



The Word

Mary Undoer of Knots,
Bless you today and
forever. Amen!

Liturgical Reflections

HOLY FATHER'S INTENTIONS FOR NOVEMBER

Universal: That the countries which take in a great number of displaced persons and refugees may find support for their efforts which show solidarity.

Evangelization: That within parishes, priests and lay people may collaborate in service to the community without giving in to the temptation of discouragement.

The month of November is dedicated to the Souls in Purgatory, whose feast is celebrated on November 2. During November, as in all of Ordinary Time the Liturgy signifies and expresses the regenerated life from the coming of the Holy Spirit, which is to be spent on the model of Christ's Life and under the direction of His Spirit. As we come to the end of the Church year we are asked to consider the end times, our own as well as the world's. The culmination of the liturgical year is the Feast of Christ the King. "This feast asserts the supreme authority of Christ over human beings and their institutions.... Beyond it we see Advent dawning with its perspective of the Lord's coming in glory."— *The Liturgy and Time*, A.G. Mortimor

The Liturgical Calendar: Its Meaning and Meditation by W. P. Bennett on January 14, 2015

The Liturgical Calendar and Spirituality

Of course to say that the Church invented the idea of a calendar would simply be false. But I want to provide a way of looking at the Church's calendar that differs from the way we look at regular calendars, which are almost omnipresent—from our cell phones, to office desks, to bedroom walls and bargain bins at Barnes and Noble. The calendar on my phone fills up rather more than I would wish sometimes, but if I scroll down through the months it will scroll through infinity (I'm guessing, I haven't actually tried beyond the year 2050). As I go through these future years the reminders and obligations get fewer and fewer. But these days will eventually fill up, I will hopefully go to all the appointments, and then they will pass into the past and the calendar will continue scrolling. It almost feels like a merry-go-round. I go around and around the calendar and sometimes feel I'm going nowhere. The temptation is to do the same thing with the liturgical calendar.

But I want to propose looking at the Church's liturgical calendar like a screw going into soft wood rather than a merry-go-round. Yes, the screw goes round and round; but the very process of going round and round draws the screw deeper and deeper. As we go round and round the liturgical calendar over the years of our lives we should be drawn deeper and deeper into the mystery of Christ's life and mission. The bible begins, in the first verses of the first chapter of the first book (Gen 1:1-2) by saying

In the beginning, when God created the heavens and the earth- and the earth was without form or shape, with darkness over the abyss and a mighty wind sweeping over the water..." (NAB translation)

In essence, God reaches out over the chaos and brings order. One of the defining features of God is the bringing of order to chaos. In His wisdom and profound understanding of our humanity, Our God provides for us and communicates with us in ways we truly need as creatures; and, time being so deeply felt by the created world, the liturgical calendar gives meaning to our journey through time. In order to see this, we need to look at the basic periods established in the Church's liturgical year.

The Periods of the Liturgical Calendar

We have entered into Ordinary Time. It can be easy to fall into the common trap of viewing Ordinary Time by our modern definition of ordinary, in other words-- plain, insignificant, almost meaningless time. But that is far from what is meant when the Church calls the majority of the time of the year 'ordinary.' The basis for calling the time ordinary, actually refers back again to that defining quality of God as the Divine Orderer of creation. It means that the time is ordered rather than chaotic. By identifying periods of the year through a calendar, the Church has been an instrument in God's reaching out to bring order and system into the chaos of our world. So, Ordinary Time does not mean a "ho-hum time," but is rather a time to reflect on how God intervenes in the world and brings his divine presence into the chaos of our life. It is a time for us to break from all the preparation and celebration of other feasts and practice our faith and relationship with God in the calm.

In addition to Ordinary Time, there are five other major seasons of the Church's year that draw our focus toward preparing and then celebrating the two greatest gifts of God to humanity—the Incarnation of Our Lord Jesus Christ (Christmas) and His death and resurrection, the act that brought about salvation (Easter). Unlike the secular calendar, the liturgical calendar considers both Christmas and Easter to be seasons, not just individual days. The twelve days of Christmas are very real, and more than simply the basis for a cute song about turtle doves. Christmas season closes with the feast of the Epiphany. The feast of Easter is also celebrated for 9 days as an Octave. Thus the eight days after Easter should be celebrated with the same vigor as Easter Sunday itself; and Eastertide—or Easter season—in the Church continues through the feast of Pentecost.

Of course we are all familiar with the preparation periods of Advent and Lent that precede these major celebrations of God's action in the world. The final season is the shortest—the Triduum. The Triduum is made of the three days leading up to Easter: beginning with the vigil on Holy Thursday and ending with evening prayer on Easter Day. The Triduum is so important that it merits its' own season, even though this season is only three days long.

By going round and round preparing for and then celebrating the great actions of God in the world and keeping in mind the presence of God keeps order in the chaos in the in-between times, I think we cannot help but grow deeper in love with Jesus Christ so that each Triduum becomes different for us as we continue to be drawn deeper and deeper into the mystery that is limitless in its' ability to feed us.

So let's resolve together to continue to go round and round the liturgical calendar and allow it to draw us deeper and deeper into the mystery of the coming of Jesus Christ as man, his offering of that life back to the Father, and the continued times of recognizing God's ordering power over the chaos; for if the liturgical calendar doesn't do this we might as well throw it in with the calendars of cats playing pianos offered for half off beginning January second.



MINISTRY MUSINGS

When both of your team members are Ministers please remember to trade off the responsibility of giving Communion and being Companion weekly or monthly so that no one is deprived of either privilege. Both are important positions and enhance our Ministry.

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In a Typical Visit: Don't let the television set ruin a nice visit. A sick person often has the television on constantly and may not even think about turning it down. Ask, "Are you watching a favorite program?" Usually a person will respond by saying, "No, just turn it off." Or use a more direct approach and say, "May I turn the TV off for a few minutes while we visit?" When you leave, be sure to offer to turn it back on again.

Be cheerful. Especially if the person you are visiting is seriously ill. The most important result of your visit may be to raise their spirits and give them hope. Don't be the bearer of bad news. Try to restrict your conversation to topics that will make them feel better. A sense of humor can often put things in perspective.



There is a tremendous hero inside each of us, a person who can face a crisis and bring to bear inner strength, vitality, courage, and compassion. As you appreciate and develop the heroic qualities within you that protect you and your loved ones from darkness and allow the Spirit to thrive, you can begin to trust even more firmly that there is no need to panic. There is great reason to have faith, hope, and love. Dynamic Catholic

Important Items

THANK YOU

Therese LeRoy, Anne Araki, Jessica Huckeba, Marian Duhon, Gloria Brunschede for helping set up and take down for Ministry of Consolation Training Sessions. Special Thanks to Deacon Paul for presiding over the Commissioning of new Ministers.

Bulletin Reminder

Beginning the week of October 9th our Ministries are sponsoring a "reminder" on the ad page of the bulletin. The reminder reads: Pray for those who have no one to pray for them. Please remind those you visit that this is their merciful mission as much as it is ours. The reminder will run for 1 year.

Ministry of Consolation Training for the Dioceses @ HS is will be completed Nov 12. Deacon Paul has agreed to Commission the new Ministers. Please pray for all the people involved.

Ministry of Consolation Debriefing is November 19 at Christ the King

PRAY FOR ALL OF OUR PARISHIONERS TRAVELING TO ROME

MARK YOUR CALENDARS!!!!!!!!!!

The honor of your presence is essential. Saturday, February 25, 2017 we will be "Reignited" by the enthusiasm of Dr. Patricia Hughes from the Diocesan Office of Liturgy. This is a Required Training. Details will follow.

We now have a "Ministry Link" on the parish web page. It is under Ministries and explains Communion to the homebound and Ministry of Consolation.

Our annual Re Commissioning for EM's to the Sick and Homebound will be combined with the Ministers of the Altar November 13. Please be present and stand proudly for the Ministry you are faithful to. Those going to Rome will be commissioned by Fr. Eugene in Rome. Peace and merciful strength.