

PASTOR'S MEANDERINGS
THIRTIETH SUNDAY ORDINARY TIME (B)

23 – 24 OCTOBER 2021



SUNDAY REFLECTION

We all have had the experience of being in a tight corner and escaping by the skin of our teeth, for example, a near miss in a car crash or expecting bad news from a doctor and being told instead that everything is alright. Afterwards, looking back, our escape has a dream-like quality to it as the Responsorial Psalm put it: 'Then was our mouth filled with laughter, on our lips there were songs.'

Jeremiah in the First Reading suggests that Israel should 'Proclaim! Praise! Shout!' because of their deliverance. Normally we associate shouting with boisterous behavior. But a polite thank-you to God for deliverance is not enough for the prophet: he demands that the rescue should be shouted about. The blind man in the Gospel also does his share of shouting: those around didn't like it and tell him, more or less, not to be making show of himself. But he insisted on being a nuisance and it won him the response he desired. Shouting should be part of our petition and thanksgiving, then. Maybe we as Christians, especially in the West, are not noisy enough in our prayers.

Recent scholarship would seem to suggest that, whereas in his Galilean ministry Jesus addressed the social needs of the village culture, in Jerusalem he acted as a Jewish prophet calling into question the way in which the Temple and city was being run by the high-priestly families. Both aspects of His mission appear in today's readings. The Gospel exemplifies Jesus'

concern for the marginalized by the healing of the blind man, albeit in Jericho rather than in Galilee, while in the Second Reading Jesus is shown as the true high priest of Israel.

The idea of Jesus as the expected kingly Messiah is clearly evident in the Gospel where the blind man shouts out, 'Son of David, have pity on me.' There was no great unanimity, however, about the kind of Messiah expected in the first century. But what is certain is that nowhere in the literature is there the expectation of a suffering Messiah. This is the contribution of Christianity to the understanding of Messianism.

Jesus, in the Gospel, reveals the compassion of God but this is evident in the other readings as well. Jeremiah speaks of God as father and Israel as God's first-born child whereas the Epistle to the Hebrews shows that the parenting relationship is truly fulfilled in the person of Jesus. Nowadays there is a certain ambivalence about speaking of God as Father but it would falsify the whole understanding of the revelation of God if we were to lose the idea. Maybe we could substitute the word parent for father: certainly the imagery in Jeremiah has more of a mothering quality about it.

READINGS THIRTIETH SUNDAY

24 OCT '21

Jer. 31:7-9: The gathering of the people back to the Lord is a sign of the homecoming that God desires for each one of us.

Heb. 5:1-6: Christ, the high priest, offers prayer and intercession to the Father that we might have life in its fullness.

Mk.10:46-52: The healing of Bartimaeus, a blind beggar, is a sign of the gift of faith which alone comes from Jesus so that we may be His friends.

READINGS THIRTY-FIRST SUNDAY

31 OCT '21

Dt. 6:2-6: This passage is in the form of a homily from the celebration of a service to mark the renewal of a covenant. It was the covenant which God had made centuries earlier with the people when they entered the land of Canaan, a land flowing with milk and honey.

Heb. 7:23-28: The passage specifies the characteristics required in order to carry out the task of priest. The function of each priest of the old covenant died with him. Only Jesus, with His power to save, remains for ever.

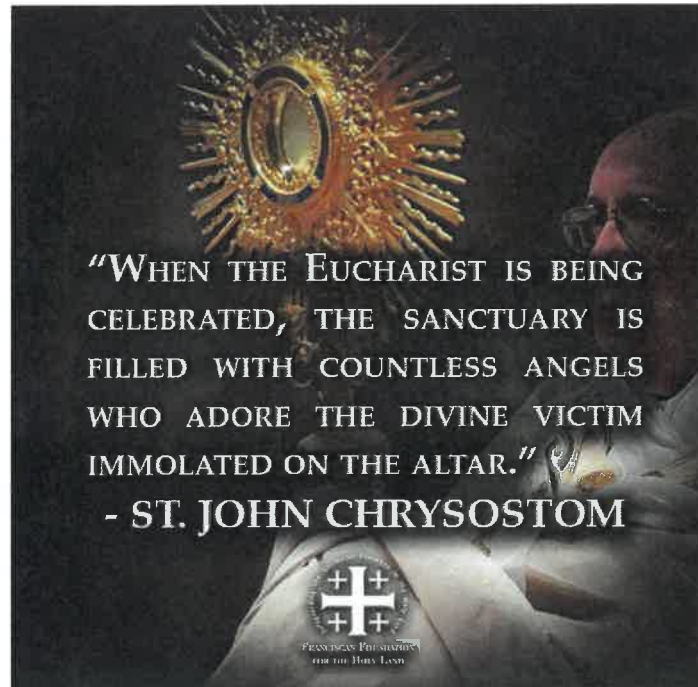
Mk. 12:28-34: In response to a sincere question Jesus repeats the teaching already heard in the first passage from the book of Deuteronomy today and adds one from the book of Leviticus, about loving one's neighbor as oneself.

THE MYSTERIES OF THE ROSARY

Until about the 15th century hundreds of mysteries were part of the Rosary devotion then the 15 mysteries that we know today were definitively fixed as "the Mysteries of the Rosary." Pope John Paul II, in his encyclical, *Rosarium Virginis Mariae*, in 2002 added the five Luminous Mysteries.

Through the meditations of the complete Rosary one recalls and has impressed on his mind, the Popes tell us, "the chief mysteries of the Christian religion," "the mysteries of our Redemption," "the great mysteries of Jesus and His Mother united in joys, sorrows, and triumphs." The

twenty mysteries are divided into four equal groups, known as "The Joyful," "The Sorrowful," "The Glorious," and "The Luminous Mysteries."



THE MASS Cont.

For the past couple of weeks there has been a brief discussion of what the Mass in general should mean or at least elicit our reflection.

Now and off into the future weeks we will begin to consider the various parts of the Mass in bite size pieces.

The local Catholic Church has a variety of roles to play. The first and main role is the celebration of the Mass. The priest is responsible for the local Church and the celebration of the Eucharist and will celebrate Mass on a daily basis.

Mass as a Sacrament and sacrifice

For Catholics, the greatest form of the worship is the Mass. The Mass is classed as a sacrament, because the Eucharist is received within each Mass. The Mass is also classed as a sacrifice, as the sacrifice of Christ on the cross is made present and true each time the Eucharist is celebrated.

Major Divisions of the Holy Mass

In the Roman Rite, the Mass is made up of two principal parts: the **Liturgy of the Word** and the **Liturgy of the Eucharist**. It begins with the Introductory Rites and ends with the Concluding Rites. Before Vatican Council II these parts were referred to as the

Another way of dividing a Mass is into its "**ordinary**" parts—those texts which, with some variations, are part of the Mass on a daily basis—and its "**proper**" parts—the texts of prayers

and selection of Scripture readings proper to the specific feast, feria or other occasion being observed.

Before we discuss the major portions of the Liturgy of the Word we need to touch on what has preceded them; the **Introductory Rites**.

The Mass begins with the entrance chant/song. The celebrant and other ministers enter in procession and reverence the altar with a bow and/or a kiss. The altar is a symbol of Christ at the heart of the assembly and so deserves this special reverence.

All make the Sign of the Cross and the celebrant extends a greeting to the gathered people in words taken from Scripture.

The Penitential Act follows the greeting. At the very beginning of the Mass, the faithful recall their sins and place their trust in God's abiding mercy. The Penitential Act includes the *Kyrie Eleison*, a Greek phrase meaning, "Lord, have mercy." This litany recalls God's merciful actions throughout history. On Sundays, especially in Easter Time, in place of the customary Penitential Act, from time to time the blessing and sprinkling of water to recall Baptism may take place.

On Sundays, solemnities, and feasts, the *Gloria* follows the Penitential Act. The *Gloria* begins by echoing the proclamation of the angels at the birth of Christ: "Glory to God in the highest!" In this ancient hymn, the gathered assembly joins the heavenly choirs in offering praise and adoration to the Father and Jesus through the Holy Spirit.

The Introductory Rites conclude with an opening prayer, called the Collect. The celebrant invites the gathered assembly to pray and, after a brief silence, proclaims the prayer of the day. The Collect gathers the prayers of all into one and disposes all to hear the Word of God in the context of the celebration.

PRAYERS

My Lord God I have no idea where I am going.

I do not see the road ahead of me.

I cannot know for certain where it will end.

Nor do I really know myself, and the fact that I think that I am

following Your will does not mean that I am actually doing so.

But I believe that my desire to please You does in fact please You.

And I hope that I have that desire in all that I am doing.

I hope that I will never do anything apart from that desire.

And I know that if I do this You will lead me by the right road

though I may know nothing about it.

Therefore will I trust You always though I may seem to be lost and

in the shadow of death.

I will not fear, for You are ever with me, and You will never leave

me to face my perils alone.

(Thoughts in Solitude, Thomas Merton)

**THIRTIETH WEEK ORDINARY TIME
23 - 31 OCTOBER**

Saturday 23 Oct 29th Week Ordinary Time

8:30 a.m. Mass

9:30 A.M. Marriage Prep

1:30-4:30 p.m. Confessions

5:00 p.m. Vigil Mass 30th Sunday Ordinary Time

Proper, Gloria, Creed, Preface Sunday I, Eucharistic Prayer I

(Intention:)

Sunday 24 Oct Thirtieth Sunday Ordinary Time

7:00 a.m. Mass Proper, Gloria, Creed, Preface Sunday I, Eucharistic Prayer II

(Intention:)

8:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday I, Eucharistic Prayer I

(Intention:)

11:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday I, Eucharistic Prayer I

(Intention:)

2:00 p.m. Mass Brig

Monday 25 Oct Day Off

6:00 p.m. Meeting

Tuesday 26 Oct 30th Weekday

8:30 a.m. Mass for the Church #1A, Preface & Eucharistic Prayer IV

(Intention: Sue Legault RIP)

6:00 p.m. Parish Council

Wednesday 27 Oct 30th Weekday

6:30 a.m. Mass Votive of Holy Eucharist #5, Preface & Eucharistic Prayer III

(Intention: Willaim McCafferty RIP)

7:00 a.m. - 8:30 a.m. Confessions

8:30 a.m. Mass Votive of Holy Eucharist #5, Preface & Eucharistic Prayer III

(Intention: Aaron Mastropietro RIP)

Thursday 28 Oct F Sts. Simon & Jude Apostles

8:30 a.m. Mass Proper, Gloria, Preface Of Apostles I, & Eucharistic Prayer III

(Intention: Georgia Loserin)

5:00 – 6:30 p.m. Confessions

6:30 p.m. Mass Proper, Gloria, Preface of Apostles I, & Eucharistic Prayer III

Friday 29 Oct 30th Weekday

8:30 a.m. Mass 12 Sunday, Preface Weekday III & Eucharistic Prayer II

5:00 – 7:00 p.m. Adoration & Confessions

Saturday 30 Oct 30th Weekday

8:30 a.m. Mass Mary Seat of Wisdom, Preface, Eucharistic Prayer II

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass for the 31st Sunday of Ordinary Time

**Proper, Gloria, Creed, Preface Sunday II, Eucharistic Prayer III
(Intention of Edgar Cadua)**

Sunday 31 Oct Thirty-first Sunday Ordinary Time

**7:00 a.m. Mass Proper, Gloria, Creed, Preface Sunday II, Eucharistic Prayer II
(Intention: Alfred Marco RIP)**

**8:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday II, Eucharistic Prayer III
(Intention: Remigio Ramos RIP)**

**11:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday II, Eucharistic Prayer III
(Intention: Parish of Stephen, Martyr)**

2:00 p.m. Mass Brig

Monday 1 Nov Solemnity All Saints (Not a Holy Day of Obligation this year)

6:30 a.m. 8:30 a.m. Noon 7:00 p.m. Masses

Proper, Gloria, Creed, Preface, Eucharistic Prayer III

Tuesday 2 Nov Commemoration of Faithful Departed (All Souls Day)

6:30 a.m. 8:30 a.m. Noon Masses

7:00 p.m. Mass of Remembrance (Queen of Heaven Mausoleum Garden)

Proper, Preface Christian Death II, Eucharistic Prayer III