostles' and Nicene Creeds are based on the fundamental belief in the Holy Trinity.

The *Apostles' Creed* as a statement of faith probably comes from a time shortly after the apostles. Based on the faith of the apostles, this Creed has a threefold division that expresses belief in God as Father, God as Son, and God as Holy Spirit—it's a short summary of our basic beliefs as Catholics.

The *Nicene Creed* takes its name from the Council of Nicea (AD 325). This council upheld the Church's belief in the full divinity of the Son, who was defined as "one in being with the Father."

The Nicene Creed, which is the Creed we recite at Mass today, most likely came from the Church of Constantinople in the later fourth century. By then the section on belief in Jesus was expanded to show the Son's *equality* with the Father. Likewise, the section on the Holy Spirit was expanded and included belief in the work of the Spirit, the Church, baptism, the resurrection of the dead, and everlasting life.

When we pray either of these ancient Creeds, we unite with a long line of believers who professed the same faith.

*Harry Grile, CSSR*