

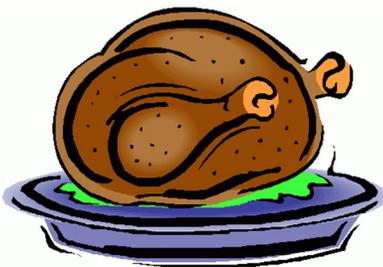
WE MUST LIVE BY THE OBEDIENCE OF FAITH, a faith that shows itself in works of charity and self-giving. That's the lesson of the two widows in today's liturgy. The widow in the 1st reading isn't even a Jew, yet she trusts in the word of Elijah and the promise of his Lord. Facing sure starvation, she gives all that she has, her last bit of food—feeding the man of God before herself and her family.

The widow in the Gospel also gives all that she has, offering her last bit of money to support the work of God's priests in the Temple. In their self-sacrifice, these widows embody the love that Jesus last week revealed as the heart of the Law and the Gospel. They mirror the Father's love in giving His only Son, and Christ's love in sacrificing Himself on the Cross. Again in today's 2nd reading, we hear Christ described as a new high priest and the suffering servant foretold by Isaiah. On the Cross, He made sacrifice once and for all to take away our sin and bring us to salvation.

And again we are called to imitate His sacrifice of love in our own lives. We will be judged not by how much we give—for the scribes and the wealthy contribute far more than the widow. Rather, we will be judged by whether our gifts reflect our livelihood, our whole beings, all our heart and soul, mind and strength.

Are we giving all that we can to the Lord—not out of a sense of forced duty, but in a spirit of generosity and love? Do not be afraid, the man of God tells us today. As we sing in today's Psalm, the Lord will provide for us, as He sustains the widow. Today, let us follow the widows' example, doing what God asks, confident that our jars of flour will not grow empty, nor our jugs of oil run dry.

Fr. Michael Jeeva Antony



ANNUAL SVDP TURKEY DRIVE

November 1—December 9

Yes — turkeys and geese and chickens and hams!

(Please — no lions or tigers!)

Donations can be brought to Mass
on the weekends (freezer is in the Religious Ed Bldg.)
or to the office on Wednesdays and Fridays during the drive.

Non-perishable food items can be dropped into the SVDP bins in the Entryway.

Thank you for your care of our neighbors who need a little bit of help
providing Christmas dinner for their families!

VESPERS & PIZZA! — Join Eugene Catholic Young Adults' (ECYA) this Thursday, **November 15, 6:45pm**, at St. Mary Church's Parish Hall (1062 Charnelton St), for Evening Prayer, followed by pizza. ECYA is for everyone, ages 21-39. For more info. and other events coming up, contact: eugeneyoungadults@gmail.com (541-270-9329) & [facebook.com/EugeneCYA](https://www.facebook.com/EugeneCYA).

Don't Forget!
WINTER CLOTHING DRIVE for Catholic Community Services
~ coats, gloves, hats, socks, etc. ~
(barrel in Entryway)



PRAYER FOR OUR PARISH MISSION

GOD OUR FATHER,

We thank you for loving us so much that you gave us Jesus.

You long for us to know you.

Create in us a new hunger for you and you alone.

Make our minds and hearts burn with your Word during our Mission,
and open us to the healing presence of your Spirit,
that we may be touched, refreshed, and filled with joy.

Draw many people to this Mission, and we shall be wonderfully, powerfully renewed.

We ask this in the name of Jesus the Lord. **AMEN!**

FAITH SERIES: CATECHISM THROUGH THE YEAR

WHY ARE THERE SO MANY RITUALS?

Leviticus and other biblical books show that God himself prescribed numerous religious rituals for the ancient Israelites — sacrifices, offerings, ordination ceremonies, priestly behavior, holidays, and festivals — all had their designated rituals (Lv 1:1—10:20; 16:1-34; 23:1-44). In addition, devout customs grew up among the people, such as those for mourning the dead (1 Sm 31:11-13) and anointing kings (1 Sm 10:11).

Jesus, Mary, Joseph, and the apostles were all faithful Jews, practicing the religious rituals of their people. Mary and Joseph “fulfilled all the prescriptions of the law of the Lord” (Lk 2:39) with regard to circumcision, purification, and presenting Jesus (Lk 2:21-39). The family took part in temple rituals for great holy days (Lk 2:41-43), just as Jesus later did with his apostles (Lk 22:1-13; Jn 2:13; 7:2-10; 10:22-23).

Our Lord also followed the weekly synagogue ritual (Lk 4:16-20). At meals — including the Last Supper — he prayed the ritual blessings customary among the Jews (Mk 14:22; Lk 22:19; 24:30). In fact, the words of the Catholic Church's Eucharistic rite today still echo the ancient Jewish table blessing Jesus himself prayed.

The first Christians no longer practiced Jewish rituals rendered unnecessary by Christ's coming, such as temple sacrifices (Heb 9:1-28). But they did not abandon all rituals, as Acts 2:42 indicates: “the breaking of the bread [Eucharist] and ... the prayers”; the customary three o'clock prayers at the temple (Acts 3:1); the laying on of hands and anointing with oil (Acts 6:6; Jas 5:14); the quotations from the liturgy (Col 1:15-20; Phil 2:6-11; 1 Tm 3:16). When Acts says that the Church leaders at Antioch were “worshipping” (13:2), the Greek verb used is *leiturgeo* (the root of our English word “liturgy”), which means ritual worship.

Why does the New Testament provide no details of these rituals? The earliest Christians required no written instructions because they worshipped regularly according to an oral tradition. That unbroken tradition, reflecting both Jewish roots and new Christian realities, eventually developed into the rich ritual of worship practiced today by the Catholic Church.

RECOMMENDED READING: Excerpt taken from The NEW Catholic Answer Bible

Ex 28:1—30:38 · 1 Chr 23:25-32; 25:1; 29:22 · 2 Chr 5:1-14; 7:6-10 · Mt 13:54 ·
Mk 16:18 · Acts 8:17-18; 9:17; 13:3; 19:6 · 1 Tm 4:14 · Heb 6:2 · Rv 4:2-11; 8:3-4 ·
& Catechism of the Catholic Church (CCC) Nos. 1124-1125 · 1136-1209 ·