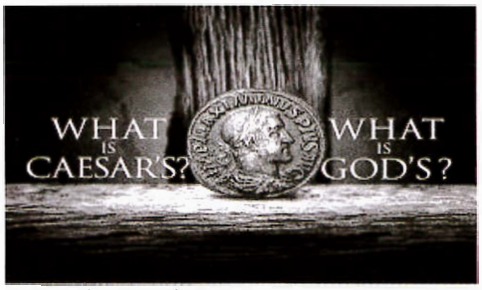
LIVING FAITH

TWENTY-NINTH SUNDAY IN ORDINARY TIME
WORLD MISSION SUNDAY

ROMAN CATHOLIC
ARCHDIOCESE OF ST. JOHN'S



stcharlesgarnier.ca

THE GOSPEL FOR TODAY

Matthew 22:15-21

Then the Pharisees went and plotted to entrap him in what he said. So they sent their disciples to him, along with the Herodians, saying, 'Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to the emperor, or not?' But Jesus, aware of their malice, said, 'Why are you putting me to the test, you hypocrites? Show me the coin used for the tax.' And they brought him a denarius. Then he said to them, 'Whose head is this, and whose title?' They answered, 'The emperor's.' Then he said to them, 'Give therefore to the emperor the things that are the emperor's, and to God the things that are God's.'

REFLECTION ON THE GOSPEL

'Give to the emperor the things that are the emperor's, and to God the things that are God's.' There has been a lot of debate on this Gospel passage. Many people read have understood Jesus in this passage to be making a distinction between two spheres: one sphere relating to Caesar and the matters of this world, and the other sphere relating to God and matters of God's world, with the conclusion that we should recognise and respect what belongs to each sphere. We are to respect the secular, or civil, sphere ("give to the emperor the things that are the emperor's"), and also respect the religious sphere ("Give to God the things that are God's").

The keen reader of this passage will realize that Jesus' answer satisfied those who only listened on the surface, while it raised a more pressing question for the person listening with the ears of faith— For the person of faith, can the secular and the sacred really be separated? The answer, of course, if "no." If we see with eyes of faith, we see all of life through those eyes. Faith colours how we see and how we respond. So, the Christian must give to the emperor, or the state, what must rightfully be given, but what is God's? Everything.

©2017 Roman Catholic Archdiocese of St. John's. All Rights Reserved.
Visit@ www.rcsj.org

World Mission Sunday 2017

October 22, 2017

World Mission Sunday is a day set aside for the Catholic Church throughout the world to publicly renew its commitment to the missionary movement. It is celebrated on the third Sunday of October every year. It was created by Pope Pius XI in 1926 as the day of prayer and propaganda of missions. www.cccb.ca

MESSAGE OF POPE FRANCIS FOR WORLD MISSION DAY 2017

(An exerpt)

Mission at the heart of the Christian faith

Dear Brothers and Sisters,

Once again this year, World Mission Day gathers us around the person of Jesus, "the very first and greatest evangelizer" (Paul VI, *Evangelii Nuntiandi*, 7), who continually sends us forth to proclaim the Gospel of the love of God the Father in the power of the Holy Spirit. This Day invites us to reflect anew on the *mission at the heart of the Christian faith*. The Church is missionary by nature; otherwise, she would no longer be the Church of Christ, but one group among many others that soon end up serving their purpose and passing away. So it is important to ask ourselves certain questions about our Christian identity and our responsibility as believers in a world marked by confusion, disappointment and frustration, and torn by numerous fratricidal wars that unjustly target the innocent. What is the *basis* of our mission? What is the *heart* of our mission? What are the *essential approaches* we need to take in carrying out our mission?

FRANCIS

A Reflection for Families:

This week, what are some very tangible and practical ways we can proclaim the Gospel of the love of God the Father.

Name and share some very practical way we can support the Church's Mission in our community…

View more about World Mission Sunday here: www.youtube.com/watch?v=FzsjTdLorn0

You asked!

The Sacrament of Anointing: A History (part 2)

Continued from last week...

Between the 8th and 12th centuries significant changes to the sacrament happened. A movement to reform and renew priestly ministry succeeded in abandoning anointing by lay people and reserving anointing to the ordained only. In addition, more standardized rituals for anointing were created. With these changes also came the identification of anointing of the sick with the preparations for death, including reconciliation prior to dying. Thus there emerged a sense that the anointing of the first required reconciliation so the sick person was in the state of grace to receive the sacrament of anointing and then the sacrament itself was the spiritual preparation of a person for dying. This became known as *extreme unction*. It was after this period that much of the theology of the sacrament of anointing was developed in earnest.

At a large gathering of the leaders of the Church in the 16th century, called the Council of Trent (1545-1563). The sacrament underwent and significant revision. Trent looked back to the aforementioned scriptural evidence to renew and revisit the sacrament of anointing. Trent established that while the sacrament of anointing is appropriately and necessarily used for those dying (extreme unction) it is also used for the spiritual wellbeing of the sick. Trent was an intentional effort to pull the sacrament of anointing 'back from the brink of death' so to speak so that it would also include care for the people while they were sick, in addition to those actively dying.

Another revision of the sacrament came in the 20th century in 1972, 1974 and when the rituals (called rites) surrounding the Sacrament of Anointing were revised, published and translated. Then, in 1982, they were revised again to better meet pastoral needs of the day. The 1982 publication does a good job in offering distinct rituals for the care of the sick and of the dying. It includes prayers and ritual for both children and adults, as well as to celebration in different settings such as a hospital, parish or home. The emphasis now is pastoral care of the sick; the terms extreme unction and last rites are no longer used in these latest revisions.

- Rev. Tony Bidgood, CSsR

(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).

Watch a reflection from Pope Francis here: www.youtube.com/watch?v=e2k-tn0Lepw

Thanks to Fr. Tony Bidgood C.Ss.R for his contribution to our Resource this week.

Subscribe to our weekly catechetical resource by e-mail: *familycatechesis@rcsj.org*

SAINTS OF CANADA
ST. KATERI TEKAKWITHA

Known as the "Lily of the Mohawks", Kateri Tekakwitha was born in 1656 in Ossernenon (today Auriesville, New York) to a Catholic Algonquin mother and a Mohawk Chief. When she was four years old, her parents and brother died of smallpox. Kateri was also affected by the disease, which left her almost blind and badly scarred her face. She was taken in by her aunts and uncle, who was strongly opposed to Christianity.

When she was 10 years old, her village moved to Caughnawaga (today Fonda, New York). In 1667, her village was visited by the Jesuit missionaries Fathers Fremin, Bruyas and Pierron. From them, she received her first knowledge of Christianity. When Kateri turned 18, Father Jacques de Lamberville arrived to take charge of the mission in her village.

We pray: *Dear Saint Kateri, you were filled with faith, spending hours in prayer and making crosses out of twigs even though you were made fun of and received threats for your belief. Intercede for us, so that all Canadian citizens may be gentle witnesses of God's goodness in times of unfairness and see with eyes of faith God's love in all situations. Amen.*

Despite his misgivings, her uncle allowed her to be baptized as long as she remained in the village. Following her Baptism, Kateri lived a pious and faith-filled life, spending hours in prayer and fashioning crosses out of twigs. She also refused to marry, believing that she was married to God and that no man could take God's place in her heart. Her beliefs were met with ridicule, hostility and threats. Thus, two years after her Baptism, she fled to St. Francis Xavier Mission, a Christian Mohawk village in Kahnawake, Quebec.

There, she received her first Communion on Christmas Day 1677. She also made a vow of perpetual virginity on the Feast of the Annunciation in 1679. In Kahnawake, Kateri was known for her faith and holiness. She taught prayers to children, cared for the elderly and the sick, and would often attend mass at sunrise and sunset.

Kateri's health deteriorated in the last years of her life. She died of tuberculosis on April 17, 1680, shortly before her 24th birthday, and was buried at St. Francis Xavier Mission. Her final words were: "Jesos Konoronkwa" ("Jesus, I love you"). Witnesses report that within minutes of her death, the smallpox scars vanished from her face, which then radiated with beauty.

It is believed that since Kateri's death many miracles have been performed through her intercession, with the sick being cured and many prayers being answered. Kateri was declared Venerable by Pope Pius XII on January 3, 1943, and beatified by Pope John Paul II in 1980. On December 19, 2011, Pope Benedict XVI signed a decree officially acknowledging another miracle attributed to her intervention. Saint Kateri Tekakwitha was canonized by Pope Benedict XVI on October 21, 2012, in Rome. She became "the first native North American to be raised to the glory of the altars".

Today, there are a number of shrines and centres dedicated to Kateri in both the United States and Canada, including the National Shrine of St. Kateri Tekakwithaat the site of her Baptism in Fonda, New York, the Kateri Centre at her burial site at the St. Francis Xavier Mission in Kahnawake, which today is in the Diocese of Saint-Jean-Longueuil, and the Shrine of Our Lady of Martyrs at her birthplace in Auriesville, New York.

View this short video about St. Kateri here: www.youtube.com/watch?v=Q-avAU1UVkA