LIVING FAITH

ROMAN CATHOLIC
ARCHDIOCESE OF ST. JOHN'S

TWENTY-EIGHTH SUNDAY IN ORDINARY TIME
LAITY SUNDAY

THE GOSPEL FOR TODAY

Matthew 22:1-14

Once more Jesus spoke to them in parables, saying: 'The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. Again he sent other slaves, saying, "Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet." But they made light of it and went away, one to his farm, another to his business, while the rest seized his slaves, maltreated them, and killed them. The king was enraged. He sent his troops, destroyed those murderers, and burned their city. Then he said to his slaves, "The wedding is ready, but those invited were not worthy. Go therefore into the main streets, and invite everyone you find to the wedding banquet." Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

'But when the king came in to see the guests, he noticed a man there who was not wearing a wedding robe, and he said to him, "Friend, how did you get in here without a wedding robe?" And he was speechless. Then the king said to the attendants, "Bind him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth." For many are called, but few are chosen.'

REFLECTION ON THE GOSPEL

Jesus teaches in parables in order to give us glimpses of what God is like. The king in this parable is meant to be our picture of God. In this parable, God (the king) surprises us, a couple of times! First, God surprises us by going out to the highways and by-ways, and inviting the people of the streets to the banquet. What's the key to this story? Perhaps it is that God's message is for everybody, not just the chosen few. Then, what's the point of all the stuff at the end, about the man not wearing a wedding garment? This part of the story reminds us that God is generous, that God is a God of surprises, and the Good News is for everybody… but we must also do our part, and be open and ready to hear and welcome the Good News.

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MERCY IS LOVE IN ACTION
THE CORPORAL WORKS OF MERCY

IDEAS FOR FAMILIES...

The Corporal Works of Mercy are found in the teachings of Jesus (Matthew 25), and give us a model for how we should treat all others, as if they were Christ in disguise. They are charitable actions by which we help our neighbors in their bodily needs. They respond to the basic needs of humanity as we journey together through this life.

GIVE DRINK TO THE THIRSTY

Many of our brothers and sisters in Christ do not have access to clean water and suffer from the lack of this basic necessity. We should support the efforts of those working towards greater accessibility of this essential resource.

- We take it for granted that we have access to clean water. Visit www.devp.org for ways to help.
- Organize a group of children involved on a sports team (e.g. soccer) or a summer camp. Invite them to collect bottled water to distribute at a shelter for families. If parents can be involved, ask them to accompany their children in delivering the water to the families.
- Do the same for youth and young adult groups.
- Make an effort not to waste water. Remembering to turn off the water faucet when you are brushing your teeth or washing dishes can help, especially in regions suffering from drought.

You asked!

The Sacrament of Anointing: A History (part 1)

The beautiful Sacrament of Anointing of the Sick has its roots in Sacred Scripture (the Bible, specifically the Gospel of Mark and the Letter of James). There we read about the healing ministry of Jesus and the grace of his presence that is the heart of the Sacrament. In the Gospel of Mark (6:13), we read of the casting out of demons and the anointing with oil of many who were sick. In the time of the early Church after Pentecost, the Letter of James (5: 13-15) gives instruction to call the elders of the Church to come to the sick, pray over them and anoint them with oil so that the sick will be saved and raised up.

What we understand to be the Sacrament of Anointing has a long and evolutionary history. Historical evidence from the first 800 years of the Church saw the use of blessed oil (normally olive oil blessed by a bishop) as an essential part of the care of the sick. While at present, only ordained clergy can anoint with in the Sacrament of the Sick, in the early years of the Church any member of the faithful could anoint. In fact, it seems that organized rituals for anointing only emerged in the middle of the 8th century. Interestingly, in the early church, anointing does not seem to have been used as a direct means of preparing for death.

(Note: the above information was drawn from the essay "Anointing of the Sick", by Charles W. Gusmer; as found in *The New Dictionary of Theology*, edited by Joseph Komonchak, Mary Collins & Dermot. A Lane (Delaware: Michael Glazier, Inc., 1988, 2nd printing).

View more: *www.youtube.com/watch?v=hEppjWNO2y4*

(Continued next week... stay tuned!)

Thank you to Fr. Tony Bidgood C.Ss.R for this submission to our Resource this week.

SAINTS OF CANADA
ST. MARGUERITE BOURGEOYS

We pray:

Dear Saint Marguerite, you and your companions taught catechism and basics of literature, as well as virtue, etiquette and the love of work. You wrote, "It is true that what I have always wanted most, and most ardently desire, is for the great teaching of the love of God above all things and the love of one's neighbour as one would be loved, to be engraved on all hearts." Intercede for us, so that all Canadian citizens may be good neighbours to all nations.
Amen.

Marguerite Bourgeoys was the sixth of 12 children, born on April 17, 1620 at Troyes in Champagne, France. Her father was a master candle-maker and a coiner in the mint at Troyes, and her mother was Guillemette Garnier.

In 1640, at the age of 20, she joined the external congregation of the Congregation of Notre Dame in Troyes. The director of formation was Mother Louise de Chomedey de Sainte-Marie, sister of Paul de CHOMEDEY de Maisonneuve, the governor of Ville-Marie (Montreal). Through her, Marguerite heard about Canada, and then was introduced to Maisonneuve. Marguerite offered to go to Montreal, and Maisonneuve accepted her. On September 22, 1653 she arrived in Montreal.

In 1658, she opened her first school in a stable given to her for that purpose by de Maisonneuve. She went to France to recruit helpers for her mission, and thus was soon to be in a position to receive the *filles du roi*, the young orphan girls sent by Louis XIV to New France "to start families." At the request of the noble and bourgeois families who had previously sent their daughters to Quebec, Marguerite Bourgeoys opened a boarding-school at Ville-Marie, in 1676. For girls of less financial means, she set up the first domestic training school in the country. She established a number of small schools. Marguerite's schools always welcomed the aboriginal children. At the request of the parish priest of Quebec and to Marguerite's delight, the sisters of the Congrégation opened a school for little girls from the poor families of the Lower Town. Marguerite consistently trained her sisters in the most advanced teaching skills, and her schools enjoyed the excellent reputations.

Marguerite died on January 12, 1700 at Montreal. She was beatified by Pope Pius XII

on November 12, 1950 and canonized by Pope

John Paul II on October, 1982.

View more: www.youtube.com/watch?v=-avx3r1CU4U