LIVING FAITH

THIRTIETH SUNDAY IN ORDINARY TIME

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THE GOSPEL FOR TODAY

Matthew 22:34-40

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. 'Teacher, which commandment in the law is the greatest?' He said to him, '"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the law and the prophets.'

REFLECTION ON THE GOSPEL

Once again, in the Gospel reading presented for us this Sunday, Jesus does not answer the question posed to him by those who wished to trick him. They wanted Jesus to tell them which commandment is the greatest. Jesus tells them that there are two "Greatest Commandments," which cannot be separated. "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind," and, "You shall love your neighbour as yourself." In other words, love of God and love of neighbour cannot be separated.

We love God best by loving our neighbour. People often think of love as an emotion, a warm feeling. That can be true, of course, but what happens when the warm feeling wears off, or when things get difficult? Does that mean that we love less, or that the love is less real?

The truth is that love is a decision. Love is a decision that we make every day, in a thousand small ways. How do you know that I love you? I can tell you, but that doesn't necessarily mean a lot. You really know that I love you when I do loving things for you and with you; when I choose to spend time with you, when I cook breakfast for you, or drop you a note in the middle of the day, when I drive you to school or take your cloths out of the washer and put them into the dryer for you. How do we grow in love? We grow in love by doing loving things.

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ALL SAINTS (ALL HALLOWS) AND ALL SOULS

FOR FAMILIES... THIS WEEK WE CELEBRATE

"
Halloween" translates as the "Eve of All Hallows," a holy day celebrating the day before All Saints Day, a celebration of the communion of saints, those people we believe are in heaven, through good works and God's grace."

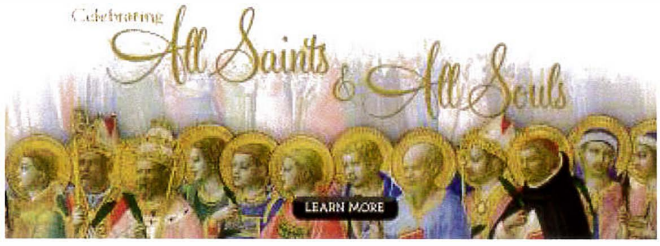
All Saints' Day is celebrated the first day of November while All Souls' Day is celebrated November 2.

On All Saints' Day there's a call to live as saints, to remind us how we're supposed to live.

On All Souls' Day, we're talking about all souls and asking God's mercy for them. We pray for those who have died before us, and their process of getting to heaven, through Christ.

On this day many of our parishes display the Book of the Dead to allow parishioners to write the names of relatives to be remembered. This book is "placed near the altar" and kept there during the month of November

All Souls' Day is a commemoration of the faithfully departed. This November, as a family, write down the names of the faithful departed in your family and place in a special spot in your home. We can pray for our deceased members in a special way during November. "Halloween" is a contraction of the old English words "All Hallows Evening," which means "the night preceding the feast of the saints."



Subscribe to our weekly resource. E-mail: *Familycatechesis@rcsj.org*

You asked!

Is there a difference between the Sacrament of Anointing and 'Last Rites'?

The short answer is 'Yes' and the reason reflects how the Church has changed in its thinking of the pastoral care of the sick over the generations. Let's take a quick look at the distinctions.

In the 9th century until about the 16th, the Church's care of the sick and its use of anointing in that care, became closely identified with two things. The first is reconciliation/penance. The burden of sin put a person's soul in jeopardy, so to ensure their eternal salvation, prior to death, the person had to be forgiven their sins. Only then could they be in the 'state of grace' so as to be anointed. Thus the practice at the end of the 12th century became penance, viaticum (communion before dying) and anointing. The Sacrament of Anointing had become the very last sacramental action before dying (extreme unction, which literally means the last anointing.) Significant changes in pastoral practice, emphasis and theological understanding would come in later centuries flowing from the Councils of Trent (16th century), Vatican II (20th century), other papal documents and revisions from Rome. These newer rites are being used today.

With these 20th century revisions, the emphasis on caring for the sick now broadened. Of course, care for the dying remains an integral part of it, but that care is set in the context of the pastoral care for the sick in general. With these changes, the terms "extreme unction" and "last rites" were dropped when explaining the sacrament of anointing. *Thus, the Church no longer uses the term 'Last Rites' even though that term persists in the minds of many people.*

- Rev. Tony Bidgood, CSsR

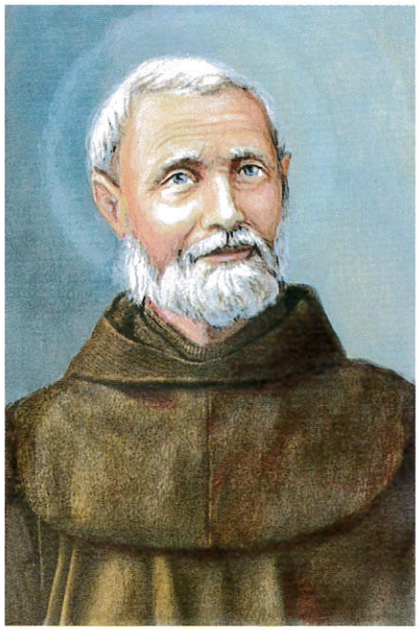
(Note: the above information was drawn from the essay "Anointing of the Sick", by Charles W. Gusmer; as found in The New Dictionary of Theology, edited by Joseph Komonchak, Mary Collins & Dermot. A Lane (Delaware: Michael Glazier, Inc., 1988, 2nd printing).

A video about this sacrament can be viewed here: http://bustedhalo.com/video/anointing-of-the-sick-who-its-for

(Continued next week… stay tuned!)

Thanks to Fr. Tony Bidgood C.Ss.R for his submission to our weekly Resource.

SAINTS AND BLESSED OF CANADA
BLESSED FREDERIC JANSOONE



The son of a prosperous and devout farming family, Frederic Janssoone was born on November 19, 1838, in Ghyveldge, in the North of France. His father died when Frederic was only nine. He attended secondary school in Hazebrouck and then Dunkirk, but in 1856, he had to leave school to support his mother. He found work as an errand boy, and eventually had great success as a travelling salesman. After his mother died, in 1861, he was able to complete his studies. In 1864, he entered the novitiate of the Franciscan Order of Friars Minor in Amiens. Ordained a priest in 1870, he was a military chaplain during the Franco-Prussian War. Afterwards, he became assistant novice director and librarian. He then became superior of the community in Bordeaux. In 1876, he travelled to the Custody of the Holy Land, and gave preached retreats there. Between 1878 and 1888, he was assistant to the head guard of the Sacred Sites in Palestine.

He helped with administration, promoted a renewal of the custom of Holy Land pilgrimages, reestablished the ritual of the Way of the Cross in the streets of Jerusalem, and directed construction of the Church of the Nativity in Bethlehem. He revised the set of customary regulations that had developed through the centuries between the Latins, the Greeks, and the Armenians for the use and maintenance of the shrines of Bethlehem and the Holy Sepulchre. In 1881, Father Frederic made his first trip to Canada to establish an annual collection for the Holy Places and to submit to the Bishops a plan for the Commissariat for the Holy Land in Canada. He gave preached retreats throughout Quebec.

He settled in Canada for good in 1888. He lived in Trois-Rivières, where he became closely involved with the organization and development of the pilgrimage of Our Lady of the Rosary that had been started up by Father Luc Désilets at nearby Cap-de-la-Madeleine. He promoted the Franciscan Third Order in Quebec and New England. He created three outdoor Ways of the Cross, organized conferences and pilgrimages, and gave many preached retreats. He also wrote magazine and newspaper articles, booklets, works on the Holy Land, lives of Jesus, Mary, Saint Anne, Saint Joseph, Saint Francis of Assisi, Saint Anthony of Padua and the first Franciscan born in Canada, the Venerable Brother Didace Pelletier. Father Frederic paved the way for the reestablishment in Canada of the Order of Friars Minor, which had ceased to exist with the death of the last Recollet in 1812. Father Frederic, the former travelling salesman, had become a peddler for God. He travelled from one parish to another in several Quebec dioceses, and went door-to-door selling his works. The profit from his sales went toward the establishment of several communities of consecrated life: the Franciscan Missionaries of Mary, the Poor Clares, the Franciscans of Trois-Rivières, and the Sister Adorers of the Precious Blood of Joliette.

He died of stomach cancer in Montreal on August 4, 1916. Father Frederic is buried in Trois-Rivières. He was beatified by Pope St John Paul II on September 25, 1988.

A short video about Fr. Frederic can be viewed here: www.youtube.com/watch?v=mA4mCbdcjYw