

AUGUST 26, 2018

TWENTY-FIRST SUNDAY IN ORDINARY TIME

As for me
and my household,
we will serve
the Lord.

~ Joshua 24:15

ST. MONICA CHURCH
12136 OLIVE BLVD
CREVE COEUR, MO 63141
314.434.4211
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SUNDAY MASS TIMES

SATURDAY VIGIL 5:00 P.M.,

SUNDAY 7:30, 9:30, 11:30 A.M. &
5:00 P.M.

DAILY WEEKDAY MASS

6:30 & 8:15 A.M.

8:00 A.M. SATURDAYS

CONFESSIONS

3:30 -4:30 P.M. SATURDAYS

OR BY APPOINTMENT

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Dear Parishioners,

This weekend we will observe the Feast of Saint Monica, which is, of course, on Monday, August 27th. We will do the prayers of Saint Monica, but since this weekend, the Twenty-first Sunday in Ordinary Time, will end our discussion of John, Chapter 6, and Jesus's teaching on the Eucharist, we will keep the readings of the weekend. Today we hear that faith is a gift, but it is also a choice. How do we know if faith is something that we choose? Perhaps it helps to ask these questions of ourselves. Do we make God the center of our lives, or are we distracted by the material things that have become "other gods"? Do we live in such a way that our daily decisions and choices bear witness to our relationship with the Lord? Do we live in mutual faithfulness and service to spouses and family? Do we accept and follow the wisdom of the Spirit who Jesus promised would serve as our guide on this earth? In other words, does faith permeate all that we do? Key questions that Jesus proposes and Saint Monica and her son, Saint Augustine, wrestled with ... and we wrestle with them too!

Next weekend we will celebrate the Twenty-second Sunday in Ordinary Time. We will return to reading from Saint Mark's Gospel for most of the rest of this Liturgical Year. We are challenged to balance God's laws with our love of others. Sometimes, like the Pharisees, we place rules and conditions on how we share our love and who is worthy of receiving the gifts and love we have to offer. Jesus is both faithful to the law of Moses and to the immediate needs of the people before him. He is the perfect example of a hearer — and doer — of God's word. Today we are called to be — and do — the same.

A reminder that the Mass on Labor Day, September 3, will be at 9:00 A.M.

We are all sickened by the report of the Grand Jury in Pennsylvania. What follows here is Archbishop Carlson's statement issued on August 16th. Elsewhere in the bulletin is Pope Francis's letter issued on August 20th. Please read them both and pray for the church!

The recent allegations of sexual abuse of children and vulnerable adults by Catholic clergy as revealed by a grand jury investigation in Pennsylvania are extremely disturbing. Priests are called to be spiritual fathers to their people, and bishops are called to be shepherds of their flock, to protect the people in their care. We know that in many cases that has not happened. The trust of the faithful has been violated.

We must act on behalf of the victims of this abuse in order to bring to them the love, healing, and light of Christ.

Our own Archdiocese of St. Louis has not escaped the scourge of clergy sexual abuse over the past few decades. Since 2002, the archdiocese has renewed its efforts and made every attempt to protect those who cannot protect themselves and to ensure that the light of Christ is present everywhere—especially where children or vulnerable people are present.

I pledge my continued commitment to the protection of children and young people. Our Archdiocesan policy regarding the protection of children is stringent, thorough, and includes multiple points of accountability. All clergy, seminarians, employees, and volunteers whose service in the Church brings them into contact with children must have a regular background check. Since 2002, over 100,000 adults who are employed by or volunteer in our parishes and check. Since 2002, over 100,000 adults who are employed by or volunteer in our parishes and institutions have participated in the professionally developed program, "Protecting God's Children." The program equips those who serve the Church to foster a safe environment for our children and vulnerable adults.

Continue on the next page.....

In the fall of 2017, a former member of the FBI conducted a complete review of our child protection and Review Board policies and procedures. Our program was judged to be thorough and comprehensive. Established in 2002, the Archdiocesan Review Board currently consists of a majority of lay members not employed by the archdiocese who review every allegation of clergy sexual abuse and provide me with advice concerning allegations. I have always followed the advice of this board. The board includes lay members with backgrounds in law enforcement, medical ethics, psychology, psychiatry, and a medical doctor whose expertise is in the diagnosis and treatment of juvenile sexual abuse.

Our seminary's admission process involves a thorough psychological evaluation, which includes detailed knowledge of the man's mental and psychological health. The seminary has two full-time lay psychologists to assist in human development, and each man meets regularly with an in-house spiritual director and formation advisor. In addition to all these points the faculty, administration, formation advisors, and psychologists gather three times a year to discuss the progress of each seminarian in every dimension of his formation, so that any potential problems can be identified and addressed.

Today no clergy against whom a substantiated claim of abuse of a minor has been made have permission to conduct priestly ministry in the Archdiocese of St. Louis. I support and encourage anyone with an allegation to contact law enforcement.

The Church relies on the help of God's grace to remain firm in Her resolve and effective in Her action to protect children and young people. I will be inviting the priests of the Archdiocese of St. Louis to join me in offering Masses for all victims of sexual abuse. I pray that we may always express the pure love of Christ particularly for children and the most vulnerable in our midst.

Archbishop Robert J Carlson
August 16, 2018

25TH/50TH WEDDING ANNIVERSARY CELEBRATION

Saturday, October 13. Mass at 5:00 P.M. Mass with dinner to follow in the Church Hall. All couples celebrating their 25th or 50th Wedding Anniversary during 2018 will be honored. Invitations will be forthcoming. Other couples of the parish who have reached 25 years or more are also invited to this event.

MONICAFEST!



Our Monicafest and the Evangelization project are one in the same. Monicafest has moved to Friday, September 7, to be closer to the start of school and the feast of St. Monica. It was decided to evangelize by inviting non-parishioners to "JOIN US AT MONICAFEST!" It will be a fun filled evening with free food, drinks, inflatable's, music, etc. If you know someone who may be interested in learning more about our God, our faith, our parish and/or our school, invite them to Monicafest.

YOU CAN UNDERSTAND THE BIBLE

A strong Catholic parish offers Prayer, Scripture Study, Sacramental Worship and Service to her members.

This announcement refers to our parish Scripture Study, designed to allow you to get to know God better, by studying His Divinely Inspired message as contained in the Bible.

Scripture Study helps us to know God, which is one of the reasons why God created us, according to our Baltimore Catechism. This course, "The Bible Timeline" makes it easy to understand the Bible and that helps us to get to know God.

The study will include a series of twenty-four videos presented by Jeff Cavins. Each video will be preceded by a lively group discussion. Everyone will receive this color-coded *Bible Timeline* Chart, as well as a "The Bible Timeline Study Kit". The cost is \$40.00, which covers incidental costs plus the Study Kit. Make your checks payable to St Monica Parish. St Monica begins *The Bible Timeline* September 12, 7:00 P.M. For information or to register for the study contact Deacon Jim Martin at 314.576.4876 or jamesmartin@archstl.org

LETTER OF HIS HOLINESS POPE FRANCIS TO THE PEOPLE OF GOD

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary's song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: “he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty” (Lk 1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: “How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ's betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: Kyrie eleison – Lord, save us! (cf. Mt 8:25)” (Ninth Station).

2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. Evangelii Gaudium, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is “a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for ‘even Satan disguises himself as an angel of light’ (2 Cor 11:14)” (Gaudete et Exultate, 165). Saint Paul's exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: “Am I my brother's keeper?” (Gen 4:9).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

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Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” (Novo Millennio Ineunte, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a penitential exercise of prayer and fasting, following the Lord’s command.[1] This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says “never again” to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God’s People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.[2] This is clearly seen in a peculiar way of understanding the Church’s authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that “not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people”.[3] Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say “no” to abuse is to say an emphatic “no” to all forms of clericalism.

It is always helpful to remember that “in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people” (Gaudete et Exsultate, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church’s members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God’s People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today’s world” (Evangelii Gaudium, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people’s sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be “a sign and instrument of communion with God and of the unity of the entire human race” (Lumen Gentium, 1).

“If one member suffers, all suffer together with it”, said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son’s cross. She did so unhesitatingly, standing firmly by Jesus’ side. In this way, she reveals the way she lived her entire life.

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When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, “to insist more upon prayer”, seeking to grow all the more in love and fidelity to the Church (SAINT IGNATIUS OF LOYOLA, Spiritual Exercises, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

Vatican City, 20 August 2018

+FRANCIS

This week's FORMED Pick of the Week is Saint Augustine's Confessions: one of the greatest Christian classics of all time. This week, go to formed.org and read *Saint Augustine's Confessions*.

FORMED PICK OF THE WEEK

Saint Augustine's Confessions

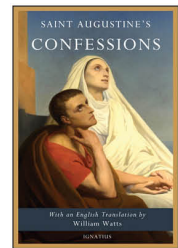
A Must Read Christian Classic

This fourth century prodigal turned influential Catholic bishop has inspired millions of people across time with his poetic and passionate autobiography. Saint Augustine's powerful proclamation of God's Truth and Mercy through the lens of his own conversion has made this book one of the greatest Christian classics of all time.



Read on formed.org

FORMED® THE CATHOLIC FAITH. ON DEMAND.



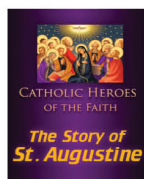
"I was inspired by the insight into Christian community among Sts. Augustine, Monica, Ambrose, and others."

—Joseph B, Lincoln, NE

Just in time for the feast of St. Monica and her son, St. Augustine! Dive into this Formed gem with your children and grandchildren. Formed.org is a free gift for our parish.

FORMED KIDS' KORNER

FORMED®



The Story of St. Augustine

How a Bright Young Man Became a Saint

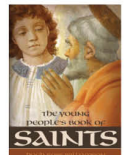
Young Augustine thinks his mother's religion is foolishness, much preferring a life of luxury in Rome, until he must decide whether he will serve God or the Empire.

Also in Spanish!

More Kids' Content



Also in Spanish!



Also in Spanish!



MASS INTENTIONS AUGUST 27-SEPTEMBER 1

MONDAY	<i>ST. MONICA</i>
6:30 A.M.	Charlie Galvin
8:15 A.M.	Larry Hendrix
TUESDAY	<i>ST. AUGUSTINE</i>
6:30 A.M.	Richard Sander Jr
8:15 A.M.	Teresa Hams
WEDNESDAY	<i>THE PASSION OF ST. JOHN THE BAPTIST</i>
6:30 A.M.	Rick Hageman
8:15 A.M.	Mary Schaeffer
THURSDAY	<i>WEEKDAY</i>
6:30 A.M.	Roland Bisig
8:15 A.M.	Peter SanFilippo
FRIDAY	<i>WEEKDAY</i>
6:30 A.M.	Lanson Raley
8:15 A.M.	James Thompson
SATURDAY	<i>WEEKDAY</i>
8:00 A.M.	Jean Bentz
5:00 P.M.	Purgatorial Society

PRAY FOR OUR HOSPITALIZED, HOMEBOUND AND SICK

John Barolak, Ruth Begnaud, Jerry Bennett, Janet Collins, Shirley Dunker, Estelle Flanakin, Dilla Gordon, Billie Grief, Charlotte Griffaw, Mary Ann Honti, Bob Huseman, Sylvia Indelicato, Ronald Kalupa, Benjamin Kimzey, John Krause, Gloria Luca, Lourdes Manalo, Mary K. Mc Carthy, Eileen McDonough, Ann Miller, Fred Mueller, Mary O'Brien, Jack Powers, Mary Renner, Bob Reuther, Joseph Ritacco, Jim Sallwasser, Joe Schmitz, Rose Slee, Joe Sonderman, Brent Spaeth, Stan Thomas, and Fr. Timothy Vowels.

OUR SYMPATHY TO

Margaret Humphrey and her family on the death of her husband, Wayne. May he be living with God and may all be consoled.

SVDP PANTRY AT ST. MONICA

The pantry can use canned fruit, chili, hand soap and canned ravioli/spaghetti.
Thanks for you help!

PRO-LIFE NEWS:

Birthright Collection for our Birthright Mother, Patty on September 1 and 2. St. Monica will also participate in the 40 Days for Life Thursday, October 4, 7:00 A.M. to 7:00 P.M. to witness and pray at Planned Parenthood. Sign-up in the vestibule. Questions call Diann 314.432.7719 or Julio at 314.576.7494.

**ST. MONICA YARD SIGNS**

Thank you to all who are proudly displaying your St. Monica yard signs. They may be taken down this weekend. We will put them out again in mid January prior to Catholic Schools Week and the St. Monica Open House. To receive email reminders, contact Gina Hayes at hailbert@sbcglobal.net

YOUR HELP IN DELIVERING INVITATIONS

The Evangelization Committee is searching for parishioners to deliver invitations to approximately 50 homes within the parish boundaries between August 28-September 5. To help contact Christi Benben 314.550.6332 or bchkjbenx2@att.net

**OUR ST. MONICA 8TH GRADE CLASS ANNUAL FALL MUM SALE**

The weekend of September 15 and 16. Order forms available in the back of church beginning September 1. Save time and money by filling out an order form and paying for your mums early. Orders are \$8/ pre-paid mum or \$9/ mum bought and paid on the day of the sale. Thank you for your continued support of our class and school!

MOPS:

SEPTEMBER 26- Creve Coeur Delmar Gardens Nursing Home. We will be joining the seniors in their music class! (Meet at Delmar Gardens lobby at 9:45 A.M.) Contact: Steph Hampton stmonicamops@gmail.com

**ST. MONICA PARISH AUCTION**

November 3, 2018. Mark your calendars, gather your friends, and follow the yellow brick road to the parish auction. Formal invitation will follow.

ROAR (RETAILERS OFFERING ADDED REWARDS) This is our ongoing fundraiser for the parish. Consider stopping by as we have gift cards available every Sunday after Masses. Questions, call MJ 314.434.3312.

THIS WEEKS CALENDAR OF EVENTS:

SUN 8/27	FEAST OF ST. MONICA
WED 8/29	PSR
MON 9/3	LABOR DAY ENTIRE FACILITY CLOSED
DONUT SUNDAY MOVED TO SEPTEMBER 9	
HOSTED BY OUR SCHOOL BOARD	

St. Monica Ladies Guild Fall Events

Join us on...

Monday, September 10 **Chili Supper & Book Exchange** 6:30 P.M.

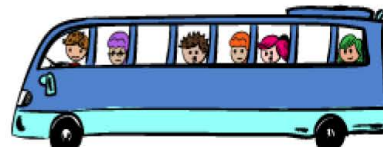
We'll we kick off our new year with a chili dinner with all the fixins'. Be in the church hall by 6:30 P.M. and bring your appetite. Also bring a dessert for 4 to share. We'll have a book swap that evening, so trade in your 'already read' books for some 'new' ones.

You can turn in your Ladies Guild registration forms, too.



Thursday, October 25 **Day Trip Bus Tour** 8:15 A.M.- 4:15 P.M.

Leave your car in the front parking lot and board a bus for a trip downtown. You'll have guided tours of the new museum under the Arch, the Basilica of St. Louis, King of France (the Old Cathedral), lunch at Caleco's, and top off the day with a sweet tour of Bissinger's Chocolate Factory.



Monday, November 5 **Toy Drive for Whole Kids Outreach** 7:00 P.M..

Learn how our contributions help pregnant women/teens and families with young children in the counties of southeastern Missouri.

Please bring an unwrapped toy for the organization's Christmas Store.

Also needed: large sized diapers (4,5,6), and pull-ups for both boys and girls (2T to 4T, 5).



Watch the bulletin for details of these and more Ladies Guild activities!

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