



SUNDAY REFLECTION

The theme of giving oneself, not merely something, presents itself in the readings today. We find it relatively easy to contribute something to worthwhile causes but much more difficult to contribute ourselves. We find it relatively easy to offer lip service to social justice but much more difficult to offer ourselves. We find it relatively easy to give a little time and attention to the family but much more difficult to give ourselves. However, don't give something, give yourself.

This theme is seen in the first reading where by sharing the little she had, the Sidonian widow in effect shared herself with the prophet Elijah. The small amounts of flour and oil reflected her total substance. But by offering that total substance, she offered her total self and was duly rewarded. For the disciples of Elijah the teaching was: Don't give something, give yourself. In the Gospel we find a similar theme. By putting in two small copper coins, the widow put in everything. This was a contrast to the wealthy who offered more but also offered less. They did not commit themselves totally. Only the widow was capable of surrendering everything and thereby surrendering herself. In Mark, don't give something, give yourself.

Even the Second Reading may be even richer for this theme. For the author of Hebrews, Jesus differed from the Jewish high priests. On the Day of Atonement they offered the blood of an animal. On the Day of Atonement, Good Friday, Jesus offered His own blood, i.e., He offered Himself. By so doing, Jesus became the new Suffering Servant. He took away sin by taking it upon Himself. Jesus did not hold back, He gave His all by giving Himself. In Hebrews the message is: don't give something, give yourself.

Who among us may give of themselves. Husbands and wives who celebrate their anniversary, not simply by giving gifts, but by continuing to foster their mutual love, give themselves. Parents who regularly live the Good News by lavishing care and concern on their family give themselves. Workers who persist in providing service and quality care for the people of their world give themselves. These and similar people maintain that it is not enough to give something to a cause. They affirm: don't give something, give yourself. Finally, the theme plays out in the celebration of the Eucharist. Eucharist recites the account of Jesus who gave Himself up to the will of the Father for humanity's sake. Eucharist urges the believing community to take such commitment to their world of concerns. Eucharist teaches that to eat and drink with Jesus means to give oneself to the sisters and brothers of Jesus. In Eucharist the teaching holds: don't give something, give yourself.

STEWARDSHIP: Both widows in today's readings gave all they had to the work of the Lord, one using all her remaining food to feed Elijah and the other offering her two copper coins to the temple treasury. Faithful stewards give all that is asked and trust the Lord to be faithful to His promises.

READINGS FOR THIRTY-THIRD SUNDAY

14 NOV '21

Dn. 12:1-3:

The prophet Daniel reassures those persecuted and in captivity that God will save His chosen people, since He has the power even to raise us from the dead.

Heb. 10:11-14, 18: The sacrifices of the old Mosaic Law expressed faith in God's power to forgive sins and restore His people to life. This power comes to us through the one supreme sacrifice of Christ on the cross: through faith in Christ we are freed from sin and death.

Mk. 13:24-32: Jesus teaches His disciples not to worry about when He will return in glory. Even though terrible disasters must happen first, Christ is near, His word is sure, and He will gather His people to Himself.

MONTHLY INTENTION FOR NOVEMBER

People who suffer from depression. We pray that people who suffer from depression or burn-out will find support and a light that open them up to life.

NOVEMBER THEME

The month of November is dedicated to the Holy Souls in Purgatory. The Church commemorates all her faithful children who have departed from this life, but have not yet attained the joys of heaven. St. Paul warns us that we must not be ignorant concerning the dead, nor sorrowful, "even as others who have no hope ... For the Lord Himself shall come down from heaven ... and the dead who are in Christ shall rise.

The Church has always taught us to pray for those who have gone into eternity. Even in the Old Testament prayers and alms were offered for the souls of the dead by those who thought "well and religiously concerning the resurrection." It was believed that "they who had fallen asleep with godliness had great grace laid up for them" and that "it is therefore a holy and wholesome

thought to pray for the dead, that they may be loosed from sins." We know that a defiled soul cannot enter into heaven.

THE MASS Continued

Reverencing the Altar and Greeting the Congregation

Last week we discussed the **Introductory Rites** however there were some details that flesh out what occurs at this time.

With the commencement of the entrance hymn the ministers approach the altar and venerate it with a bow (or genuflection if the Blessed Sacrament is present) followed by a kiss. In a place where the tabernacle is present, they genuflect, but during the celebration of the Eucharist, the altar is the focal point, since the altar symbolizes Christ and is where he'll come down in the hands of the priest.

An altar is a threshold between the human and the divine: as an altar, it is where a sacrifice is performed and offered to God; like a banquet table it is where the human and divine come together for a heavenly banquet in order to grow in communion. Christ Himself, true God and man, is our threshold between the human and the divine. He sacrifices Himself to reconcile us with God and also becomes the food of our banquet. Through His humanity, we are drawn into communion with God.

The reverence shown toward the altar also reminds us that it is one thing to venerate something or someone, showing respect toward them because, in this case, of their relationship to something divine, and another to worship. We treat sacred things with respect because they remind us and help us connect to God. When we kiss a rosary before and after using it, or pray before the image of a saint, we are using those sacred things (and, in the case of the saints, sacred people) to help us establish a connection with God. Sacred things are reserved for sacred purposes; many of the things we use in the celebration of the Eucharist are blessed for sacred use, and they should be treated with respect. Everything that helps us connect to God is worthy of respect.

"In the Name of the Father, of the Son, and of the Holy Spirit"

The priest or bishop celebrating Mass invokes the Most Holy Trinity, and the faithful make the Sign of the Cross as he does. God is the one who determines what is fitting worship, and by invoking Him we are reminding ourselves that we are celebrating the Eucharist in response to the Lord's command to do so in memory of Him at the Last Supper. Worship doesn't just remain with the Son; it is addressed to the Father, through the Son, in the Holy Spirit. Our Lord is our mediator before God, and through the Holy Spirit, this mediation continues throughout the centuries and is also made possible through sacred ministers ordained for this purpose. As the post-synodal exhortation *Sacramentum Caritatis* reminds us, the Eucharist is a free gift of the Blessed Trinity: "The Eucharist reveals the loving plan that guides all of salvation history (cf. Ephesians 1:10; 3:8–11). There the Deus Trinitas, who is essentially love (cf. 1 John 4:7–8), becomes fully a part of our human condition. In the bread and wine under whose appearances Christ gives Himself to us in the paschal meal (cf. Luke 22:14–20; 1 Corinthians 11:23–26), God's whole life encounters us and is sacramentally shared with us. God is a perfect communion of love between Father, Son, and Holy Spirit. At creation itself, man was called to have some share in God's breath of life (cf. Genesis 2:7). But it is in Christ, dead and risen, and in the

outpouring of the Holy Spirit, given without measure (cf. John 3:34), that we have become sharers of God's inmost life".

Jesus is the true lamb who takes away the sins of the world and, through His blood, establishes a new and eternal covenant. He has instituted the Eucharist and asked us to celebrate it in memory of Him: "The institution of the Eucharist demonstrates how Jesus' death, for all its violence and absurdity, became in Him a supreme act of love and mankind's definitive deliverance from evil". In Him, the worship of the Israelites passes from a foreshadowing into truth itself. Jesus through the Eucharist thanks the Father for all the events of salvation history and also for His own "exaltation" on the Cross, therefore the Eucharist is always directed toward the Father.

It is thanks to the Holy Spirit that the way in which we celebrate the Eucharist took shape throughout history. The Spirit has enabled us to grasp its mystery more profoundly. The Spirit will help us achieve a deeper understanding of the sacred mysteries if we desire it, just as the Spirit accompanied Christ throughout His earthly ministry and continues to accompany us. The bread and wine in Mass would not become the Body and Blood of Christ if the Holy Spirit were not present and active. When we feel a little lost in all the symbolism and prayer of the Eucharist we can always fall back upon simply asking the Holy Spirit to help us ground ourselves in the sacred mystery in which we are participating.

We make the Sign of the Cross whenever we begin a prayer. The entire liturgy is prayer, and we begin it as we would other prayers, giving testimony that we are praying in God's name. This is the best way to acknowledge that a sacred action is about to commence.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all..."

In these words, the presider greets the faithful and prays that they are in communion with God, through Jesus Christ and by the power of the Holy Spirit. The celebration of the Eucharist is meant to help us to grow in communion with each other and with God. Through this greeting, the presider is inviting us to express our faith in the communion we share with each other and with God.

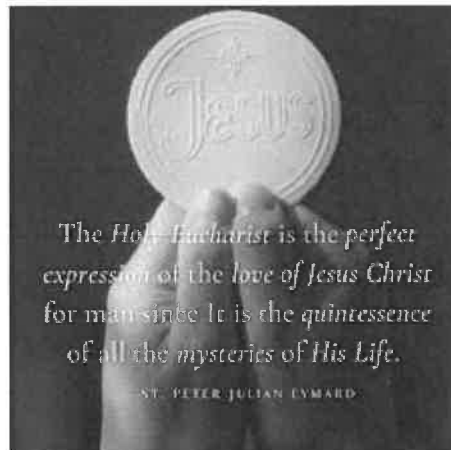
The people's response, "and with your spirit" has an interesting history. It's only in the latest English translation of the Roman Missal that this expression, drawn from the original Latin, has been translated literally as in other countries who celebrate in the Romance languages that are often more directly derived from Latin. What spirit is referred to here? This response is only directed to sacred ministers, those who have received the sacrament of Holy Orders; in other liturgical gatherings, such as a Communion service or recitation of the Divine Office, in the absence of a sacred minister, this response is substituted by another one.

The dogmatic constitution on the Church, *Lumen Gentium*, teaches that the apostles received a gift of the Holy Spirit that they then communicated to their successors through the laying on of hands. Their successors, the bishops, in turn communicated this gift of the Holy Spirit to those who participated in mission they'd inherited from the apostles: "For the discharging of such great duties, the apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them, and they passed on this spiritual gift to their helpers by the imposition of hands, and it has been transmitted down to us in Episcopal consecration. ... by means of the

imposition of hands and the words of consecration, the grace of the Holy Spirit is so conferred, and the sacred character so impressed, that bishops in an eminent and visible way sustain the roles of Christ Himself as Teacher, Shepherd, and High Priest, and that they act in His person". The bishops, in turn, have also handed on degrees of their participation in the apostolic ministry to priests and deacons.

The "spirit" the faithful are acknowledging in response to the celebrant's greeting is the presence of the Holy Spirit in their actions, and, through the Holy Spirit, a participation in the apostolic ministry that Christ Himself entrusted to the apostles who, in turn, entrusted it to their successors. Through our bishops we are united in communion to the other dioceses throughout the world, but also to the other "dioceses" throughout history, all the way back to the apostles and to Christ Himself. We are united in Communion with God and with the whole Church throughout history.

When we gather in worship we enter into the celebration by renewing our awareness that we are part of something much greater, not just globally, but historically. Cradle Catholics are reminded that their parents, and grandparents, and ancestors in the faith are still in communion with them, and through communion with God in worship that communion will continue from here to eternity. Those who have come into the Catholic Church more recently are not left out; by entering into the Church through baptism they are also welcomed into this communion and become part of a great heritage of faith and love.



EUCCHARIST Continued

The question about the Church's teaching on the Real Presence of Jesus Christ in the Eucharist seems to be raised more and more frequently in recent years. In fact recently the statement was made "Who are you to say that that piece of bread or the bit of wine is the body and blood of Christ." Well I don't say it on my own authority any more than I claim that the bread and wine on the altar are changed into the Body and Blood of Christ by my own power. We believe in the words of Christ found in the scripture and we rely on God responding to our prayer to send His Spirit on to these items to bring about the change.

Lets take a look at the position of some of the Fathers of the Church, those closest to the Apostles. I am not going to "reinvent the wheel" here but rely on the writings of Tom Nash,

author of *The Biblical Roots of the Mass*, who in the following article is refuting a protestant theologian. Next week we will explore some other of the early Fathers of the Church.

Protestant apologist Brian Culliton argued in a popular article that a close reading of the early Church Fathers illustrates they didn't believe in the Real Presence of Christ in the Eucharist. The Catholic Answers tract on the Real Presence provides a general response to such claims. But let's take a closer look at the teaching of three early Church Fathers *closest in time to the apostles*—St. Ignatius of Antioch, St. Justin Martyr, and St. Irenaeus—and evaluate Culliton's position.

Culliton argues that Ignatius and other Church Fathers had a merely symbolic view of the Eucharist and that their words should be understood figuratively. Culliton does acknowledge the classic passage that Catholics cite to argue that Ignatius believed in the Real Presence: They [the Docetists, early Christological heretics] abstain from the Eucharist and from prayer because they do not confess that the Eucharist is the flesh of our Savior Jesus Christ, flesh which suffered for our sins and which that Father, in his goodness, raised up again. They who deny the gift of God are perishing in their disputes (*Letter to the Smyrnaeans* 6:2–7:1 [A.D. 110]).

Yet Culliton argues that Ignatius simply teaches here that the Docetists didn't acknowledge the Incarnation and the paschal mystery (Christ's one sacrifice at Calvary), not that they heretically denied the Real Presence of Christ in the Eucharist. However, Culliton's view dates, at earliest, to the Protestant Reformation. Moreover, his opinion is at odds with the plain meaning of Ignatius's presentation, words the saint reaffirms elsewhere:

I have no taste for corruptible food nor for the pleasures of this life. I desire the bread of God, *which is the flesh of Jesus Christ*, who was of the seed of David; and for drink I *desire his blood*, which is love incorruptible (*Letter to the Romans* 7:3 [A.D. 110], emphasis added).

Culliton is correct when he says, "Ignatius conveys that the gift of God is eternal life made possible by the sacrifice of Christ." But he doesn't grasp how it makes present the one sacrifice of Calvary in its completed, glorified form under the sacramental appearances of bread and wine.

Regarding St. Justin Martyr's *First Apology*, Culliton says, "Earlier in his apology, Justin defended against accusations that Christians partake of human flesh and blood." Culliton refers to Justin's words in chapter 26: "And whether they perpetrate those fabulous and shameful deeds—the upsetting of the lamp, and promiscuous intercourse, and eating human flesh—we know not." Here, as Culliton correctly notes, Justin inveighs against those who argued that Christians engaged in cannibalism.

The Eucharist is not cannibalism. Rather, Jesus provides His very much alive and *glorified* body and blood *in a sacramental manner*, not as a mere human corpse given in a grotesque, three-dimensional way. As Justin writes a little further on, "And what is spoken of as the blood of the grape, signifies that he who should appear would have blood, though not of the seed of man, but of the power of God" (*First Apology* 32). Indeed, the Eucharist is *not* the blood of a mere man but that of the God-man who became flesh (John 1:14) and who thus has related divine power in offering his body and blood as salvific food.

Citing Justin's later words in chapter 65, Culliton argues, "Christians do not partake of flesh and blood in any carnal way, but rather bread and wine mixed with water: *'to partake of the bread and wine mixed with water'*" (emphasis in the original). Yet, Justin affirms here both the symbolic nature of the Eucharist—its having the appearance of bread and wine and also its being the body, blood, soul, and divinity of Jesus, as he goes on to say in chapters 65-66: For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Savior, having been made flesh by the word of God, had both flesh and blood for our salvation, *so likewise have we been taught that the food which is blessed by the prayer of his word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.* For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when he had given thanks, said, "This do in remembrance of me, *this is my body;*" and that, after the same manner, having taken the cup and given thanks, he said, "*This is my blood;*" and gave it to them alone (*First Apology*, 66; emphasis added). Similarly, Jesus describes Himself as "the bread of life" and also, to the dismay of many followers, says that his flesh and blood are true food and true drink—and therefore should be received "not as common bread." In this light, the Church agrees with Culliton "that Christians do not partake of [Christ's] flesh and blood in any carnal way," for we partake of it after the manner of a spirit, in a whole and undivided way under the appearances of bread and wine. And yet we partake of the *real* body and blood of Jesus, as various eucharistic miracles (such as Lanciano) illustrate.

Regarding St. Irenaeus, Culliton cites the saint's magnum opus, *Against Heresies*, book IV, chapter 18.5:

For as the bread, which is produced from the earth, when it receives the invocation of God, is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity.

"Again, the context is the resurrection of the believer," says Culliton. "Irenaeus is speaking of Christians when he said, *'the fleshed nourished with the body of the Lord and with his blood.'* That is, those who believe in he who was crucified for their sins are nourished with the body and blood of the Lord" (emphasis in the original). But he is mistaken. Irenaeus is clearly speaking about *the impact* the Eucharist has on a believer, affirming what Jesus teaches in John 6, not what happens when one simply assents to the salvific reality of Christ's death and resurrection on one's behalf.

"Irenaeus said the bread was no longer common bread," adds Culliton, "thus maintaining its status as bread; and the Catholic bishops say it is no longer bread at all." Actually, the Church doesn't deny that the Eucharist maintains symbolic value but insists that the *substance* of the bread no longer remains after the consecration, because it becomes the substance of Christ's body and blood, while the appearances (or "accidents") of bread and wine remain.

In addition, Culliton ignores where Irenaeus says:

If the Lord were from other than the Father, how could he rightly take bread, which is of the same creation as our own, *and confess it to be his body and affirm that the mixture in the cup is his blood?* (*Against Heresies* 4:33.2; emphasis added).

Culliton also ignores Irenaeus's treatment of the Eucharist in book V, chapter 2.2, in which the saint draws on the teaching of St. Paul in 1 Corinthians 10 to respond to people who denied the Real Presence:

He has declared the cup, a part of creation, to be his own blood, from which he causes our blood to flow; and the bread, a part of creation, he has established as his own body, from which he gives increase unto our bodies. When, therefore, the mixed cup [wine and water] and the baked bread receive the word of God and becomes the Eucharist, the body of Christ, and from these the substance of our flesh is increased and supported, how can they say that the flesh is not capable of receiving the gift of God, which is eternal life—flesh which is nourished by the body and blood of the Lord, and is in fact a member of him?"

Indeed, the Church Fathers acknowledged that there were heretics in the early Church who denied the Real Presence, and yet the erroneous teaching of those heretics did not endure, whereas the Church's teaching—see Matthew 16:18, 1 Timothy 3:15—did. This is because Jesus taught his Real Presence in the Eucharist, and he promised to guide his Church into all truth.

FEAST OF THE DEDICATION OF THE LATERAN BASILICA 9 NOV

Why a feast for a building?

In the eighth chapter of his *Confessions*, Saint Augustine relates the story of an old and learned Roman philosopher named Victorinus. He had been the teacher of many a Roman senator and nobleman and was so esteemed that a statue of him was erected in the Roman Forum. As a venerable pagan, Victorinus had thundered for decades about the monster gods, dark idols, and breathless demons in the pantheon of paganism. But Victorinus assiduously studied Christian texts and whispered to a friend one day, "You must know that I am a Christian." The friend responded, "I shall not believe it...until I see you in the Church of Christ." Victorinus responded mockingly, "Is it then the walls that make Christians?" But in his grey hairs, Victorinus finally did pass through the doors of a Catholic church to humbly bow his head to receive the waters of Holy Baptism. There was no one who did not know Victorinus, and at his conversion, Augustine writes, "Rome marveled and the Church rejoiced."

A church's walls do not make one a Christian, of course. But a church has walls nonetheless. Walls, borders, and lines delimit the sacred from the profane. A house makes a family feel like one, a sacred place where parents and children merge into a household. A church structurally embodies supernatural mysteries. A church is a sacred space where sacred actions make Christians unite as God's family. Walls matter. Churches matter. Sacred spaces matter. With this feast day the Church commemorates a uniquely sacred space, the oldest of the four major basilicas in the city of Rome. The Lateran Basilica is the Cathedral of the Archdiocese of Rome and thus the seat of the Pope as Bishop of Rome.

A basilica is like a church which has been made a monsignor. Basilicas have certain spiritual, historical, or architectural features by which they earn their special designation. Considered only architecturally, a basilica is a large, rectangular, multi-apsed hall built for public gatherings. When Christianity was legalized, its faithful spilled out of their crowded house churches and into

the biggest spaces then available, the basilicas of the Roman Empire. If Christians had met in arenas, then that word would have been adopted for ecclesial usage instead of basilica.

The Laterani were an ancient Roman noble family whose members served several Roman Emperors. The family built a palace carrying their name on a site which in the fourth century came into the possession of the Emperor Constantine, who then turned it over to the bishop of Rome. An early pope enhanced and enlarged the basilica style palace into a large church, which, in turn, became the oldest and most important papal church in the eternal city. The popes also began to personally reside in the renovated Lateran palace. By medieval times, the Basilica was rededicated to Christ the Savior, Saint John the Baptist, and Saint John the Evangelist. The popes lived at the Lateran until the start of the Avignon papacy in present day France in 1309.

With the Avignon papacy ensconced far from Rome for seven decades, the Lateran Basilica was damaged by fires and deteriorated so sadly that by the time the popes returned to Rome in 1377, they found the Basilica inadequate. An apostolic palace was eventually built next to St. Peter's Basilica on the Vatican hill and has been the seat of the successors of Saint Peter ever since. The Lateran Basilica retains its venerable grandeur, despite now being a baroque edifice with only a few architectural traces of its ancient pedigree. Beautiful churches are like precious heirlooms passed down from one generation to the next in God's family. Walls do not make us Christians, but walls do clarify that certain sacred rituals are practiced in certain sacred spaces and in no others. A family in its home. A judge in his court. A surgeon in her operating room. An actor on his stage. God on His altar. We come to God to show Him the respect He deserves. He is everywhere, yes, but He is not the same everywhere. And we are not the same everywhere either. We stand taller and straighter when we step onto His holy terrain.

And so. The feast of the Dedication of the Basilica of St. John Lateran is celebrated by the entire Church. It marks the dedication of the cathedral church of Rome by Pope Sylvester I in 324. This church is the cathedra (or chair) of the bishop of Rome, who is the pope. A Latin inscription in the church reads: "omnium ecclesiarum Urbis et Orbis mater et caput." Translated, this means, "The mother and head of all churches of the city and of the world."

The basilica was originally named the Archbasilica of the Most Holy Savior.

However, it is called St. John Lateran because it was built on property donated to the Church by the Laterani family, and because the monks from the monastery of St. John the Baptist and St. John the Divine served it.

By honoring its dedication, the worldwide Church celebrates communion with the See of Peter, Pope Benedict XVI has noted. The architectural beauty and order of church buildings is intended to glorify God, but the real treasure of the Church is the temple built of "living stones" – the faithful – "and molded within by the Holy Spirit."

PRAYERS

Father, bless our veterans and all who serve our nation defending our freedom.

For those who bravely gave their lives, grant them eternal rest.

For those who are serving, give them courage.

For those who served, we offer our gratitude.

We ask this through Christ Our Lord. Amen.

A Prayer for Deceased Veterans

O God, by whose mercy the faithful departed find rest,
look kindly on your departed veterans who gave their lives in the service of their country.
Grant that through the passion, death, and resurrection of your Son
they may share in the joy of your heavenly kingdom and rejoice in you with your saints forever.
We ask this through Christ Our Lord. Amen.

A Prayer for Our Veterans

Loving God, We ask for blessings on all those who have served their country in the armed forces. We ask for healing for the Veterans who have been wounded, in body and soul, in conflicts around the globe. We pray especially for the young men and women, in the thousands, who are coming home with injured bodies and traumatized spirits. Bring solace to them, O Lord; may we pray for them when they cannot pray. We ask for, echoing John Paul II, an end to wars and the dawning of a new era of peace, as a way to honor all the veterans of past wars.

Have mercy on all our Veterans. Bring peace to their hearts and peace to the regions they fought in. Bless all the soldiers who served in non-combatative posts; May their calling to service continue in their lives in many positive ways.

Give us all the creative vision to see a world which, grown weary with fighting, Moves to affirming the life of every human being and so moves beyond war. Hear our prayer, O Prince of Peace, hear our prayer.

Amen.

THIRTY-SECOND WEEK ORDINARY TIME

6 -14 NOVEMBER

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)**

2:00 P.M. Brig Mass

Monday 8 Nov Day Off

6:00 p.m. Meeting
Tuesday 9 Nov Feast Dedication of the Lateran Basilica
8:30 a.m. Mass Proper, Gloria, Proper Preface, Eucharistic Prayer III
(Intention: Conversion & Healing of a Family Member)
9:00 a.m. Convalidation
10:30 a.m. Mass Georgian Manor
Wednesday 10 Nov M St. Leo the Great Pope, Doctor of the Church
6:30 a.m. Mass Proper of Memorial, Preface of Pastors, Eucharistic Prayer III
7:00 a.m. - 8:30 a.m. Confessions
8:30 a.m. Mass Proper of Memorial, Preface of Pastors, Eucharistic Prayer III
10:00 a.m. Mass Willow Creek
Thursday 11 Nov M St. Martin of Tours Bishop Veterans Day
8:30 a.m. Mass Proper, Preface Of Pastors, & Eucharistic Prayer III
5:00 – 6:30 p.m. Confessions
6:30 p.m. Mass Proper, Preface of Pastors, & Eucharistic Prayer III
Friday 12 Nov M St. Josaphat Bishop Martyr
8:30 a.m. Mass Proper, Preface Martyrs, & Eucharistic Prayer III
(Intention: Anne Milosavljeski)
5:00 – 7:00 p.m. Adoration & Confessions
Saturday 13 Nov M St. Frances Xavier Cabrini Virgin
8:30 a.m. Mass Proper Collect, Common of Virgins / Holy Men & Women,
Preface Holy Virgin & Religious / Saints I, Eucharistic
Prayer III
1:30 – 4:30 p.m. Confessions
5:00 p.m. Vigil Mass Thirty-Third Sunday
(Intention: Bill Quinn RIP)
Sunday 14 Nov Thirty-Third Sunday Ordinary Time
7:00 a.m. Mass Proper, Gloria, Creed, Preface Sunday IV, Eucharistic Prayer II
(Intention: Parish of St. Stephen, Martyr)
8:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday IV, Eucharistic Prayer III
(Intention: Maggie Glackin RIP)
11:30 a.m. Mass Proper, Gloria, Creed, Preface Sunday IV, Eucharistic Prayer III
(Intention: Margaret Edwards RIP)
2:00 p.m. Brig Mass