

Daily Readings for the Week of July 14, 2024

Sunday, 7/14: Amos 7:12-15/ Ps 85:9-14/ Ephesiens 1:3-14/ Mark 6:7-13

Monday, 7/15: Wisdom 8:2-7,16-18/ Ps 16:5-9,11/ Matthew 5:13-19

Tuesday, 7/16: Isaiah 7:1-9/ Ps 48:2-8/ Matthew 11:20-24

Wednesday, 7/17: Isaiah 10:5-7,13-16/ Ps 94:5-10,14-15/ Matthew 11:25-27

Thursday, 7/18: Isaiah 26:7-9,12,16-19/ Ps 102:13-21/ Matthew 11:28-30

Friday, 7/19: Isaiah 38:1-6,7-8,21-22/Isaiah 38:10-12,16/ Matthew 12:1-8

Saturday: 7/20: Micah 2:1-5/ Ps 10:1-4,7-8,14/ Matthew 12:14-21

Schedule for July 21, 2024

Lector: Mark

Greeters/Gifts: Denniston Family

Servers: Grady/Kevin

Money Counters: Mark/Margo

Extraordinary Ministers

of the Eucharist: Mark/Doris



Today's Mass Intention
Duane and Jean Feuss

Mass Intention 7/21/2024

Josephine Behn

Priest Visit to the Homebound

If you are sick or homebound or know someone who is, and would like Fr. Andrew to visit and pray, contact the main office at 319-320-5003 or email Fr. Andrew at DBQ137@dbqarch.org.

Prayer Corner

Betty Anderson, Rich Kleineck,

Marilyn Stevenson, Julie Ahrendsen, Zoey Meyers,

Carrie Leeper, Larry Marek, Carl Koppes,

Marsha Lasack, Chris Gibbs, Wendy Larive, Fr. Andrew



Understanding Pastoral Care to the Sick (Part III)

Dear Parishioners,

What Constitutes Care to the Sick?

In the two previous weekends, I dealt with the biblical and historical context for the pastoral care to the sick—the Church’s long tradition of attending to the sick whether such people can regularly and actively join a parish congregation for worship or they are homebound. Today, this weekend, I will focus on the components of pastoral care to the sick, including the often misunderstood terminologies of ***extreme unction and viaticum***.

Sacrosanctum Concilium — Constitution on the Sacred Liturgy, which is the Vatican II document that explains and regulates the liturgical worship and practices of the Church contains the following statements about pastoral care to the sick:

"Extreme unction," which may also and more fittingly be called "anointing of the sick," is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived" (#73).

"In addition to the separate rites for anointing of the sick and for viaticum, a continuous rite shall be prepared according to which the sick man is anointed after he has made his confession and before he receives viaticum" (#74).

Before Vatican II, the use of the term, **extreme unction** and the practice that followed it indicated a rite that was administered to the dying. By calling it anointing of the sick too, the Council Fathers emphasized the relevance of the rite for anyone seriously ill to receive it to alleviate their pain and suffering in accordance with the ministry of Jesus and the early church as suggested in #73.

Moreover, #74 introduces viaticum to the resources available to the sick in the church. Viaticum involves the reception of the Eucharist, which may be offered during the anointing of the ill or without it.

However, neither anointing of the sick nor viaticum indicates that the moment one receives it, it is an indication of their end in this life. Indeed, when one is in the final moment of their life, then in addition to the anointing of the sick and or without viaticum, some special prayers are prescribed to be used by the priest for the dying person.