



SUNDAY REFLECTION

'Christ has died. Christ is risen. Christ will come again.' Though this is no longer used as a memorial acclamation at Mass, it is a succinct summary of our faith that should be memorized and quoted often. The suffering and death of Christ were real, but did not mark the end, for He rose again. But the risen Christ did not immediately bring about the apocalypse and the final victory of God. Instead, He invites us to know and love Him freely, in a complicated and messy world, and so history continues until Christ comes again.

Christ does not promise His followers an easy life, but tells them to 'take up their cross'. To be a Christian is to follow Christ's path of obedience, even in suffering, and thus to be truly blessed, to enter into a loving relationship with God that constitutes our only lasting happiness. To be with Christ is to be with God. Far from being inferior to His Father. Jesus tells us, 'I and the Father are one' (Jn. 10:30).

In a changeable world, it helps to remember that God's word endures for ever. The prayer of St. Teresa of Avila can give us encouragement: 'Let nothing disturb you, let nothing frighten you, all things are passing away: God never changes. Patience obtains all things; whoever has God lacks nothing; God alone suffices.'

When Jesus in the gospels speaks of upcoming tribulations, He wants to reassure His disciples (including us today) that even suffering and death cannot separate us from His love. As St. Paul says, 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?' Indeed, 'neither death, nor life ... nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord' (Rom. 8:35, 38-39).

Crucially, even our sins cannot separate us from Christ, since the gift of His life on the cross was an offering of love to manifest God's forgiveness towards us sinners. By the cross 'all sins have been forgiven' (Heb. 10:18) and nothing can keep us away from God's mercy. 'God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation' (2 Cor. 5:19).

But the Christian must willingly welcome that forgiveness, and show it to others. To do so entails reciprocating God's love with our own love. We are to draw near in faith, not trusting in our own righteousness, but simply offering ourselves to God: 'present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship' (Rom. 12:1).

To offer everything to God means we must radically relativize our own desires and personal projects. Everything must be seen in its true relation to God, the supreme Good and the source of all goodness in creatures. Otherwise, the created good in our lives, even our most cherished human relationships, risk become idols – displacing the true God with counterfeit goods.

Even manifestly good Christian works must be seen in this light. There was once a nun who could not countenance the possibility that her congregation might be dwindling to extinction. She explained to a visiting priest that God would never allow their good work to die. The blunt reply came, "Well, He allowed His Son to die.'

If we trust in God's providence, we will never be afraid of death, let alone afraid of any of the minor afflictions we face in our daily lives. We will be watching, alert, for His second coming in glory. And we will be doing all we can to be merciful as our Father is merciful (Lk. 6:36), forgiving one another, as God in Christ forgave us (Eph. 4:32).

STEWARDSHIP: The readings today speak of the end of the world and the coming of the kingdom. The bishops' pastoral on stewardship says clearly that "that 'life to come' is in continuity with this present life through the human goods, the worthy human purposes, which people foster now." May our good stewardship help us to be numbered among the chosen on the last day!

READING SOLEMNITY OURS LORD JESUS CHRIST, KING OF THE UNIVERSE

Dn. 7:13-14: Daniel's vision is one in which God conquers over all that is evil, cruel and abusive, and restores the triumph of goodness.

Rv. 1:5-8: The word "apocalypse" may suggest drama, horror, vengeance and violent upheaval. But John's vision is one in which the enemies of God's purposes will be confounded, not by being overthrown but by realizing the immensity of God's love.

Jn. 18:33-37: Jesus comes face to face with the greatest power in the world, with nothing but the weapon of truth as His protection. Salvation is accomplished by one who looks like a failure, but even the great empire of Rome cannot overcome the love and mercy of God.

BE A SANTA TO A SENIOR - IMPORTANT NEWS!

Some details were not made clear about the gifts. Here's the scoop:

- **All gifts are due back no later than November 28, 2021!**
- UNWRAPPED gifts should be placed in holiday gift bag.
- Put the gift tag you took from tree inside the bag.
- If you purchased a gift card, please put it in a holiday card in the bag.
- Bring the bag(s) back to church and put them under the tree.

If you have tag #147, 186, 226 or #239, please email carol.ehrbar@gmail.com with your name and phone number. This is needed for accurate "return rate" of gifts.

All tags were taken very quickly! Thank you for your generosity!

THE MASS Continued

THE PENITENTIAL RITE

The penitential rite is a part of the Introductory Rites of the Mass that come before the Liturgy of the Word (when we hear the various readings from the Bible). It begins with an introduction by the priest, followed by an act of confession and penance by the people, and concluded by words of general absolution by the priest. The penitential rite, like the Eucharist, effects the

forgiveness of venial sins, but mortal sins must still be forgiven through the Sacrament of Confession.

Last week we discussed how up to this point, the Penitential Rite, we have acknowledge that God is here with us and our hopes to grow in our faithfulness to this God. Now we extend this preparation, we take a moment to prepare for what is about to take place. And what is about to take place? We meet God through Jesus Christ in the scriptures and most especially in the Eucharist. Our preparation takes the form of our recognizing our unworthiness to be in God's presence. So, we take a moment to acknowledge our less serious sins.

What does it mean to "prepare" for something? Read AD Hebrews 10:5 (also 2 Timothy 4:2 and Mark 1:3).

We read in Hebrews that what God desires is our "bodies" prepared. For St. Paul body means an inward state of mind. So we take a moment to assess our past week and ask for God's forgiveness. Think of it this way. READ: Matthew 17:1-6; Exodus 3:1-6. What we are about to do is enter into "holy ground" as we enter into the Mass so our posture should be one of humble recognition that, in the words of Wayne and Garth from Saturday Night Live, – "I am not worthy" to stand in the presence of God. In the Bible when God would manifest Himself unexpectedly the people would respond with fear and awe and often throw themselves on the ground in humility, covering their faces as an act of acknowledging that they were not worthy to stand before God. (See also Genesis 17:2; 28:17; Exodus 19:16.) We see Peter, James and John throw themselves onto the ground at the Transfiguration and Moses before the burning bush. Are we any greater than these men of God that we too should not recognize our own sinfulness as we approach God in the sacrament of the Mass? So, our first act is to prepare for this sacred encounter by cleansing ourselves from sin. And this is facilitated in the Penitential Rite.

Now, there are different options for the priest and the people during this rite. For our part, on Sundays and Holy Days of Obligation we usually say the *Confiteor* ("I confess to Almighty God and to you my brothers and sisters ...") or the "Lord have mercy, Christ have mercy, Lord have mercy" in response to the priest or deacon. The act of penance, at least when the *Confiteor* is said, is the striking of the breast three times.

A little clarification here, before we go any further, the sin we speak of here is what is called Venial or small sin. The day to day encounters with wrong choices that we have experienced during the week. If what we are struggling with in our lives is serious or Mortal sin then we Must go to confession Before coming to Mass. Many of us will remember going to confession each Saturday so that we could receive communion on Sunday. It was with the Second Vatican Council and the Church's renewal of Mass that the Church remembered that the Penitential Rite would facilitate the cleansing of our souls of the minor offenses. It was for this reason weekly confession was no longer stressed. So how often should we go to Confession? The Catechism of the Catholic Church states: According to the Church's command, "after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess

serious sins at least once a year.” (1457) But for most of us going more often is essential if for no other reason than as an act of humility and obedience

Confiteor: Read Psalm 38:1-6. Within the context of Mass the first we do is to take the time to confess our sins, not specifically but generally and only in our own thoughts and heart through the Confiteor or “I confess to almighty God...” Within scripture it is a long standing tradition to offer a formal and public confession of sins as a part of ceremony of repentance (See Nehemiah 9:1-3). While some sins were required to be confessed (Leviticus 5:5) at other times in the Old Testament there was an act of national repentance, confessing the sins of all of Israel (Daniel 9:20, Nehemiah 1:6). But the confession of sin, the act of repentance did not end with the Old Testament. What is one of the first elements of the synoptic gospels? We read of John the Baptist calling for all to confess their sins and receive a baptism of repentance. Read: Mark 1:1-5. (See also Matthew 3:1-6). So in a posture of humility we take these first moments of the Mass to do what generations of believers have done, to confess our sins to “almighty God”. The Confiteor challenges us to look at four specific areas of our lives in which we often fall into sin: “...in my thoughts and in my words, in what I have done and what I have failed to do.” Next time you are looking for a structure within which to do an examination of conscience, look no further than these elements of the Confiteor.

In my thoughts -- Read Philippians 4:4-9. Jesus, as He preaches during the Sermon on the Mount warns against harboring anger (Matthew 5:22) or adultery through lustful thoughts (Matthew 5:27- 28) or in judging others (Matthew 7:1-2). Sin begins in the mind. But let me say this – thoughts pop into our head and we cannot always be held accountable for these spontaneous moments. Random thoughts happen, but if we entertain these thoughts, delight in these thoughts, encourage these thoughts and not work at training our mind against such moments... then we stand in a state of sin. These moments of entertaining and enjoying these moments is what we offer in the Confiteor.

In my words -- Read James 3:1-12. As we read in the letter of James the tongue can do much damage. The bible contains many citations of ways harm can come from our speech. Examples: gossip (2 Corinthians 12:20; 1 Timothy 5:13; Romans 1:29); slander (Romans 1:30; 1 Timothy 3:11), insult (Matthew 5:22), lying (Colossians 3:9; Wisdom 1:11; Sirach 7:12-13) to name only a few. In this moment of Mass we look back over our week and confess those times we have gossiped, lied, insulted another on purpose and so on.

In what I have done – Read Exodus 20:1-17. Little needs to be said here because this is the place most of us go to when we think of sin. Just remember, sin is determined by God not by society or our neighbors or by us. We look back over our week and using the tools such as the Ten Commandments we ask ourselves have we lived our life as we should.

In what I have failed to do – Read James 4:13-17. Yes we are responsible for what we have done wrong but we are also held accountable for the good we fail to do. We choose to ignore the need of our neighbors or we choose selfish self-indulgence over helping someone. These are the sins we offer. Most of us are not able to recite the Confiteor and simultaneously do an examination of conscious. My recommendation is that is why we get to Mass early, so that we have time to prepare ourselves. When the Confiteor occurs in Mass we have already recognized our sinfulness.

Why do we do all this? The purpose of the penitential rite is to prepare us to celebrate the

Mass by compelling us to call to mind our sins and by healing the wounds that divide us as a Body and weaken our relationship with the Lord. Then, with pure hearts and fully united, we can receive the Lord through the Word and the Eucharist.

This act of confession, penance, and absolution that takes place in the Mass is deeply rooted in Scripture and Tradition. John tells us in his first letter, "If we confess our sins [to the Lord], He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1:9). James tells us to also confess our sins *to one another*: "Therefore, confess your sins to one another, and pray for one another, that you may be healed" (5:16). These two verses together become the Scriptural foundation for the beginning of the *Confiteor*, when we say, "I confess to Almighty God and to you my brothers and sisters that I have sinned ..." For his part, St. Paul says, "Let a man examine himself, and so eat of the bread and drink of the cup" (1 Cor 11:28). You could say that the penitential rite is our way of taking him seriously.

A penitential rite in some form has existed in the Eucharistic liturgy from the earliest days of the Church. For example, a Christian text from the 2nd century called *The Didache* (or "Teaching of the Apostles") gives us these interesting instructions: "Assemble on the Lord's Day, and break bread and offer the Eucharist; but first make confession of your faults, so that your sacrifice may be a pure one."

And so we continue to seek communion with the Lord and one another in the Mass until that day when Jesus comes again and unites all things unto Himself.

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Beauty, then, is not mere decoration, but rather an essential element of the liturgical action, since it is an attribute of God himself and his revelation. These considerations should make us realize the care which is needed, if the liturgical action is to reflect its innate splendour.

—Pope Benedict XVI—

EUCCHARIST Continued

Last week we were talking about the Catholic dogma of the Real Presence of Christ in the Eucharist and presented a refutation of a Protestant theologian's arguments against such a belief and three Church Fathers were cited Ignatius, Justin Martyr, and Irenaeus.

It is important for us to realize that this belief has its roots in the earliest life of the Christian community; a belief that was solidly embraced by that community based on apostolic teaching. So here are additional statements of other Fathers of the Church.

Tertullian

“[T]here is not a soul that can at all procure salvation, except it believe whilst it is in the flesh, so true is it that the flesh is the very condition on which salvation hinges. And since the soul is, in consequence of its salvation, chosen to the service of God, it is the flesh which actually renders it capable of such service. The flesh, indeed, is washed [in baptism], in order that the soul may be cleansed . . . the flesh is shadowed with the imposition of hands [in confirmation], that the soul also may be illuminated by the Spirit; the flesh feeds [in the Eucharist] on the body and blood of Christ, that the soul likewise may be filled with God” (*The Resurrection of the Dead* 8 [A.D. 210]).

Hippolytus

“‘And she [Wisdom] has furnished her table’ [Prov. 9:2] . . . refers to His [Christ’s] honored and undefiled body and blood, which day by day are administered and offered sacrificially at the spiritual divine table, as a memorial of that first and ever-memorable table of the spiritual divine supper [i.e., the Last Supper]” (Fragment from *Commentary on Proverbs* [A.D. 217]).

Origen

“Formerly, in an obscure way, there was manna for food; now, however, in full view, there is the true food, the flesh of the Word of God, as He Himself says: ‘My flesh is true food, and My blood is true drink’ [John 6:55]” (*Homilies on Numbers* 7:2 [A.D. 248]).

Cyprian of Carthage

“He [Paul] threatens, moreover, the stubborn and forward, and denounces them, saying, ‘Whosoever eats the bread or drinks the cup of the Lord unworthily, is guilty of the body and blood of the Lord’ [1 Cor. 11:27]. All these warnings being scorned and contemned—[lapsed Christians will often take Communion] before their sin is expiated, before confession has been made of their crime, before their conscience has been purged by sacrifice and by the hand of the priest, before the offense of an angry and threatening Lord has been appeased, [and so] violence is done to His body and blood; and they sin now against their Lord more with their hand and mouth than when they denied their Lord” (*The Lapsed* 15–16 [A.D. 251]).

Aphraahat the Persian Sage

“After having spoken thus [at the Last Supper], the Lord rose up from the place where He had made the Passover and had given His body as food and His blood as drink, and He went with His disciples to the place where He was to be arrested. But He ate of His own body and drank of His own blood, while He was pondering on the dead. With His own hands the Lord presented His own body to be eaten, and before He was crucified He gave His blood as drink” (*Treatises* 12:6 [A.D. 340]).

Cyril of Jerusalem

“The bread and the wine of the Eucharist before the holy invocation of the adorable Trinity were simple bread and wine, but the invocation having been made, the bread becomes the body of Christ and the wine the blood of Christ” (*Catechetical Lectures* 19:7 [A.D. 350]).

“Do not, therefore, regard the bread and wine as simply that; for they are, according to the Master’s declaration, the body and blood of Christ. Even though the senses suggest to you the other, let faith make you firm. Do not judge in this matter by taste, but be fully assured by the

faith, not doubting that you have been deemed worthy of the body and blood of Christ. . . . [Since you are] fully convinced that the apparent bread is not bread, even though it is sensible to the taste, but the body of Christ, and that the apparent wine is not wine, even though the taste would have it so, . . . partake of that bread as something spiritual, and put a cheerful face on your soul" (ibid., 22:6, 9).

Ambrose of Milan

"Perhaps you may be saying, 'I see something else; how can you assure me that I am receiving the body of Christ?' It but remains for us to prove it. And how many are the examples we might use! . . . Christ is in that sacrament, because it is the body of Christ" (*The Mysteries* 9:50, 58 [A.D. 390]).

Theodore of Mopsuestia

"When [Christ] gave the bread He did not say, 'This is the symbol of My body,' but, 'This is My body.' In the same way, when He gave the cup of His blood He did not say, 'This is the symbol of My blood,' but, 'This is My blood'; for He wanted us to look upon the [Eucharistic elements] after their reception of grace and the coming of the Holy Spirit not according to their nature, but receive them as they are, the body and blood of our Lord. We ought . . . not regard [the elements] merely as bread and cup, but as the body and blood of the Lord, into which they were transformed by the descent of the Holy Spirit" (*Catechetical Homilies* 5:1 [A.D. 405]).

Augustine

"Christ was carried in His own hands when, referring to His own body, He said, 'This is my body' [Matt. 26:26]. For He carried that body in His hands" (*Explanations of the Psalms* 33:1:10 [A.D. 405]).

"I promised you [new Christians], who have now been baptized, a sermon in which I would explain the sacrament of the Lord's Table. . . . That bread which you see on the altar, having been sanctified by the word of God, is the body of Christ. That chalice, or rather, what is in that chalice, having been sanctified by the word of God, is the blood of Christ" (*Sermons* 227 [A.D. 411]).

"What you see is the bread and the chalice; that is what your own eyes report to you. But what your faith obliges you to accept is that the bread is the body of Christ and the chalice is the blood of Christ" (ibid., 272).

Council of Ephesus

"We will necessarily add this also. Proclaiming the death, according to the flesh, of the only-begotten Son of God, that is Jesus Christ, confessing His resurrection from the dead, and His ascension into heaven, we offer the unbloody sacrifice in the churches, and so go on to the mystical thanksgivings, and are sanctified, having received His holy flesh and the precious blood of Christ the Savior of us all. And not as common flesh do we receive it . . . but as truly the life-giving and very flesh of the Word Himself." (Session 1, *Letter of Cyril to Nestorius* [A.D. 431]).

PRAYERS

You are the peace of all things calm
You are the place to hide from harm
You are the light that shines in the dark
You are the heart's eternal spark
You are the door that's open wide

You are the guest who waits inside
You are the stranger at the door
You are the calling of the poor
You are my Lord and with me still
You are my love, keep me from ill
You are the light, the truth, the way
You are my Savior this very day
(Celtic oral tradition – 1st millennium)

God is our refuge God is our refuge and strength, a very present help in trouble.
Therefore we will not fear, though the earth should change,
though the mountains shake in the heart of the sea;
though its waters roar and foam,
though the mountains tremble with its tumult.
God is in the midst of the city; it shall not be moved;
God will help it when the morning dawns.
The LORD of hosts is with us; the God of Jacob is our refuge.
(from Psalm 46)

Eternal rest grant unto them, O Lord; And let perpetual light shine upon them. May they rest in peace. Amen O Lord, who art ever merciful and bounteous with Thy gifts, look down upon the suffering souls in purgatory. Remember not their offenses and negligences, but be mindful of Thy loving mercy, which is from all eternity. Cleanse them of their sins and fulfill their ardent desires that they may be made worthy to behold Thee face to face in Thy glory. May they soon be united with Thee and hear those blessed words which will call them to their heavenly home: "Come, blessed of My Father, take possession of the kingdom prepared for you from the foundation of the world."

UP-COMING

SOLEMNITY OF CHRIST THE KING 21 NOVEMBER

End of Church Year

THANKSGIVING DAY THURSDAY 25 NOVEMBER

8:30 A.M. MASS

FIRST SUNDAY of ADVENT 28 NOVEMBER

Beginning of Church Year

Blessing and Lighting of Advent Wreath

**Switch over to Advent Schedule for Weekday Masses and
Confessions**

Mon. – Fri. Mass 6:30 and 8:30 a.m.

Confessions from 7:00 a.m. – 8:30 a.m.

Thur. Mass 6:30 p.m.

Confession 5:00 p.m. - 6:30 p.m.
Sat. Mass (Weekday) 8:30 a.m.
Confessions 1:30 p.m. – 4:30 p.m.
Vigil Mass 5:00 p.m.

THIRD SUNDAY of ADVENT 12 DECEMBER
Bambinelli Sunday

THIRTY-THIRD WEEK ORDINARY TIME
13 - 21 NOVEMBER

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 White Table
Proper, Gloria, Creed, Preface Sunday IV, Eucharistic III
(Intention: Bill Quinn RIP)

Sunday 14 Nov Thirty-Third Sunday Ordinary Time White Table
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
5:00 P.M. Youth Confessions & Adoration

Monday 15 Nov Day Off
6:00 p.m. Pvt. Baptism

Tuesday 16 Nov 33rd Weekday St. Margaret of Scotland St. Gertrude
8:30 a.m. Mass For Persecuted Christians #19 Preface, Eucharistic Prayer II
(Intention: Susan Okamoto
1:00 p.m. Funeral Memorial Service Holloman & Brown

Wednesday 17 Nov M St. Elizabeth of Hungary
6:30 a.m. Mass Proper of Memorial, Preface of Saints, Eucharistic Prayer III
7:00 a.m. - 8:30 a.m. Confessions
8:30 a.m. Mass Proper of Memorial, Preface of Saints, Eucharistic Prayer III

**Thursday 18 Nov 33rd Weekday Dedication of Basilicas of Sts. Peter and Paul St. Rose
Philippino Duchense**
8:30 a.m. Mass Preservation of Peace & Justice Preface, & Eucharistic Prayer IV
5:00 – 6:30 p.m. Confessions
6:30 p.m. Mass Preservation of Peace & Justice, Preface, & Eucharistic Prayer IV

Friday 19 Nov 33rd Weekday

8:30 a.m. Mass For the Church #1C Proper, Preface Common II & Eucharistic Prayer II

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

Saturday 20 Nov 33rd Weekday

8:30 a.m. Mass BVM Temple of the Lord #23

1:30 – 4:30 p.m. Confessions

5:00 p.m. Vigil Mass Solemnity Our Lord Jesus Christ, King of the Universe
Proper, Gloria, Creed, Proper Preface, Eucharistic Prayer I
(Intention: Parish St. Stephen, Martyr)

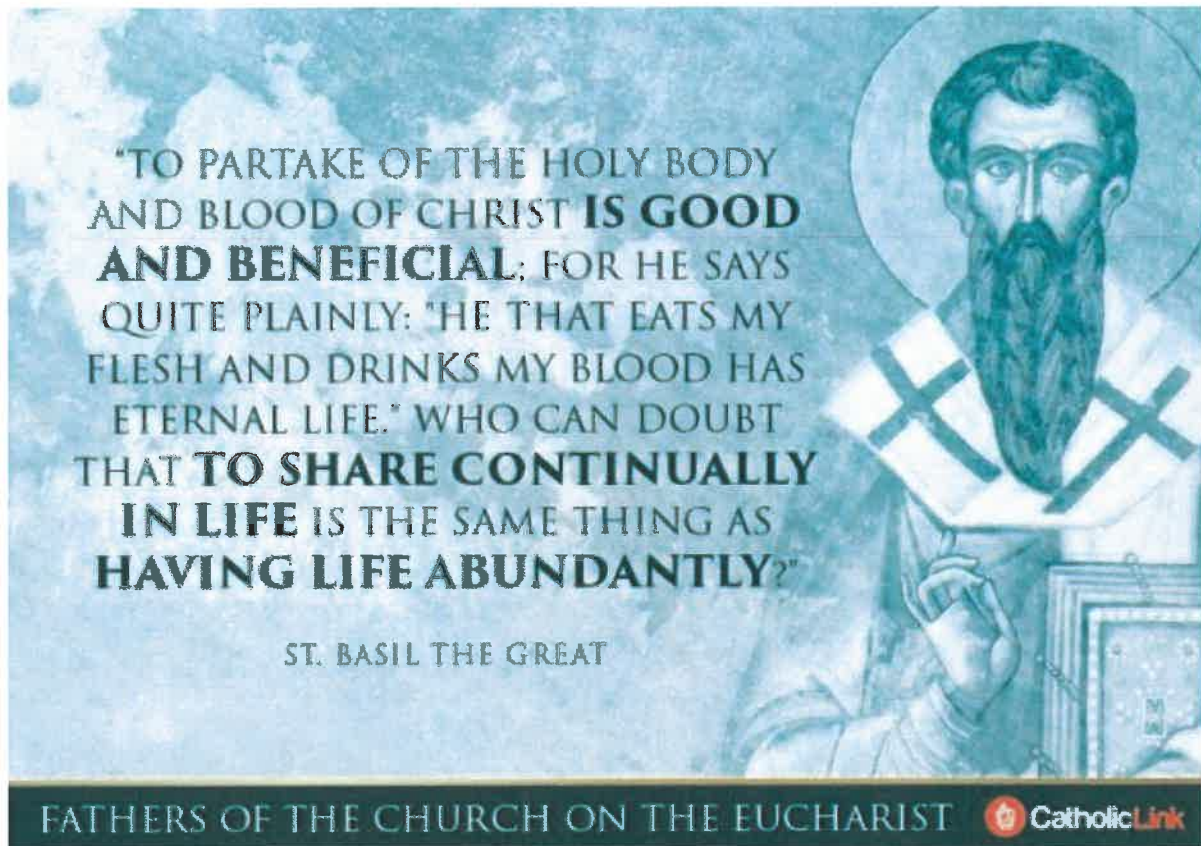
Sunday 21 Nov Solemnity Our Lord Jesus Christ, King of the Universe 34th Week

7:00 a.m. Mass Proper, Gloria, Creed, Proper Preface, Eucharistic Prayer II
(Intention: Kathleen H. Lamay RIP)

8:30 a.m. Mass Proper, Gloria, Creed, Proper Preface, Eucharistic Prayer I
(Intention: Maggie Glackin RIP)

11:30 a.m. Mass Proper, Gloria, Creed, Proper Preface, Eucharistic Prayer I
(Intention: Holy Souls in Purgatory)

2:00 p.m. Mass Brig



"TO PARTAKE OF THE HOLY BODY AND BLOOD OF CHRIST **IS GOOD AND BENEFICIAL**; FOR HE SAYS QUITE PLAINLY: "HE THAT EATS MY FLESH AND DRINKS MY BLOOD HAS ETERNAL LIFE." WHO CAN DOUBT THAT **TO SHARE CONTINUALLY IN LIFE** IS THE SAME THING AS **HAVING LIFE ABUNDANTLY?**"

ST. BASIL THE GREAT

FATHERS OF THE CHURCH ON THE EUCHARIST 