



4609 Martin Street South, Cropwell, AL 35054
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Rev. William P. Lucas, Pastor

Deacon Terrence Rumore

Deacon Serge Brazzolotto

Deacon E. Lee Robinson

Director of Religious Education
Music Director
Parish Secretary

Kelly Cardenas
Charmaine Welch
Shelly Hamman

MASS SCHEDULE

Saturday : 5:00 p.m. Sunday: 8:30 a.m. & 11:15 a.m.
Weekdays: Monday, Tuesday, Thursday, Friday: 9:00 a.m.
Wednesday: 7:00 p.m.

OFFICE HOURS: Monday—Thursday 9:30 a.m.-1:30 p.m.

CONFESSIONS:

Saturday 4:00 p.m. - 4:50 p.m. or
by appointment.

MARRIAGES:

Must be scheduled with the Priest
at least 6 months in advance.

MORNING ROSARY:

8:30 a.m. before Mass.

MONDAYS:

Miraculous Medal Novena following Mass.

EVERY FIRST FRIDAY:

Novena To The Sacred Heart
of Jesus - before 9 a.m. Mass.
Eucharistic Adoration 9:30 a.m.-11:00 a.m.

HOLY HOUR OF ADORATION:

Third Sunday of every month at 7:00 p.m.
Second Wednesday of every month- 7:30 p.m.
Exposición del Santísimo el segundo Miércoles
de cada mes @ 7:30 p.m.

RELIGIOUS EDUCATION:

August through May. Ages 3 yrs.-High School

Our Lady of the Lake Catholic Church

Saturday, July 11, 2020
Mass 5:00 pm

Sunday, July 12, 2020
Masses 8:30 am & 11:15 am

Fifteenth Sunday in Ordinary Time
July 12 2020



You have crowned the year with your bounty, and your paths overflow with a rich harvest. —Psalm 65:12



July 13 - July 19

- Monday:** Deacon Tom Vaughn by the Brazzolottos
Tuesday: Don Williams by Deacon & Rita Rumore
Wednesday: Robert Grundhoefer by Fr. Bill Lucas †
Thursday: The Hollis Family by the Stice Family
Friday: Edward Smallwood by Bob & Karen Hand †
Saturday: Larry Martens by Larry & Sara Reese †
Sunday: For the People
Deacon Walter Henderson
by the Brazzolottos

Please pray for the ill and shut-ins:

Paul Boyle, Jacky Johnson, Peggy Gessler,
Gail Layton, Tom Michaels, Diana Markevich,
Dorothy DiMattia, Walton Smith,
Juanita Crowson, Kelly Dale, Toni James,
Bob Walsh, Sarah Svetlay, Charles & Libby
Lafleur, Rosemary Mateer, Lance Stella,
Marti Baird, Fred Brown, Debra Robinson,
John Joyner

Please pray for all our loved ones who are ill and our shut-ins. To add a name, call the church office, or to add to the Prayer Hot Line call Sharon Stice at 205-338-0207, or email: sharonstice46@gmail.com.

Weekly Readings ~ July 13—July 19

- Monday:** Is 1:10-17; Ps 50:8-9, 16bc-17, 21, 23; Mt 10:34—11:1
- Tuesday:** Is 7:1-9; Ps 48:2-8; Mt 11:20-24
- Wednesday:** Is 10:5-7, 13b-16; Ps 94:5-10, 14-15; Mt 11:25-27
- Thursday:** Is 26:7-9, 12, 16-19; Ps 102:13-14ab, 15-21; Mt 11:28-30
- Friday:** Is 38:1-6, 21-22, 7-8; Is 38:10-12abcd, 16; Mt 12:1-8
- Saturday:** Mi 2:1-5; Ps 10:1-4, 7-8, 14; Mt 12:14-21
- Sunday:** Wis 12:13, 16-19; Ps 86:5-6, 9-10, 15-16; Rom 8:26-27; Mt 13:24-43 [24-30]

Today's Readings



First Reading — My word will achieve the end for which it was sent. (Isaiah 55:10-11)

Psalm — The seed that falls on good ground will yield a fruitful harvest. (Psalm 65)

Second Reading — We, who have the firstfruits of the Spirit, groan within ourselves awaiting the redemption of our bodies. (Romans 8:18-23)

Gospel — Some seed fell on rich soil and produced fruit. (Matthew 13:1-23 [1-9])

A CATHOLIC WORLDVIEW

Throughout my life I have been asked, "Why are you Catholic?" At different times in my development I have given different answers: The Sacraments; Universality of the Church; Uniformity of the Church; This is the Church Jesus Founded; etc. At present I would say, in addition to those other things, I am Catholic because of the Church's worldview. By that, I mean the way the Catholic Church views the meaning of human existence.

The Catholic Church teaches that human life is sacred because no human being can exist without God. People may deny the existence of God, but no one could exist unless it was God's will. All life is contingent on God. While different political groups may speak of "fetuses", "aliens", or "convicts", the Catholic Church refers to all of them as "persons". Those other words deny the humanity of a group of people so they can be treated however the user of those terms sees fit. Society sees the Catholic Church as weak because it doggedly maintains the value of **every** human life, without exception.

What is the purpose of this God-given human life? As the Baltimore Catechism states: "To know, love, and serve God in this life, so as to be happy with Him in the next (life)." The way Jesus said it was, "You must deny yourself, take up your cross, and follow me." (Mark 8, 34) Offering our lives in service to God is the way of truth and life. The competing message is, "Put yourself ahead of everyone else." In other words, "Serve no one. Be your own god; the center of your own universe."

We are called to choose between these two worldviews each day. The individual members of the Catholic Church do not always choose the way of truth and life. Those people who choose Jesus's way more and more over the course of a lifetime are called **Saints**. You will never read the life of a saint who was selfish and never made any sacrifices for others. That is because there are no saints like that. The holiness of God transformed their lives to resemble the life of Jesus Christ, "who came to serve and not to be served." (Mark 10, 45)

Weekly Offertory

July 2019 — June 2020

	Actual*	Needed
Last Week	\$5,079	\$6,692
Year to Date	\$391,014.63	\$354,676

*Please note the actual total includes, Seminarian Fund, Building Fund & Special Collections which are not part of the general operating budget.



Chair: Sonia Dale:

wmksdale2000@gmail.com

Vice Chair: Jennifer Rosato:

jrosato1972@gmail.com

Secretary: Gloria Raynor:

grodgers2010@gmail.com

Matthew Allor: mjallor.1969@gmail.com

Britton Falkner: brittonfalkner@gmail.com

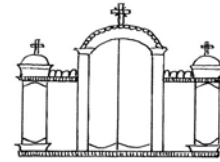
Bernie Funderburg: boxacarbern1@aol.com

Debbie Gossett: debbiegossett@msn.com

Rosemary Mateer: rookiekatie@yahoo.com

Bart Perry: brpgep07@yahoo.com

Council meetings are open to all parishioners, and are typically on the third Wed. of the month after Mass.



Adoration of the
Blessed Sacrament

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Holy Hour/Adoration

There will be a Holy Hour of Eucharistic Adoration this Sunday evening July 19th at 7:00 p.m. Everyone is welcome to attend.

Urgent Notification System

If you haven't subscribed to our church's Urgent Notification System, you are welcome to notify via email at Parish@ollpellcity.com or call the office at 205-525-5161.

You may also register online at our website:
<http://ollpellcity.com/>

- Emails will be used to notify parishioners of church events along with urgent notifications.
- Text messages (if you opt in) will only be used to provide urgent notifications.

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You may enroll by visiting our website, or logging in directly to faith.direct/AL1065.



The Christian Love Pantry

The Christian Love Pantry is still trying to help the poor in the St. Clair County area. To assist them, we are continuing to collect canned soup at the church. You can leave donations, including money, in the South vestibule. (There is a box for cash donations).

If you prefer, you may drop your donation at the parish office during the times above.



Goal -100 cans/week.
Total cans last week - 157 cans

Please consider donating \$1 per week

Our Lady of the Lake Rosary Guild

You are cordially invited to attend Our Lady of the Lake Rosary Guild called *Our Lady's Beads of Glory*.

We meet every 1st Saturday of the month at 10:00 a.m. in the Parish Hall to put rosaries in the hands of those that need it most. You may join us at any time from 10:00 a.m.-12:00 p.m. that day or work on rosaries from home. Meetings are not required and supplies and training will be provided.

We rely entirely on donations and sales of specialty and occasion rosaries to fund our projects.

Please contact Lexie Smith at Lexie.Smith@me.com or phone 205-966-5922 if you want more information about *Our Lady's Beads of Glory* or are interested in a custom rosary.

Monetary donations may be dropped off or mailed to the Parish office or given to Janice Stella or Lexie Smith directly.



Assignments—July 15 - July 19

WEDNESDAY MASS

7/15/2020

7:00 PM

Lectors Sarah Brazzolotto
Ministers Deacon

SATURDAY MASS

7/18/2020

5:00 PM

Altar Servers
Greeters Charles Gibson, Scruggs/Hertrich
Lectors Sonia Dale
Ministers Deacon
Ushers Bob Nicholas, Amy Carreker

SUNDAY MASS

7/19/2020

8:30 AM

Altar Servers
Greeters Anna Emerick, Phillip & Bit Thomaston
Lectors Anna Emerick
Ministers Deacon
Ushers Herb Kuntz, Joaquina Reyes
Belia Solis, Christy McKinney

11:15 AM

Altar Servers
Greeters J & J Bluhm, CE Bluhm
Lectors Lexie Smith
Ministers Deacon
Ushers Chris Gallegly, Caleb Bluhm,
John Bluhm, Katie Boyle,

If you are unable to keep your assignment,
please find a substitute.

Religious Education

**CLASSES TO BEGIN
SEPTEMBER 20TH!**

**Teachers are needed! Contact Kelly for more
information: OLL.KellyRose@gmail.com**

**IF YOU OR SOMEONE YOU LOVE WANTS TO
LEARN MORE ABOUT OUR CATHOLIC FAITH...**

**RCIA CLASSES
WILL BEGIN ON
AUGUST 25TH**



YOUTH GROUPS

LITTLE ONES: AUGUST 9TH

12:30-2:30PM

SR. YOUTH: AUGUST 2ND,

16TH, & 30TH

5:30-8:00 PM

**FIRST COMMUNION
TBA**

**PLEASE CONTINUE TO
PRAY FOR WYATT DALE,
HAYLEIGH TAYLOR,
LOGAN BLUHM, ALENE
GURROLA, & ANALUZ
GURROLA**

**Nursery
unavailable
until further
notice.**





OUR LADY OF THE LAKE
50TH ANNIVERSARY
CELEBRATION-
POSTPONED

Sunday, September 13, 2020
After 11:15 Mass

We will reschedule at a later date
once the COVID-19 infection rates
subside.

Sunday July 12

Mass 8:30am & 11:15am

Monday- July 13

Mass 9:00am

Tuesday- July 14

Mass 9:00am

Wednesday- July 15

Mass 7:00 pm

Parish Council after Mass

Thursday- July 16

Mass 9:00am

Friday- July 17

Mass 9:00 am

Saturday- July 18

Mass 5:00 pm

Reconciliation 4:00-4:50 pm in
the Parish Hall

Sunday-July 19

Mass 8:30am & 11:15am

Holy Hour-7:00 p.m.

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UPDATE

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JULY 2020

Voting with a Catholic Heart

STEPHEN P. WHITE



**YOUR
✓ VOTE
MATTERS**

What does it mean to vote with a Catholic heart?
During this extraordinary time, how can we Catholic citizens exercise the rights and responsibilities of our citizenship in a way that reflects what is most sacred to us: our Catholic faith?

ADOBE STOCK PHOTOS

Many expect the response to that question to more readily answer its controversial cousin: "For whom should I vote?" While in a certain sense, how we vote finds its culmination in who we vote for, the two choices are not always mutually dependent. However, the decision on how to vote best results in a wise and prudent one when it's made after careful consideration of what the responsibilities of citizenship are.

Good citizenship begins with love for the people and communities to which we belong, to which we are bound, and upon which our own flourishing depends. The love of citizenship, like all human loves, must be ordered properly. Our love has to be directed toward what is good and away from what is bad, but it also has to be directed toward good things in the proper proportion. We have to love the right things, and we have to love them in the right way. God, country, family, health, wealth, comfort, security, peace, freedom: all of these are good things. Each is worthy of love. But they are not all worthy of love in the same way.

In order to love well—in citizenship as in everything else—we must have our priorities straight. Material prosperity is good, but it is not as worthy of my love as God. My comfort is good, but it is not more worthy of my love than my country. Health is important, but it is not the most important thing.

Even the way we love other people—who are all of equal, inestimable value—varies depending on the situation. I love my wife in one way and my neighbor a different way. I love my children in one fashion and the neighbors' kids in a different fashion. These differences extend throughout society, and keeping these relationships properly ordered is a matter of justice—giving to them what is owed to them. Justice demands that the law treat the innocent and guilty differently, just as justice dictates that we should take special care for those who cannot care for themselves.

Sometimes, we have to choose between competing goods. Other times, we must go without some good or endure some evil. Choosing what is best in difficult and complicated circumstances requires us to love the right things and to love them in the right way. But it also requires us to use more than just our hearts. "Voting with a Catholic heart" means using our heads, too.



Our reason allows us the freedom to deliberately choose between one thing and another—between good and evil or between what is good, better, and best. The *Catechism* explains this clearly: Without the gift of freedom, which is "rooted in reason and will," (CCC 1731) we would

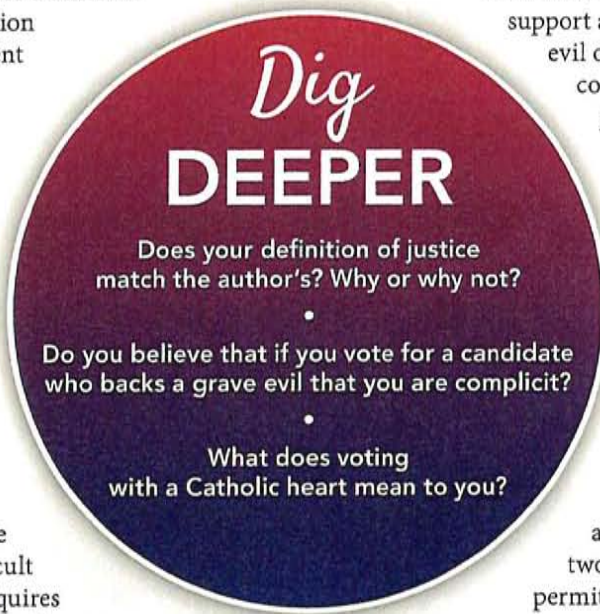
not be able to love. But that same freedom is also what makes it possible to "choose between good and evil, and thus of growing in perfection or sin," (CCC 1732). Obviously, it's important that we are able to know what is good in any particular circumstance and to know the best way to achieve that good so our freedom is put in service of what is actually good. The virtue that helps to know what is good and how best to achieve it is called prudence.

Prudence is not merely being cautious. Sometimes prudence demands that we act boldly or swiftly. Sometimes prudence can demand in one set of circumstances what would be foolish or unwise in another set of circumstances. (For example, jumping out of a third-story window is foolish...unless the building is on fire and there is no other way out.) Prudence may guide us to choose what is risky, even dangerous, and then we need courage as well as prudence. But prudence never demands that we choose what is evil, not even in the hope that something good will come of it.

Some moral choices are clear, even if they are not always easy to make. The intentional killing of an innocent human being, for example, is never justified. There are other examples: lying and calumny, adultery, blasphemy, torture, various acts against nature, etc. These acts are called "intrinsically evil," which means they are bad in and of themselves, regardless of circumstances. Prudence can never justify them.

If we back a candidate or party because they support a grave evil, we participate in that evil ourselves. We are complicit by our cooperation. Sometimes we might be justified in supporting a candidate despite the fact that they endorse a great evil, but only if our support for the lesser of two evils is made with the intent of advocating for a lesser evil (for example if two candidates favor abortion, but one at least seeks to limit it).

Most of the decisions we have to make are difficult precisely because they include weighing one good against another, or judging the lesser of two evils. Such choices do not always permit obvious or easy solutions. In such cases, we must rely on our conscience to make the most prudent choice, paying careful attention to the demands of justice. "Conscience includes the perception of the principles of morality (synderesis); their application in the given circumstances by practical discernment of reasons and goods; and finally judgment about concrete acts yet to be performed or already performed" (CCC 1780). Just because a decision is left to our prudential judgment does not mean we are not morally culpable for the decisions we make. We are! This is true for the leader who must decide whether to wage war. It's true for the employer who must decide how



to compensate his employees. It's true for the voting citizen.

If we really want to choose what is best in our particular circumstances, we need to act with both love and prudence. We need to understand the myriad relationships that make up society so we can judge according to justice and the common good. We should take a close look at what we mean by the common good because it is a critically important concept that is easily misunderstood.

Voting is just one of the responsibilities of citizenship. We tend to think of voting as a right. It is, but it arises from the responsibility of self-government.

We each have a share in protecting and promoting the good of the whole community: the common good.

The common good is something that exists for the sake of the good of those who share in it. The point of a political community, for example, is to serve the good of its members, its citizens. But the community itself is a good thing, too. And not just because living in community provides some efficiency or protection to the members, but because being bound together in a common life is itself a higher good. The common good is more than simply the sum of the private interests of citizens.

There is more than one common good—each family, each nation, each true society of every sort is a kind of common good. “The common good” usually applies to a particular political community (like a nation). But it can also apply to universal common good for everyone.

Think of the creation story, when God says, “It is not good for the man to be alone” (Genesis 2:18). We are not made to be alone; we are made to be in communion with others. When we are deprived of that bond, we suffer. And when the communities to which we belong suffer, we suffer as well. When they thrive, we flourish, too.

The common good never erases or replaces the good of the individual, nor is it discovered through some utilitarian calculation designed to achieve the most gratification for the most people. The common good is the condition for the full flourishing of each one of us, together. It is discovered and known only through knowing who man is and what he is for.



Voting is just one of the responsibilities of citizenship. We tend to think of voting as a right. It is, but it arises from the responsibility of self-government. We each have a share in protecting and promoting the good of the whole community: the common good.

In this, Christians have a unique and irreplaceable contribution to make to our society's understanding of the common good because, as the Second Vatican Council insists, “The truth is that only in the mystery of the incarnate Word does the mystery of man take on light” Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*, 22).

Here we see clearly how the common good can never be separated from the dignity of every person. To deny or violate the common good is to deny or violate the dignity of the human person, whose personal good depends upon the common good because he was made for it. Likewise, to violate the dignity of the human person is to radically undermine the very foundation of the common good.

Too often, the common good and the good of the individual are treated as if they are in competition. Too often, the common good is seen as a “collectivist” principle, while the dignity of the human person is seen as an “individualist” principle. Not so. The dignity of the human person and the common good are inextricably linked; they stand or fall together. Understanding this is critical to understanding how the common good ought to help guide the way we vote.

Recently, the United States Conference of Catholic Bishops renewed its statement on faithful citizenship, which emphasizes the importance of conscience, formed by and with the Church, in making decisions about voting. There is a great deal to consider. The bishops have



what judgments we ought to make. We make those choices, and one day we will answer for them.

So, what's the answer to our first question: What does it mean to vote with a Catholic heart? The answer is simple: Know and love what is good, judge with prudence the best course of action to bring about the common good, and act accordingly.

That may seem unsatisfying, especially given everything that's going on in our country

consistently weighed in on a wide variety of issues, including immigration, racism, economic questions, and more. But there is one issue on which they place the strongest emphasis, and with good reason.

The bishops consider the issue of abortion differently than other issues—and guide us to do the same—because of the gravity of the evil, the scale of the evil, and the context within which the evil occurs and is perpetuated. Here's how the bishops put it:

The threat of abortion remains our preeminent priority because it directly attacks life itself, because it takes place within the sanctuary of the family, and because of the number of lives destroyed. At the same time, we cannot dismiss or ignore other serious threats to human life and dignity such as racism, the environmental crisis, poverty, and the death penalty.

Abortion is a direct attack on the human person and therefore profoundly incompatible with the common good. It further disrupts the common good by bringing violence into the very heart of the foundation of all society: the family. And it does all this on a scale that is so terrible it is almost hard to imagine. About 61 million innocents have been killed in legal abortions since Roe versus Wade in 1973, an average of well over 1 million a year. It is hard to think of another issue or policy that comes close to abortion in terms of the gravity of the evil or the scale of the slaughter. The bishops would happily focus on other, less painful and divisive issues. But nothing in America destroys the common good and the dignity of the human person more than the evil of abortion.

One of the bishops' greatest tasks is to help their flock. Apply the principles of the Church's teachings on the common good to the particulars of time and place. Their job is to prepare us to be faithful in our citizenship. They can't do the hard work of moral reasoning for us or dictate to us

and our world. It is, perhaps, especially unsatisfying to those who simply would like to know who a Catholic should vote for. After all, those of us who are going to vote have to pick someone to vote for. For most of us, that means we are going to choose between one of two choices.

Most of the work of citizenship happens long before we vote. That's true every year. But it's perhaps especially important to remember at a time when we seemingly expect the outcome of one election to bear the weight of all our common life. As a result, many of us feel disillusioned.

Elections are important, but if we want elections—even important, national elections—to transform our political life into an ordered love for the common good, we are setting ourselves up for disappointment. By investing our hopes and efforts into electoral politics, we risk failing to give adequate care to those spaces and places where most of our common life actually happens: our families, neighborhoods, parishes, schools, workplaces, and more.

Our responsibility as citizens is fulfilled when we act in defense of the human person and for the sake of the common good. Our responsibility as citizens finds expression in treating each member and part of society with justice—given to each what is due to them. Our responsibility as citizens is fulfilled when these actions are animated by a love that is ordered toward the true common good. If we take this mission seriously, if we live this mission faithfully, if we listen to our shepherds attentively, then we will have what it takes to vote with a Catholic heart.

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Stephen P. White is a fellow in the Catholic Studies Program at the Ethics and Public Policy Center in Washington, DC. He also serves as the executive director of the Catholic Project at the Catholic University of America. His writing has appeared in outlets such as the National Review Online, Huffington Post, America Magazine, and The Catholic Herald (UK). Stephen is a regular contributor at CatholicVote.org. In 2016, Liguori Publications published his first book, titled *Red, White, Blue, and Catholic*.

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