

St. Nicholas Parish / Parroquia de San Nicolás

November 1, 2020, Thirty-first Sunday in Ordinary Time
1 de noviembre, 2020, Trigésimo Primer Domingo del Tiempo Ordinario

Parish Office - Oficina Parroquial
806 Ridge Avenue
Evanston, IL 60202 –2219

P: 847.864.1185
F: 847.864.7810
www.nickchurch.org
stnicks@nickchurch.org

Office Hours/Horas de Oficina
Monday—Friday 12:00 to 5:00 pm
Saturday 1:00 to 4:00 pm
(phone calls or by appointment ONLY)



Weekday Mass (in the Chapel) :
Monday - Saturday: 8:00 am,
Bilingual on Tuesday and Friday
Holy Hour from 7:00-8:00 am

Misa de la semana (en la Capilla):
Lunes - sábado: 8:00 am,
Bilingüe , martes y viernes
Hora Santa de 7:00 - 8:00 am

Sunday Masses in English
Saturday Vigil Mass: 4:30 pm in the
chapel (Registration required, see page 2
for details)

Sunday: 10:00 am Drive-In Mass

Misas Dominicales en Español
Domingo: 8:30 am en el
estacionamiento

1:00 pm en la iglesia. (Se requiere
pre-registro. Ver página 2 para detalles.)

Pope John XXIII School

Principal Dr. Molly Cinnamon 847.475.5678
 Molly.Cinnamon@popejohn23.org
 1120 Washington St., Evanston, IL 60202
 Website: www.popejohn23.org

Pastoral Staff / Equipo Pastoral

Pastor / Párroco
 Rev. Joseph Tito / jtito@nickchurch.org x25

Pastor Emeritus / Párroco Jubilado
 Rev. Robert Oldershaw / froldershaw@nickchurch.org

Deacon / Diácono
 Jaime Rojas / jrojas@nickchurch.org x33

Music Ministry / Ministerio de Música
 Ace Gangoso, *Director*
 agangoso@nickchurch.org x34

Religious Education / Educación Religiosa
 José E. Chavez V., *Director*
 jchavez@nickchurch.org x23

Juanita Tamayo, *Coordinadora en Español*
 jtamayo@nickchurch.org x29

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 James Holzhauer-Chuckas, ObSB, *Director*
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Pastoral Care / Cuidado Pastoral
 Barb Soricelli, *Coordinator/Coordinadora*
 bsoricelli@nickchurch.org x42

Administration / Administración

Business Manager / Gerente de Negocios
 Maureen Connelly / mconnelly@nickchurch.org x24

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 Alejandra Lule-Rivera, *Manager / Gerente*
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Maintenance / Mantenimiento

Abelardo Mendoza 224.286.0068
 Diego Perez 224.286.0069
 Weekends: Juan Carlos Salas 224.286.0069

Outreach / Servicios Sociales

St. Vincent de Paul Society x45

BULLETIN / BOLETÍN:

bulletin@nickchurch.org | 847.864.1185 x37

UPCOMING DEADLINES

For bulletin on	Due before noon on...
<u>November 15</u>	<u>November 13</u>
<u>November 22</u>	<u>November 20</u>
<u>November 29</u>	<u>November 27</u>

Week At A Glance / Fechas Importantes

Saturday, October 31, 2020

12:00 pm Baptism (English) Church
 2:00 pm Baptism (English)
 4:30 pm Sunday Vigil Mass (English) Church
 Registration required: visit
www.nickchurch.org/reopening
 Or call 847.864.1185 ext 33

Sunday, November 1, 2020

8:30 am Sunday Mass (Spanish) Parking lot
 10:00 am Sunday Mass (English) Parking Lot
 1:00 pm Sunday Mass (Spanish) Church
 Registration required: visit
www.nickchurch.org/reopening
 Or call 847.864.1185 ext 33

Monday, November 2, 2020

5:00 pm All Soul's Day Mass Church
 7:30 pm All Soul's Day Mass Church

Tuesday, November 3, 2020

6:00 pm UCYM Staff Meeting UCYM Ctr
 7:00 pm Parish Pastoral Council ZOOM

Wednesday, November 4, 2020

7:00 pm RLT Committee Meeting ZOOM

Thursday, November 5, 2020

Friday, November 6, 2020

Saturday, November 7, 2020
 11:00 am Baptism (Spanish) Church
 1:00 pm Baptism (English) Church
 4:30 pm Sunday Vigil Mass (English) Church
 Registration required: visit
www.nickchurch.org/reopening
 Or call 847.864.1185 ext 33

Sunday, November 8, 2020

8:30 am Sunday Mass (Spanish) Parking lot
 10:00 am Sunday Mass (English) Parking Lot
 1:00 pm Sunday Mass (Spanish) Church
 Registration required: visit
www.nickchurch.org/reopening
 Or call 847.864.1185 ext 33

2:30 pm English Baptism Church

Praying for our sick
Orando por nuestros enfermos
Communion for the Sick, Homebound
Comunión para los enfermos y
discapacitados
 Barb Soricelli, 847.864.1185, ext. 42
Please notify us if you are in the hospital
Por favor déjenos saber si esta
hospitalizado

May the angels lead you
into paradise.

May the martyrs come to
welcome you and take
you to the holy city, the
new and eternal Jerusalem.



Que los ángeles los
lleven al paraíso.
 Que los mártires les den
la bienvenida y los lleven
a la ciudad Santa, la nueva
y eterna Jerusalén.

† Maria Moreno

† Claire O'Keefe

† Margaret Luebkeman

Anointing of the Sick: Call the Parish Office.
Unción de los enfermos: Llame a la Oficina Parroquial

READINGS FOR THE WEEK

- Monday: Wis 3:1-9; Ps 23:1-6; Rom 5:5-11 or 6:3-9;
 Jn 6:37-40, or any readings from no. 668 or
 from Masses for the Dead, nos. 1011-1016
- Tuesday: Phil 2:5-11; Ps 22:26b-32; Lk 14:15-24
- Wednesday: Phil 2:12-18; Ps 27:1, 4, 13-14; Lk 14:25-33
- Thursday: Phil 3:3-8a; Ps 105:2-7; Lk 15:1-10
- Friday: Phil 3:17 — 4:1; Ps 122:1-5; Lk 16:1-8
- Saturday: Phil 4:10-19; Ps 112:1b-2, 5-6, 8a, 9;
 Lk 16:9-15
- Sunday: Wis 6:12-16; Ps 63:2-8; 1 Thes 4:13-18
 [13-14]; Mt 25:1-13

LECTURAS DE LA SEMANA

- Lunes: Sab 3:1-9; Sal 23 (22):1-6; Rom 5:5-11 o 6:3-9;
 Jn 6:37-40, o lecturas de entre las Misas para los
 difuntos
- Martes: Fil 2:5-11; Sal 22 (21):26b-32; Lc 14:15-24
- Miércoles: Fil 2:12-18; Sal 27 (26):1, 4, 13-14;
 Lc 14:25-33
- Jueves: Fil 3:3-8a; Sal 105 (104):2-7; Lc 15:1-10
- Viernes: Fil 3:17 — 4:1; Sal 122 (121):1-5; Lc 16:1-8
- Sábado: Fil 4:10-19; Sal 112 (111):1b-2, 5-6, 8a, 9;
 Lc 16:9-15
- Domingo: Sab 6:12-16; Sal 63 (62):2-8; 1 Tes 4:13-18
 [13-14]; Mt 25:1-13

Abraham Avelar
 Joanna Baranovskis
 Mike Burns
 Dolores Cappozzo
 Martin Cardenas
 Nate Clark
 Tania Curulla
 Brenda Diaz
 Craig First
 Marjorie Fujara

Nancy Fuller
 Eduardo Hinojosa
 Janice Hinsdale
 Len Kaehler
 Evelyn Kirchner
 Michael Kreuser
 Ivan Lazcano
 Mary Lerps
 Grayson Maloney
 Marlene McCauley

Mary Pat Morrow
 Maria Luminosa Muñoz
 John Oldershaw
 Ann Pantoga
 Shirley Prior
 Rosalie Riegler
 Joan Scheib
 Michael James Schram
 Gabrielle Traxler
 Gloria Woods

Pray for those in service of our country:

Para los que están sirviendo al país:

- Cyrus Bailey
 David Beachman
 Steve Blackshear
 Richard Caballero
 Chasity Castro
 Alexander Ellis
 Jean-Jaques Emilien
 Molly Hampton
 Margarita Hernandez
 Quinn Heydt
- Agustín Juarez
 Marie McGary
 Seiko Okano
 Antonio Riveraan
 Claude Senecal
 Sean Tuohy



Mass Intentions/Intenciones de Misa

Saturday, October 31

- 8:00 am
 4:30 pm

Sunday, November 1

- 8:30 am †
 10:00 am †
 1:00 pm †

Monday, November 2

- 8:00 am †

Tuesday, November 3 (Bilingual)

- 8:00 am

Wednesday, November 4

- 8:00 am

Thursday, November 5

- 8:00 am

Friday, November 6 (Bilingual)

- 8:00 am

Saturday, November 7

- 8:00 am
 4:30 pm

† deceased/difunto

What's the Point of All Saints Day?

Jimmy Akin- 10/31/2018

Every December, the secular, cultural celebration of Christmas overshadows the religious holiday on which it is based.

Essentially the same thing happens at the end of October, when the way American culture celebrates Halloween overshadows All Saints Day.

There's nothing intrinsically wrong with costumes and candy, but in the minds of most people Halloween has become so detached from its religious roots that they have no idea where it comes from.

The old-fashioned word *Halloween* contributes to this. People may have an inkling that it's short for "All Hallows Eve," but that doesn't help much—because they don't know what a *hallow* is or what it means to celebrate the eve of something.

English has an unusual double vocabulary, with many words based on Latin roots but others based on German roots. That's why we have two words for so many things. One example is *cat* (derived from a German root) and *feline* (derived from a Latin root). The word *hallow* belongs to one of these German/Latin pairs. But it's much less familiar to us than the parallel word from Latin: *saint*.

Hallow comes from the same root as *holy*, and a person who is hallowed is a saint—someone who has been sanctified or made holy. Thus in the Lord's Prayer we say "Hallowed be thy name." If we said that in using words derived from Latin, it would be something like, "Let your name be sanctified"—i.e., may people treat God's name as something holy and thus honor the holiness of God himself.

The *-een* part of *Halloween* is similarly old-fashioned. "*E'en*" is a contraction of the word *even*, an older way of saying "evening." *Halloween* is thus "All hallows e'en" or "the evening of All Saints Day," and it came to be celebrated as an early anticipation of the day that followed, the same way people celebrate Christmas Eve in anticipation of Christmas Day.

But why celebrate All Saints Day in the first place? Some of our Protestant friends object to the Catholic custom of celebrating certain saints and giving them special attention. Aware that there are litur-

¿Qué sentido tiene el Día de Todos los Santos?

Jimmy Akin- 31/10/2018

Cada diciembre, la celebración secular y cultural de la Navidad eclipsa la festividad religiosa en la que se basa.

Esencialmente, lo mismo sucede a fines de octubre, cuando la forma en que la cultura estadounidense celebra Halloween eclipsa el Día de Todos los Santos.

No hay nada intrínsecamente malo con los disfraces y los dulces, pero en la mente de la mayoría de las personas, Halloween se ha distanciado tanto de sus raíces religiosas que no tienen idea de dónde viene.

La antigua palabra *Halloween* contribuye a esto. La gente puede tener la impresión de que es la abreviatura de "All Hallows Eve", pero eso no ayuda mucho, porque no saben qué es un santuario (*hallow*) o qué significa celebrar la víspera de algo.

El inglés tiene un vocabulario doble inusual, con muchas palabras basadas en raíces latinas pero otras basadas en raíces alemanas. Por eso tenemos dos palabras para tantas cosas. Un ejemplo es *gato* (derivado de una raíz alemana) y *felino* (derivado de una raíz latina). La palabra *hallow* pertenece a uno de estos pares de alemán/latín. Pero nos es mucho menos familiar que la palabra paralela del latín: *santo*.

Hallow proviene de la misma raíz que santo, y una persona que es santificada es un santo, alguien que ha sido santificado o hecho santo. Así, en el Padrenuestro decimos "Santificado sea tu nombre". Si dijéramos que al usar palabras derivadas del latín, sería algo así como: "Sea santificado tu nombre", es decir, que la gente trate el nombre de Dios como algo santo y así honre la santidad de Dios mismo.

La parte de *-een* de *Halloween* es igualmente anticuada. "*E'en*" es una contracción de la palabra *even*, una forma más antigua de decir "tarde". Por lo tanto, *Halloween* es "Todos los santos" o "la noche del Día de Todos los Santos", y llegó a celebrarse como una anticipación del día que seguía, de la misma manera que la gente celebra la Nochebuena en anticipación al día de Navidad.

Pero, ¿por qué celebrar el Día de Todos los Santos en primer lugar? Algunos de nuestros amigos protestantes se oponen a la costumbre católica de celebrar a ciertos santos y prestarles especial atención. Conscientes de

gical days commemorating individual saints, they want to know why there aren't celebrations for all the other people in heaven.

After all, in Revelation John describes the population of heaven this way:

After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!" (Rev. 7:9-10).

Don't all those other people deserve recognition, too?

The answer is that they do, and this is why we have All Saints Day. Since there are only 365 days in the year, not every person in heaven can have his own liturgical commemoration, but they all should be recognized for the way they cooperated with God's grace. Thus All Saints Day was created to commemorate every last individual in heaven, even those whose salvation is known to God alone.

So if your departed grandmother is in heaven, even though she's never been canonized, on All Saints Day the Catholic Church commemorates her and the work God did in her life. She, too, has a place in the liturgical calendar, alongside the more famous saints.

Precisely when that day occurs will depend which liturgical calendar you are using.

In many Eastern Catholic Churches, the commemoration of all the saints is held on the Sunday after Pentecost, which has a certain logic since Pentecost was the event that led to the evangelization of the world and the salvation of so many souls.

In the West, November 1 became the date on which all the saints are commemorated. Sometimes people will try to tarnish this with pagan associations, claiming that it was based on the Gaelic holiday Samhain, as celebrated in the British Isles.

But All Saints Day didn't originate in the British Isles. The reason November 1 was picked is that Pope Gregory III (731-741) dedicated a chapel in St. Peter's Basilica in Rome to all the saints and fixed its anniversary as November 1.

que hay días litúrgicos que conmemoran a santos individuales, quieren saber por qué no hay celebraciones para todas las demás personas en el cielo.

Después de todo, en Apocalipsis, Juan describe a la población del cielo de esta manera:

Después de esto miré, y he aquí una gran multitud que nadie podía contar, de todas las naciones, de todas las tribus y pueblos y lenguas, de pie delante del trono y delante del Cordero, vestidos con ropas blancas, con palmas en sus manos, y clamando a gran voz: "¡La salvación es de nuestro Dios que se sienta en el trono, y del Cordero!" (Apocalipsis 7: 9-10).

¿No merecen reconocimiento todas esas otras personas también?

La respuesta es que sí, y es por eso que tenemos el Día de Todos los Santos. Dado que solo hay 365 días en el año, no todas las personas en el cielo pueden tener su propia conmemoración litúrgica, pero todos deben ser reconocidos por la forma en que cooperaron con la gracia de Dios. Por lo tanto, el Día de Todos los Santos se creó para conmemorar hasta el último individuo en el cielo, incluso aquellos cuya salvación es conocida solo por Dios.

Entonces, si su abuela fallecida está en el cielo, aunque nunca ha sido canonizada, el Día de Todos los Santos la Iglesia Católica la conmemora a ella y al trabajo que Dios hizo en su vida. Ella también tiene un lugar en el calendario litúrgico, junto a los santos más famosos.

Precisamente cuándo ocurrirá ese día dependerá del calendario litúrgico que estés usando.

En muchas Iglesias orientales católicas, la conmemoración de todos los santos se realiza el domingo después de Pentecostés, lo que tiene cierta lógica ya que Pentecostés fue el evento que condujo a la evangelización del mundo y a la salvación de tantas almas.

En Occidente, el 1 de noviembre se convirtió en la fecha en la que se conmemora a todos los santos. A veces, la gente intentará empañar esto con asociaciones paganas, alegando que se basó en la fiesta gaélica Samhain, como se celebra en las Islas Británicas.

Pero el Día de Todos los Santos no se originó en las Islas Británicas. La razón por la que se eligió el 1 de noviembre es que el Papa Gregorio III (731-741) dedicó una capilla en la Basílica de San Pedro en Roma a todos los santos y fijó su aniversario como el 1 de noviembre.

Parish Life / Vida Parroquial

Later, Pope Gregory IV (827-844) extended this celebration to the whole of the Western Church. This led to the commemoration of the evening before as All Hallows Eve, and it led to the following day—November 2—being celebrated as All Souls Day, when we pray for all the souls who are still being purified on their way to heaven.

Though we disagree about various matters, both Catholics and Protestants say the Apostles' Creed, and when we do so we profess belief in "the communion of saints." The celebration of All Saints Day is one of the ways Catholics live out this profession.

All Saints Day came to be a very important liturgical day, and today it is a holy day of obligation, meaning that Catholics must observe it by going to Mass, as they do on Sundays.

This makes All Saints different than the commemorations of individual saints. None of the saints living after biblical times are commemorated with holy days of obligation. However famous saints like Augustine, Aquinas, and Thérèse of Lisieux may be, they don't have such an important day on the liturgical calendar.

But the whole body of the saints in heaven—sainted grandmothers included—do. The Catholic Church thus not only remembers individual saints; it takes seriously its profession of the entire communion of saints.

Posteriormente, el Papa Gregorio IV (827-844) extendió esta celebración a toda la Iglesia occidental. Esto llevó a la conmemoración de la noche anterior como la víspera de Todos los Santos, y llevó al día siguiente, el 2 de noviembre, a celebrarse como el Día de los Difuntos, cuando oramos por todas las almas que todavía están siendo purificadas en su camino al cielo.

Aunque no estamos de acuerdo sobre varios asuntos, tanto católicos como protestantes dicen el Credo de los Apóstoles, y cuando lo hacemos profesamos creer en "la comunión de los santos". La celebración del Día de Todos los Santos es una de las formas en que los católicos viven esta profesión.

El Día de Todos los Santos llegó a ser un día litúrgico muy importante, y hoy es un día sagrado de obligación, lo que significa que los católicos deben observarlo yendo a misa, como lo hacen los domingos.

Esto hace que Todos los Santos sea diferente a las conmemoraciones de santos individuales. Ninguno de los santos que vivieron después de los tiempos bíblicos es conmemorado con días santos de obligación. Por muy famosos que sean santos como Agustín, Aquino y Teresa de Lisieux, no tienen un día tan importante en el calendario litúrgico.

Pero todo el cuerpo de los santos en el cielo, incluidas las santas abuelas, lo hace. Por tanto, la Iglesia católica no solo recuerda a los santos individuales; se toma en serio la profesión de toda la comunión de los santos.



The banner features the St. Nicholas Parish logo (a red circular seal with a white cross and a figure) and the text "St. Nicholas Parish" and "Parroquia de San Nicolás". It also includes two party hats and the text "Campaign to 1,000!". Below this is a large YouTube logo with the word "YouTube". A call-to-action text box says: "Help us get to 1,000 subscribers on our YouTube channel so that we can live-stream our liturgies in HD and more! We hope to live-stream in HD by next weekend for the 4:30 PM Mass, but we cannot do this without YOU!" At the bottom, it says "HIT THAT BUTTON!", "Even if you do not plan to use the live stream, help those who will want and need to use it.", and "Subscribe". The footer includes the church's name "StNicholasChurchEvanston".

MASS REGISTRATION**REGISTRARSE PARA MISA****SUNDAY MASS - IN THE CHURCH**

Recent changes to Sunday Mass:

- 4:30 pm Mass has moved to the church.
- Drive-in Mass has moved in doors to the church. Registration will now be required.

Preregistration Process

- Register online at www.nickchurch.org or by calling 847.864.1185 ext. 33
- Registration closes at noon on Saturday.
- If space is available, walk ins will be allowed in without preregistration, on a first come basis.

Mass Schedule

- | | |
|-------------|------------------|
| • Saturday: | 4:30 pm–English |
| • Sunday: | 8:30 am–Spanish |
| | 10:00 am–English |
| | 1:00 pm–Spanish |

MISA DOMINICAL

Cambios recientes a la Misa Dominical:

- La Misa de 4:30 pm se movió a la iglesia.
- Las Misas del estacionamiento se han movido para adentro en la iglesia. Registro ahora será requerido.

Proceso de Registro

Registrese en línea en www.nickchurch.org o llamando 847.864.1185 ex 33.

Los registros cierran al mediodía del sábado. Si hay espacio disponible, se permitirá la entrada sin registro previo, por orden de llegada.

Horario de la Misa

- | | |
|----------|-----------------|
| Sábado: | 4:30 pm–ingles |
| Domingo: | 8:30 am–español |
| | 10:00 am–inglés |
| | 1:00 pm–español |



DAY OF THE DEAD

The rituals and customs of the Day of the Dead date back to even before the Conquest and evangelization of Mexico. The evangelizers wanted to give the ancient Aztec practice a Christian Meaning. They invited the native Mexicans to observe the Day of the Dead on the same day as All Souls, November 2. Although the ritual is now mixed in with many principles of the Aztec celebration, such as the use of skulls.

The main belief for this festivity is that the spirits of the dead return every year, as in a cycle of life, in order to visit their families and loved ones. The family offers them sustenance for their journey in the form of their favorite foods and drinks. After the visit, the dead return to their world.

In rural areas of Mexico, people go to the cemeteries and they picnic near the tombs of their beloved dead. They decorate the tombs with mums and marigolds and candles. They take toys for dead children and bottles of tequila for the adults. They picnic on the favorite foods of the dead and dance and sing their favorite songs.

In the United States and more urban areas, families build altars in their homes, and dedicate them to the dead. They surround the altars with flowers, foods, and pictures of their beloved deceased. They light the candles and place them near the altar.

In the Catholic faith, November 2 dedicated to the Faithful Departed also means a way to acknowledge the fact that life does not end with physical death, but it is a different form of life. It invites the whole church to be united - the pilgrim as well as the triumphant church - in prayer. It is a comfort for families who realize the spiritual presence of those who left us physically.

Thus, what some people might judge as a morbid and sad reflection, in the Mexican and Catholic cultures it is a wonderful celebration of life and color. It is also the affirmation of the victory of life over death.

DÍA DE LOS MUERTOS

Las costumbres del Día de los Muertos datan de incluso antes de la conquista y la evangelización de México. Los evangelizadores decidieron darle un sentido cristiano y unirlo a la celebración del Día de Todos los Difuntos. Aunque el ritual se ha mezclado ahora con la teología católica, aún mantiene muchos principios del ritual azteca, como es el uso de las calaveras.

El convencimiento principal de esta festividad es que los espíritus de los difuntos regresan cada año, como en un ciclo de vida, a visitar a la familia y a los seres queridos. La familia les ofrece comidas y bebidas como ayuda para su largo viaje. Luego se regresan al mundo de donde vienen.

En México, la gente visita el cementerio donde están enterrados sus seres queridos. Decoran las tumbas con crisantemos y velas. Llevan juguetes para los niños difuntos, y botellas de tequila para los adultos. Se sientan cerca de las tumbas y hacen meriendas con las comidas favoritas de los difuntos.

En Estados Unidos y en zonas más urbanas, las familias hacen altares en sus casas y se los dedican a los muertos. Rodean los altares con flores, comida, y fotos de los fallecidos. Encienden las velas y las colocan cerca del altar.

En el catolicismo, el 2 de Noviembre dedicado a los Fieles Difuntos significa también una manera de reconocer que la vida no termina con la muerte física, sino que se transforma. Invita a la unidad de toda la iglesia - la peregrina y la triunfante - en la oración. Y es un consuelo para las familias el reconocer que la presencia espiritual de quienes ya nos dejaron es constante entre nosotros.

Por eso, lo que a otros les pudiera parecer una reflexión morbosa y triste, para la cultura mexicana cristiana es una espléndida celebración de vida y colorido. Es también una afirmación de la victoria sobre la muerte.



Community Life / Vida Comunitaria



SHIFT VOLUNTEERS NEEDED for IAE Emergency Overnight Shelter (EOS)

*Interfaith Action of Evanston is seeking additional volunteers for the Emergency Overnight Shelter.
Safety restrictions will be in place due to COVID-19.*

SHELTER DETAILS

- shelters located in six local faith community facilities
- opens Nov 8th
- 20 people maximum per shelter so they can stay safely separated.
- temps taken at entrance; guests go directly to cot
- 1 staff member and 1-2 volunteers per shift

VOLUNTEER DETAILS

- new volunteers must attend ONE Zoom training
- experienced volunteers welcome at trainings to hear about changes to EOS due to COVID
- sign up to be on volunteer list by emailing Sue at ia@interfaithactionofevanston.org
- a sign-up form for volunteer shifts will be sent out shortly

TRAINING TIMES (1 meeting only required for new volunteers)

- Wednesday, November 4th at 12:00 pm
- Friday, November 6th at 5:00 pm
- For Zoom details contact Interfaith Action of Evanston.
- *Want to volunteer, but unable to attend? Contact Sue: ia@interfaithactionofevanston.org*

VOLUNTEER SHIFTS

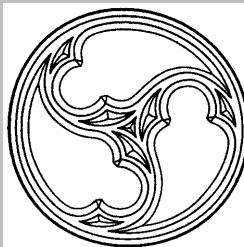
- 8:00 PM-10:00 PM: 2 set-up volunteers
- 9:30 PM- 7:00 AM: 1 overnight volunteer
- 6:00 AM- 7:00 AM: 1 clean-up volunteer

QUESTIONS OR TO SIGN UP?

Contact Sue Murphy, IAE Executive Director ia@interfaithactionofevanston.org

All are Welcome

We are the Body of Christ at St. Nicholas.
Grounded in our diversity,
we gather for worship,
cherish the traditions of our Catholic faith,
witness to the Gospel of Jesus, minister to
others, and live as Christians in the world.



Todos son Bienvenidos

Somos el Cuerpo de Cristo en San Nicolás.
Fundados en nuestra diversidad,
nos reunimos para adoración, apreciamos
las tradiciones de nuestra fe católica, damos
testimonio del Evangelio de Jesús,
servimos en ministerio a los demás

TURN IN YOUR GUNS AND GET **\$\$\$ CASH \$\$\$**



Amnesty Gun Buyback Event

\$100 Per Gun

No arrests

Saturday, December 5, 2020

12pm-4pm

Christ Temple Missionary Baptist
Church 1711 Simpson St., Evanston

- MUST Wear MASK
- Social distancing REQUIRED
- Must have ID and be a resident of Evanston, Skokie, or northside of Chicago
- Gun MUST be UNLOADED and operational
- Weapons should be transported in a case, box, or bag or other supporting item or in the trunk of a vehicle
- Amnesty based, no arrests
- First come, first served



Scott Sophier

Sergeant - Community Strategies
MCAT Team - Task Force Commander

1454 Elmwood Ave. | Evanston, IL 60201 | 847-866-5014 (office)
ssophier@cityofevanston.org | cityofevanston.org

The Importance of Voting

Pope Francis said in a homily at Santa Marta, the Vatican, “Politics according to the Social Doctrine of the Church, is one of the highest forms of charity because it serves the common good.” He went on to say that, “A good Catholic meddles in politics.” Now is the time to listen with special attention to these words. The upcoming opportunity to vote your conscience and to have your voice heard has never been more important. You can vote by mail or in person. Please see the information provided below to find the way that works best for you.

<https://illinoisvoterguide.org/>

There is also a wealth of information on the St. Nicholas website under “Ministries”, then “Human Concerns”, then “Peace and Justice”. There you can find resources for making informed decisions about ballot resolutions, judges and candidates.

Thank you! St. Nicholas Peace and Justice Committee



Parish & Sacramental Information / Información sacramental y parroquial

Baptisms: 3rd Sunday of month at 3:00 pm Parents participate in Preparation Program. Call Mary Burke-Peterson 773.209.5114 mburkepete@gmail.com to arrange, leave a message. **NO** baptisms during Lent.

Reconciliation: Saturday: 3:30-4:15 pm in Reconciliation Chapel in the Church or call the Parish Office.

Religious Education: English - for children K-

Confirmation, Meets Sunday morning beginning with 9:00 am Mass from September to May. Contact the office.

Rite of Christian Initiation for Adults (RCIA): Contact the office.

Weddings: Arrangements should be made at the Parish Office four months prior to wedding date.

Bautizos: Son el primer sábado del mes a las 11:00 am o el segundo domingo a las 3:00 pm. Padres y padrinos participan en formación. Llame a Juanita Tamayo al 847.864.1185, ext. 29, dejar mensaje. **NO** hay bautizos durante Cuaresma.

Reconciliación : Sábado: 3:30– 4:15 pm en la capilla de Reconciliación en la iglesia o por cita llamando a la oficina parroquial.

Educación Religiosa—Español: Catecismo para niños de K-
Confirmación - los domingos de 11:30 am a 2:00 pm de septiembre a mayo. Llame a Juanita Tamayo al 847.864.1185, ext. 29

Rito de Iniciación Católica para Adultos (RICA): Llame a Juanita Tamayo al 847.864.1185, ext. 29

Matrimonios: Llame a la oficina parroquial por lo menos 4 me-

Ministry Information / Información de Ministerio

Bulletin Articles - deadline on page 2. There is a 200 word limit. Send to bulletin@nickchurch.org.

Addiction Recovery Resource is free and confidential, for to those struggling with addiction, or for family members and friends. Call: Margaret Mantle - 847.869.3599 or Kevin Axe - 847.641.6890.

Annulment Resources: contact Barb Soricelli at 847.864.1185, ext. 42.

Gay, Lesbian, Family & Friends Outreach. Contacts: Cristie Traina 847.337.8797; Family and Friends Support: Georgie Ellis, 773.338.4342.

Nursery Co-op - during 9:00 am Mass. For children 18 mon to 5 yrs. Contact Christine Haley-Topfer - 773.484.0750 or christinemhaley@gmail.com.

Pope John XXIII School, 1120 Washington St., 847.475.5678, www.popejohn23.org

Pregnancy Support: Catholic Charities Maternity Services offers counseling services for teens, women, men, and their families who are experiencing an unplanned pregnancy. Call 800.227.3002.

Women's Support Group for Healing from Sexual Abuse and Incest: using an adapted Alanon format we walk with those affected by abuse. Contact Sarah Hinojosa, 847.507.2790, sarahhinojosa@gmail.com or Barb Soricelli, 847.864.1185, x42. bsoricelli@nickchurch.org

Youth and Young Adult Ministry:



We are part of United Catholic Youth Ministries! www.ucym.org

Ministerio de Jóvenes y Adulto Joven:

1.800.25.ABUSE (1.800.252.2873)
DCFS Abuse Hotline / DCFS Línea Anónima de Abuso

1.866.517.4528
Archdiocese Victim Assistance/Para Victimas Arquidiócesis

1-844.817.4448
Cook County Public Defender / Defensor Público de Cook County

1-855-HELP-MY-FAMILY (1.855.435.7693)

English/Spanish/Korean/Polish
Connects immigrant families in crisis with reliable and immediate information.

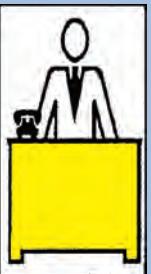
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A man wakes up after sleeping under an ADVERTISED blanket on an ADVERTISED mattress and pulls off ADVERTISED pajamas bathes in an ADVERTISED shower shaves with an ADVERTISED razor brushes his teeth

with ADVERTISED toothpaste washes with ADVERTISED soap puts on ADVERTISED clothes

drinks a cup

of ADVERTISED coffee drives to work in an ADVERTISED car and then . . .

refuses to ADVERTISE believing it doesn't pay. Later if business is poor he ADVERTISES it for sale.

WHY IS IT?



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* Does not include cost of material.
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