

ST. BARTHOLOMEW

MAY 17, 2026

FEAST OF THE

ASCENSION



FATHER CODY'S NOTES & ANNOUNCEMENTS:

- No Mass on Wednesday, **May 27th**.
- If you would like notes from any of the series that I have led, they are available on the table at the entrance of the church.

St. Bartholomew Calendar	
Sun. 5/17/26	Feast of the Ascension The Rosary: 8:30—9am Confession: 8:30—8:50am Mass: 9:00am
Mon. 5/18/26	
Tues. 5/19/26	
Wed. 5/20/26	Daily Mass: 11am
Thurs. 5/21/26	
Fri. 5/22/26	
Sat. 5/23/26	
Sun. 5/24/26	Pentecost The Rosary: 8:30—9am Confession: 8:30—8:50am Mass: 9:00am

VOCATIONS PRAYER

Lord Jesus, we ask your special blessing on those preparing for the priesthood in our seminaries. We pray that they will grow in faith, hope and love. Give them courage and perseverance and be their constant companion as they prepare to serve you and your people with the fire of your love. Make them holy as you are holy. Amen.

Seminarians

Dcn. Kaleb Mitchell, Riley Helgoe, Brett Rotz, Jamie Severson, Anthony Olmes, James Semling, Carter Anderson, Shae Bills, Matt Keck, Carson Gorton, Jake Smith, Liam Aippersbach, Ryan Frampton, and
Mason Yochum.

PARISH INFORMATION

Pastor: Fr. Cody Williams

Email: stbartholomew@gmail.com

Website: stbartholomewmt.org

Phone Number: 406-547-3737

Father Cody's Cell: 406-465-7895

Baptism: Contact Parish Office

Weddings: Contact Parish Office **at least 6 month advance notice is needed to complete marriage preparation.**

Scripture Readings

Feast of the Ascension

May 17, 2026

Reading 1: Acts 1:1-11

Resp. Psalm: 47:2-3, 6-7, 8-9

Reading 2: Ephesians 1:17-23

Gospel: Matthew 28:16-20

MASS SCHEDULE

Confessions on Sunday from 8:30—8:50 am
or by appointment

Sunday Rosary: 8:30 am

Sunday Mass: 9 am

Wednesday Mass: 11 am

This year we approved a budget that requires a much higher amount of income than we have budgeted for many years. This increase in income was due largely to the increasing costs of basic needs like insurance premiums and the costs of running a parish. Each week I will include in the bulletin the amount of money we brought in through the offertory as well as the amount we are above or below our goal for that point in the year. The annual goal is \$51,000 with a weekly average need of \$1000.

Weekly Collection totals:

3/29/26—\$1064.00

4/5/26—\$2499.33

4/12/26—\$812.25

4/19/26—\$1007.00

4/26/26—920.00

Thank you for your generous support of
St. Bartholomew!

Basics of Catholicism Part 135—Anointing of the Sick: Symbols of the Sacrament

The Sacrament of the Anointing of the Sick has two primary symbols: oil and the Laying on of Hands. Both of these symbols have strong historical and theological roots.

Oil: the primary symbol of the Sacrament of the Anointing of the Sick is oil. This shouldn't surprise anyone since the word "anointing" is part of the name of the Sacrament. In the early church, oil had many functions. They would use oil for cooking and medicine as well as preparing for combat and athletic events. Oil functioned as a protective layer that both rejuvenated the skin but also created a barrier against dirt and germs. We still use oil in the same way today but as an ingredient in more complex concoctions. Lotions, creams, and salves are all oil based for the same reason that the earliest Christians used oil: they lubricate the skin, protect against infection, and bring healing. The same idea applies to the Anointing of the Sick. The priest applies oil to the person for the sake of bringing healing both physically as well as ritually. The application of the oil acts like a salve for the body and soul soothing over the affected wounds, even though it only covers a small part of the body. Generally, we only anoint the forehead and the palms of the hands. But the priest can also anoint the affected part of the body. In most cases, the affected part of the body would be inappropriate to anoint.

Laying on of Hands: one of the most ancient gestures in the church is the laying on of hands. The priest or bishop would either put his hands over the person's head or on the person's head. This gesture was used to anoint kings, prophets, and priests. The earliest Christians saw this gesture in a different context. Instead of the gesture passing on authority or power, it gave the power of the Holy Spirit. Therefore, the laying on of hands is used for Confirmation as well as Holy Orders as a sign that the Holy Spirit is coming down upon the person and making them something new. The same idea applies to the Anointing of the Sick. The priest is asking for the Holy Spirit to come down upon the person and bring them healing. We can extend this line of thought to include images like priests, kings, and prophets as well as the power of the Holy Spirit from the beginning of creation. The Holy Spirit also gives new life and a new identity. The person whom the Holy Spirit has come down upon is now made into a new creation through God's healing and brought to new life through the Sacrament. So often we confuse the Sacrament of the Anointing of the Sick with a Sacrament of death. It is not meant to be just for the dying. The Sacrament of the Anointing of the Sick is meant for the living.

Fr. Cody