

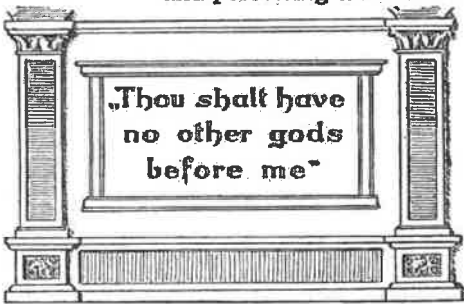
And



came, and
having
heard them



and perceiving that he had answered them well, asked him, Which is the



of all? And
Jesus answered
him, The first
of all the



is, Hear, O
Israel; The Lord
our God is one
Lord: And

Thou shalt love the Lord thy God
With all thy Heart
and With all thy Soul
and With all thy Mind
and With all thy Strength.

this is the first
commandment. And
the second is like,
namely this, Thou shalt



thy



as thyself. There is none other commandment greater than these.



SUNDAY REFLECTION

The First Reading and the Gospel offer the reader an opportunity to consider values in human life. Jesus and the scribe agree that the focus of a person's life ought to be on the Lord. For the Christian believer all the many projects which we undertake in life are ultimately focused on the transcendent Lord. Modern life can make many demands on our attention and energy. People can find themselves disorientated with concerns about material issues and personal struggles. It is very easy to become absorbed in the immediate demands of life. The wisdom of the Old Testament exhortation lies in its twice-daily reminder of the One who is ultimate. There is a constant invitation to review our values and check them against our faith.

'What we really want' is the magnetic force that aligns all our energies. Our values will reflect what we esteem as good and likely to bring us happiness and ultimate joy. Advertisers make much noise trying to convince people that their clients' products will bring ease, contentment and joy. Whole TV networks make profits out of this phenomenon. We can be highly entertained at the apparent stupidity of some of the gauche bits of advertising. The author of the ad has succeeded when we take any bit of notice. Sophisticated psychological strategies have been developed and applied to motivate us to buy certain commodities. A stream of ingenious attempts has been created to form our desires and to influence our values. To focus on the place the One Lord has in our life is worth a regular reminder which is more than a mere rote recitation. Reflecting on this could lead to an exhortation to daily personal prayer and discernment.

Another area of consideration is to be found in the dialogue of Jesus with the scribe. They are different people with different backgrounds – one a wandering tradesman turned teacher, the other a professional student of the Jewish Law. In the exchange there is a perceptible mutual respect. Both acknowledge the good will of the other. This aspect could provide an opportunity to consider the need for people to appreciate the good in the other. This can apply at diverse levels: work, family, or even the racial or sectarian strife that marred our societies. Reflection on the priesthood of Jesus offers a third option for our consideration. The Old Testament ceremony of the Day of Atonement is the most solemn in Judaism. It is a moment

when sin is dealt with through a sacrificial ritual. The High Priest entered the Holy of Holies with sacrificial blood, which symbolized the life of the people. By sprinkling the blood within the sacred space, reconciliation with God was signified and effected. But this action needed annual repetition, Jesus' entry into the presence of His Father brought a human life before God. Jesus' exaltation is definitive. He sits down at the right hand of the Father and remains there as a human being giving Himself. This is His eternal consecration. He is the trailblazer for all human beings on their journey. He never has to go back on His tracks. As Christians worship the Father, we share in the priesthood of Christ. Our prayer and our offering are always through Him, with Him and in Him. The Fathers of the Church used the phrase 'we offer Christ and Christ offers us'. Our sacrifice is united with the unique offering of Jesus who suffered once and offers eternally.

STEWARDSHIP: What percentage does God ask of me as a good steward? All of my heart, all of my soul, all of my mind, and all of my strength!

READINGS SOLEMNITY OF ALL SAINTS

1 NOV '21

Rev. 7:2-4, 9-14: John's is a vision of the saints rejoicing in heaven, having reached the fulfilment of their destiny to adore Jesus Christ for all eternity.

1 Jn. 3:1-3: The saints are those who have appropriated the 'great love that the Father has lavished upon us'. (1 Jn. 3:1) This life of love will be brought to completion in heaven but it has begun already on earth through the life of Baptism in the power of the Holy spirit.

Mt. 5:1-12: The Beatitudes give us a portrait of the life of the blessed – those who are pure in heart, poor in spirit, peacemakers, and persecuted in the cause of right. Jesus is the portrait of these qualities.

READINGS COMMEMORATION OF ALL THE FAITHFUL DEPARTED 2 NOV '21

Wis. 3:1-9: The author teaches that the faithful who die actually enjoy peace. Because of their virtuous lives they will receive their due reward on the day of judgment.

Rom. 5:5-11: What more proof that God loves us do we need when we consider that it was while we were still sinners that Christ dies for us?

Jn. 6:37-40: This passage is part of the Bread of Life discourse in which the nourishing heavenly bread is the revelation of Jesus. Jesus presents Himself as the source of nourishment because He is the bearer of the Father's revelation. He demands and expects that the crowd will come to Him, that is, will believe in Him. However, only those given by the Father actually come to Jesus and none of them are lost. Unlike His adversaries, Jesus does not cast out or reject any who come to Him. In verses 37-38 belief in Jesus means life here and now, acceptance by Jesus here and now. However, in verses 39-40 Jesus assures all those who believe in Him that He will raise them up on the last day.

READINGS THIRTY-SECOND SUNDAY

7 NOV '21

1 Kgs. 17:10-16: Elijah warned King Ahab of a coming drought caused by Ahab's promotion of the cult of Baal, the god of rain. He then travelled to Zarephath where he came to the rescue of

a widow, who because of the drought, expected that she and her son would die. Despite this, at the starving prophet's request she shares her last meal with him.

Heb. 9:24-28: Jesus'; offering of Himself surpasses any sacrifice a Temple high priest might have made for the sins of his people.

Mk. 12:38-44: Jesus had silenced the authorities when in the Temple they disputed His authority to teach. Now He warns His disciples about them, saying they are people who 'swallow the property of widows' and He draws attention to a widow who has made a hugely generous offering to the Temple treasury.

ALL SAINTS DAY

The author of the Letter to the Hebrews wrote, "Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith" (12:1-2).

This passage is a beautiful description of the communion of saints, something so fundamental to the Christian faith that all Christians express their belief in it when reciting the Apostles' Creed.

A saint is someone who is in heaven — it is as simple as that. While "saint" as a title is reserved to those whose lives the church has thoroughly investigated (typically through whose intercession two miracles can be demonstrated to have occurred), the term applies to anyone in heaven.

Everyone from your saintly grandmother to the martyrs facing death for Christ: They are all part of the communion of saints. The church commemorates all these saints on All Saints' Day.

The history of the feast reveals a great deal about the church's understanding of the communion of saints. The communion of saints is the church, both the living and dead.

All Saints' Day was not always a solemnity observed by the universal church, and is not celebrated everywhere on Nov. 1. The feast originated in the earliest centuries of the church, when Christians commemorated the many martyrs who died at the hands of their Roman persecutors.

Because there were so many martyrs, they could not each have their own feast day; but they were seen as such important witnesses that the Christians did not want to leave any of them out.

As a result, a single commemoration for "all the martyrs" was observed each spring, which celebrated those who did not have their own unique feast.

This is the earliest observance we know about of something similar to All Saints' Day. Many of the Eastern Catholic churches still commemorate All Saints' Day in the spring.

After Christianity was legalized throughout the Roman Empire in 313 and the violent and bloody persecutions came to an end, it was common to commemorate the martyrs in various areas around the empire.

We even see this referred to in the writings of the saints, with St. Ephrem (d. 373) and St. John Chrysostom (d. 407) making reference to a commemoration of all saints.

This practice spread far throughout the Mediterranean and beyond, with commemorations of all saints showing up in Antioch, Rome, England, Salzburg and more.

In the early seventh century, Pope Boniface IV dedicated the Roman Pantheon — formerly a shrine to all the gods of Roman mythology — as a Christian church of the Blessed Virgin and all the martyrs.

Pope Gregory III consecrated a chapel at St. Peter's Basilica to all the saints, as well, with an anniversary date of Nov. 1. Rome adopted Nov. 1 as the date of the feast of All Saints in the eighth century, and in the ninth century Pope Gregory IV extended that observance to the whole of the Latin Church.

Now, centuries later, All Saints' Day is a holy day of obligation and recognized as one of the most important feasts on the liturgical calendar. However, the celebration of Halloween typically overshadows the commemoration of All Saints' Day.

HALLOWEEN

Halloween's origins are, in fact, very Christian. Halloween falls on October 31 because of a Pope, and its observances are the result of medieval Catholic piety.

We've all heard the allegations: Halloween is a pagan rite dating back to some pre-Christian festival among the Celtic Druids that escaped church suppression. Even today modern pagans and witches continue to celebrate this ancient festival. If you let your kids go trick-or-treating, they will be worshipping the devil and pagan gods.

Nothing could be further from the truth. The origins of Halloween are, in fact, very Christian and rather American. Halloween falls on October 31 because of a pope, and its observances are the result of medieval Catholic piety.

It's true that the ancient Celts of Ireland and Britain celebrated a minor festival on October 31—as they did on the last day of most other months of the year. However, Halloween falls on the last day of October because the Solemnity of All Saints or "All Hallows," falls on November 1. The feast in honor of all the saints in heaven used to be celebrated on May 13, but Pope Gregory III (d. 741) moved it to November 1, the dedication day of All Saints Chapel in St. Peter's at Rome. Later, in the 840s, Pope Gregory IV commanded that All Saints be observed everywhere. And so the holy day spread to Ireland.

The day before was the feast's evening vigil, "All Hallows Even," or "Hallowe'en." In those days Halloween didn't have any special significance for Christians or for long-dead Celtic pagans. In 998, St. Odilo, the abbot of the powerful monastery of Cluny in southern France, added a celebration on November 2. This was a day of prayer for the souls of all the faithful departed. This feast, called All Souls Day, spread from France to the rest of Europe.

So now the Church had feasts for all those in heaven and all those in purgatory. What about those in the other place? It seems Irish Catholic peasants wondered about the unfortunate souls in hell. After all, if the souls in hell are left out when we celebrate those in heaven and purgatory, they might be unhappy enough to cause trouble. So it became customary to bang pots and pans on All Hallows Even to let the damned know they were not forgotten. Thus, in Ireland at least, all the dead came to be remembered—even if the clergy were not terribly sympathetic to Halloween and never allowed All Damned Day into the church calendar.

But that still isn't our celebration of Halloween. Our traditions on this holiday center on dressing up in fanciful costumes, which isn't Irish at all. Rather, this custom arose in France during the 14th and 15th centuries. Late medieval Europe was hit by repeated outbreaks of the

bubonic plague—the Black Death—and it lost about half its population. It is not surprising that Catholics became more concerned about the afterlife.

More Masses were said on All Souls Day, and artistic representations were devised to remind everyone of their own mortality. We know these representations as the “danse macabre”, or “dance of death,” which was commonly painted on the walls of cemeteries and shows the devil leading a daisy chain of people—popes, kings, ladies, knights, monks, peasants, lepers, etc.—into the tomb. Sometimes the dance was presented on All Souls Day itself as a living tableau with people dressed up in the garb of various states of life.

But the French dressed up on All Souls, not Halloween; and the Irish, who had Halloween, did not dress up. How the two became mingled probably happened first in the British colonies of North America during the 1700s, when Irish and French Catholics began to intermarry. The Irish focus on Hell gave the French masquerades an even more macabre twist.

But as every young ghoul knows, dressing up isn’t the point; the point is getting as many goodies as possible. Where on earth did “trick or treat” come in? “Treat or treat” is perhaps the oddest and most American addition to Halloween and is the unwilling contribution of English Catholics.

During the penal period of the 1500s to the 1700s in England, Catholics had no legal rights. They could not hold office and were subject to fines, jail and heavy taxes. It was a capital offense to say Mass, and hundreds of priests were martyred.

I wonder if they make a Guy Fawkes Halloween mask...

Occasionally, English Catholics resisted, sometimes foolishly. One of the most foolish acts of resistance was a plot to blow up the Protestant King James I and his Parliament with gunpowder. This was supposed to trigger a Catholic uprising against the oppressors. The ill-conceived Gunpowder Plot was foiled on November 5, 1605, when the man guarding the gunpowder, a reckless convert named Guy Fawkes, was captured and arrested. He was hanged; the plot fizzled.

November 5, Guy Fawkes Day, became a great celebration in England, and so it remains. During the penal periods, bands of revelers would put on masks and visit local Catholics in the dead of night, demanding beer and cakes for their celebration: trick or treat!

Guy Fawkes Day arrived in the American colonies with the first English settlers. But by the time of the American Revolution, old King James and Guy Fawkes had pretty much been forgotten. Trick or treat, though, was too much fun to give up, so eventually it moved to October 31, the day of the Irish-French masquerade. And in America, trick or treat wasn’t limited to Catholics. The mixture of various immigrant traditions we know as Halloween had become a fixture in the United States by the early 1800s. To this day, it remains unknown in Europe, even in the countries from which some of the customs originated.

But what about witches? Well, they are one of the last additions. The greeting card industry added them in the late 1800s. Halloween was already “ghoulish,” so why not give witches a place on greeting cards? The Halloween card failed (although it has seen a recent resurgence in popularity), but the witches stayed.

So too, in the late 1800s, ill-informed folklorists introduced the jack-o’-lantern. They thought that Halloween was Druidic and pagan in origin. Lamps made from turnips (not pumpkins) had been part of ancient Celtic harvest festivals, so they were translated to the American Halloween celebration.

COMMEMORATION OF THE FAITHFUL DEPARTED (ALL SOULS DAY)

Along with the Feast of All Saints developed the Feast of All Souls. The Church has consistently encouraged the offering of prayers and Mass for the souls of the faithful departed in Purgatory. At the time of their death, these souls are not perfectly cleansed of venial sin or have not atoned for past transgressions, and thereby are deprived of the Beatific Vision. The faithful on earth can assist these souls in Purgatory in attaining the Beatific Vision through their prayers, good works and the offering of Mass.

In the early days of the Church, the names of the faithful departed were posted in Church so that the community would remember them in prayer. In the 6th century, the Benedictine monasteries held a solemn commemoration of deceased members at Whitsuntide, the days following Pentecost. In Spain, St. Isidore (d. 636) attested to a celebration on the Saturday before Sexagesima Sunday (the second Sunday before Lent, the eighth before Easter in the old calendar. In Germany, Widukind Abbot of Covey (d. 980) recorded a special ceremony for the faithful departed on 1 Oct. St. Odilo, the Abbot of Cluny (d. 1048), decreed for all of the Cluniac monasteries that special prayers be offered and the Office of the Dead sung for all of the souls in Purgatory on 2 Nov., the day after All Saints. The Benedictines and Carthusians adopted that same devotion, and soon 2 Nov. was adopted as the Feast of All Souls for the whole Church. Other customs have arisen over time in the celebration of All Souls Day. The Dominicans in the 15th century instituted a custom of each priest offering three Masses on the Feast of All Souls. Pope Benedict XIV in 1748 approved this practice, and it rapidly spread throughout Spain, Portugal and Latin America. During World War I, Pope Benedict XV, recognizing the number of war dead and the numerous Masses that could not be fulfilled because of destroyed Churches, granted all priests the privilege of offering three Masses on All Souls Day: one for the particular intention, one for all of the faithful departed, and one for the intentions of the Holy Father. Other customs have developed regarding All Souls. In Mexico, relatives make garlands, wreaths and crosses of real and paper flowers of every color to place on the graves of deceased relatives the morning of All Souls. The family will spend the entire day at the cemetery. The pastor will visit the cemetery, preach and offer prayers for the dead and then bless the individual graves "Skeleton" candy is given to the children.

Similar practices occur in Louisiana. The relatives whitewash and clean the tombstones and prepare garlands, wreaths and crosses of real and paper flowers to decorate them. In the afternoon of All Saints, the priest processes around the cemetery, blessing the graves and reciting the Rosary. Candles are lit near the graves at dusk one for each member of the deceased. On All Souls day, Mass is usually offered at the cemetery.

In the Middle Ages, superstitious belief, probably influenced from Celtic paganism, held that the souls in purgatory appeared on All Souls Day as witches, toads, goblins, etc. to persons who committed wrongs against them during their lives on earth. For this reason, some ethnic groups also prepared food offerings to feed and to appease the spirits on this day. These practices are probably remnants of the Celtic Samhain festivities.

Nevertheless, All Souls Day as well as All Saints Day are rooted in Christian belief and arose in this life of the Church through a healthy spirituality, despite some pagan trappings that may have survived and have remained attached to their celebration.

THE MASS Continued

Last week we discussed, or began the discussion of the Introduction Rites.

Those few minutes before Mass are not meant to provide one last rush in finding a parking space or seat. They provide a moment to collect ourselves; to hear what is happening in the parish in the next week, to collect ourselves as a community and as individuals prepared to pray and worship together.

The Procession / Opening Hymn

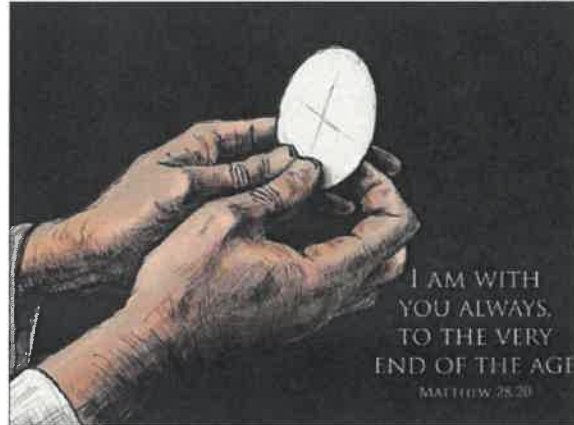
Something very remarkable happens at the beginning of every Mass. It is so normal to us that we hardly think of it. As the priest is ready in the back of Church to begin the Mass the congregation suddenly comes to its feet and sings a hymn of praise as the priest walks down the aisle. What is this? Surely they are not just welcoming "Father Smith" are they? Hardly! The congregation is welcoming Jesus who has taught that when two or three gather in His name that He is there in the midst of them. The priest represents Jesus and acts in the person of Christ. Therefore, through his Holy Orders the priest is configured to Christ and is a sacramental sign of the presence of Jesus. Jesus Christ is walking our aisle and we welcome Him with a hymn of praise! It is quite fitting to recognize Christ who, robed in priestly vestments, arrives to minister to us in Word and Sacrament. So, don't just see "Father Smith" see, rather, Jesus and let Him minister to you.

Here is a little historical background to the development of the Entrance procession and music associated with it:

In the earliest days of the Church, and in the small, ruder buildings of the primitive Church under persecution, there could hardly have been much thought or possibility of formal processions. But by the 4th century after the persecutions against the Church ended, larger, and even sometimes large ecclesiastical structures arose. The sacristies (the place of preparation for the Clergy et al.) were usually located near the entrance of the buildings. This meant that the procession to the altar was now much longer and thus took on added significance and importance. Such a procession could hardly be conducted in absolute silence. Hence the addition of music was natural. But the organ had not been invented and instruments of any kind were generally not allowed due to their connection with pagan rituals. Music in the early Church was left entirely to the human voice and, hence, singing alone gave color to this entrance procession. The texts for these songs were taken essentially from the psalms. The verses of the psalm selected would be sung antiphonally during the procession to the altar. It often happened that an introductory verse (or antiphon) would be sung by one or a few voices to introduce the psalm. Gradually the Antiphons came to overshadow the psalm itself. The Antiphons became more and more complex and were increasingly given over to be sung by a specially skilled choir called the "schola cantorum" with only the psalm verses being sung by the people. There developed a practice of shortening the psalm to correspond to the arrival of the members of the procession in the sanctuary. Once they were in place the psalmody was brought to an end with the Gloria Patri (Glory Be). Over time there was a reducing of the Entrance song to the following elements: An antiphon, drawn usually from scripture, only one verse of a psalm, a Glory Be and a repetition of the antiphon. Today there exists the option of: Singing this Entrance Antiphon, or singing a hymn appropriate to the Liturgy

THE EUCHARIST Continued

Reverence for Communion: Jesus' Words Mean What He Says; Does Our 'Amen'?



(photo: Pat Cross/National Catholic Register)

The following is quoted from an article by Msgr. Charles Pope in the 24 Oct. 2019 National Catholic Register

There is no doubt in Scripture or Church teaching that Jesus Christ is truly present in the Holy Eucharist.

— “And he took bread, and when he had given thanks he broke it and gave it to them, saying, ‘This is my body which is given for you. Do this in remembrance of me.’ And likewise the cup after supper, saying, ‘This cup which is poured out for you is the new covenant in my blood’ (Luke 22:19-20).

“—The cup of blessing which we bless, is it not a partaking in the blood of Christ? The bread which we break, is it not a partaking in the body of Christ? ”(Corinthians 10:16).

“—They recognized him in the breaking of the bread) ”(Luke 24:35).

—“For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself” (1 Corinthians 11:29).

—“I am the living bread which came down from heaven. If any one eats of this bread, he will live forever, and the bread which I shall give for the life of the world is my flesh” (John 6:51).

This last quote especially makes it clear that we are not permitted to think of the Eucharist as a symbol or in metaphorical terms.

When Jesus referred to the bread as his flesh, the Jewish people hearing him grumbled in protest. They understood him to be speaking quite literally.

But Jesus did not change to reassure them or to insist that he was speaking only symbolically. Rather, he became even more adamant by shifting his vocabulary from the polite form of

eating, (*phagete*, in Greek meaning simply “to eat”) to the impolite form, (*trogon*, in Greek meaning “to munch, gnaw or chew”).

This is a doubling down that makes it clear that Jesus means exactly what he says in very real terms: We eat his Body and Blood.

So insistent was he that they grasp this that he permitted many to leave him that day, knowing that they would no longer follow in his company due to this very teaching (John 6:66). Yes, the Lord paid quite a price for this graphic and “hard” teaching (John 6:60).

To the truth of Scripture we can add the testimony of the Church Fathers and solemn Church teaching throughout the centuries. The Catechism of the Catholic Church (1376) cites the Council of Trent:

“Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.”

The Catechism (1378) goes on to say:

“In the liturgy of the Mass we express our faith in the Real Presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. ‘The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated Hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.’”

So the teaching is clear. But is the teaching lived? To walk into many Catholic churches or liturgies one does not get the impression that anything particularly special is going on there. A Methodist convert once said to me how surprised he was that in his Methodist church communion was received kneeling and at a rail, but when he came to the Catholic Church, which confesses the True Presence, the Eucharist was received so casually, standing and in the hand.

It seemed to him to be such a countersign, the very opposite of what one should expect. And he’s right: Such liturgical practices poorly reflect, and even undermine, our belief and reverence for the true presence of Christ in the Sacred Host and Chalice.

Yet another manner in which we undermine our teaching is by the fact that there is rarely (if ever) a mention of the need to receive the Lord worthily. Since Christ is really, truly and substantially present in the Eucharist, then it is our obligation to receive him free from mortal sin.

Here, too, let’s consider some texts from Scripture and Tradition. Consider what St. Paul writes: “So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the Body and Blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves” (1 Corinthians 11:27-32). So St. Paul teaches that examining one’s conscience and confessing serious sin is a prerequisite for worthy reception of the Eucharist. If that is violated, Holy Communion has the opposite of

the desired effect. Rather than bringing the blessing of union with Our Lord, it brings condemnation.

Note, too, that his entire argument is based on understanding the Lord is truly present in the Eucharist. We do not sin against a symbol by unworthy reception — we sin against the very Body of the Lord. Therefore, out of respect for Christ and for our own good, the Church requires us to be in a state of grace when we receive as a way of honoring and recognizing the true presence of Christ.

Jesus says something similar:

“So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift” (Matthew 5:21-23).

Note the use of the simple word “first” in the second sentence. Jesus teaches that we cannot approach the altar if we are filled with sin or injustice toward our brethren. Repentance and confession before Holy Communion are necessary, lest our reverence for the Most Holy Sacrament be incoherent or a lie.

A text from the Didache, which was written about A.D. 90, says:

“If anyone is holy, let him approach. If anyone is not so, let him repent. Maranatha. Amen. ...

But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord. For concerning this also the Lord has said, ‘Give not that which is holy to the dogs.’”

So very early on, there was an understanding that the Eucharist was not merely a table fellowship with sinners but, rather, a sacral meal that presupposed grace and communion with the Lord and the Church.

And the Catechism (1385) states simply and clearly:

“Anyone conscious of a grave sin must receive the sacrament of reconciliation before approaching Holy Communion.”

In all these warnings against irreverent reception, we see an insistence on the reverence for the true Body, Blood, Soul and Divinity of the Lord. To receive Communion worthily is integral to our faith in the True Presence. The Eucharist is not to be regarded as ordinary or treated casually.

And yet, today’s near-complete absence of teaching on worthy reception and the need to tie frequent reception of Communion with regular confession gives yet another signal that there is nothing really special here.

Actions speak much louder than words. We can teach properly on the Eucharist, and well we should. But if our actions and attitudes belie our teaching, it is no surprise that so few have deep faith in the True Presence.

Accurate teaching is an important foundation, but if it is not reflected by liturgical reverence and spiritual discipline, we see that our teaching falls on deaf ears.

It is obviously well past time to teach courageously again on the need for worthy reception of so noble and glorious a sacrament.

(Msgr. Charles Pope is a priest of the Archdiocese of Washington, D.C.)

PRAYERS

Lord, we serve you in our private lives, in church and in our prayer, in our families, and within our circle of friends.

But in the world of business, politics and international relations we follow other gods.
Send us teachers like Jesus to remind us that you are one Lord,
that you are one and there is no other God,
and that in every area of life we must love our neighbor as ourselves.

Lord, it is fairly easy to help our neighbors,
to give things that are left over and that we no longer need,
even to put ourselves to some trouble
so that they may have something to eat and clothes to wear.
But your commandment calls us to go further and to love our neighbor as ourselves,
to experience that we need them as they need us,
that when we forgive them it is our own sins that we forgive,
and when we pity them it is because we ourselves need pity.

THIRTY-FIRST WEEK ORDINARY TIME 30 OCTOBER - 7 NOVEMBER

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**

Wednesday 3 Nov St. Martin de Porres Religious

**6:30 a.m. Mass Proper of Memorial, Preface of Saints, Eucharistic Prayer III
(Intention: Antonia Potts RIP)**

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

8:30 a.m. Mass Proper of Memorial, Preface of Saints, Eucharistic Prayer III

(Intention: Sue Legault RIP)

Thursday 4 Nov M St. Charles Borromeo Bishop

8:30 a.m. Mass Proper, Preface Of Pastors, & Eucharistic Prayer III

(Intention: Kenji Okamoto)

5:00 – 6:30 p.m. Confessions

6:30 p.m. Mass Proper, Preface of Pastors, & Eucharistic Prayer III

Friday 5 Nov 31st Weekday First Friday

8:30 a.m. Mass Most Sacred Heart of Jesus Votive #8, Preface, Eucharistic Prayer III

(Intention: Virginia Morgan Geris RIP)

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

7:00 p.m. Mass Most Sacred Heart of Jesus Votive #8, Preface, Eucharistic Prayer III

Benediction

Saturday 6 Nov 31st Weekday

8:30 a.m. Mass Holy Mary the New Eve #20 Proper, Preface, Eucharistic Prayer II

(Intention: Reparation to the Immaculate Heart of Mary)

1:30 – 4:30 p.m. Confessions

5:00 p.m. Mass Vigil Thirty-Second Sunday (b)

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

(Intention: Bonnie Cholish RIP)

Sunday 7 Nov Thirty-Second Sunday Ordinary Time (B)

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

(Intention: Parish of St. Stephen, Martyr)

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

(Intention: Alicia Soto)

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

(Intention: Linda Zagame RIP)

