



Blessing of Animals and Pets Feast of St. Francis of Assisi

This year, we are happy to offer the annual Blessing of Animals of Saturday, October 7th, 2023 @ 12:00pm in the front Church parking lot. Parishioners and friends are welcome to bring their animals and pets for this blessing, rain or shine.



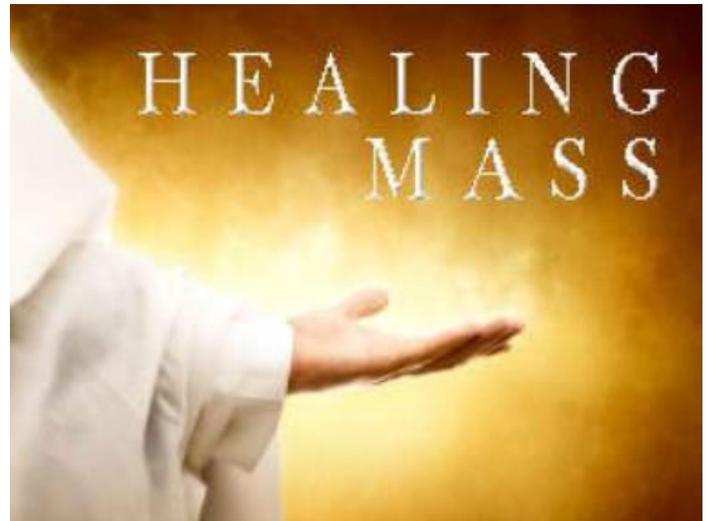
OCTOBER IS THE MONTH OF THE ROSARY

The following quote from "Saint of the Day" reminds us that praying the rosary is always meant to help us come closer to Jesus.

The purpose of the rosary is to help us mediate on the great mysteries of our salvation. Pius VII called it a compendium of the gospel. The main focus is on Jesus- his birth, life, death, and resurrection. The Our Father reminds us that Jesus' Father is the initiator of salvation. The Hail Mary reminds us to join with Mary in contemplating these mysteries. They also make us aware that Mary was and is intimately joined with her Son in all the mysteries of his early and heavenly existence. The Glory Be reminds us that the purpose of all life is the glory of the Trinity.

The rosary appeals to many. It is simple. The constant repetition of words helps an atmosphere in which to contemplate the mysteries of God. We sense that Jesus and Mary are with us in the joys and sorrows of life. We grow in hope that God will bring us to share in the glory of Jesus and Mary forever.

"The Rosary is the most beautiful and the most rich in graces of all prayers; it is the prayer that touches most the Heart of the Mother of God... and if you wish peace to reign in your homes, recite the family Rosary" - Pope Saint Pius X



A Healing Mass will be Held on Tuesday, October 10th, 2023 with Anointing

The ministry of healing is among the central works of the Church, as it was for Jesus himself. As Pope Benedict XVI remarked, "Healing is an essential dimension of the apostolic mission and of Christian faith in general.... [It is] a religion of healing. When understood at a sufficiently deep level, this expresses the entire content of 'redemption'" (*Jesus of Nazareth*, 176). Consequently, the Church offers direction in how Christ's saving work continues in her rites today.

In its Instruction on Prayers for Healing ([IPH] 2000), the Congregation for the Doctrine of the Faith noted the recent "proliferation of prayer meetings, at times combined with liturgical celebrations, for the purpose of obtaining healing from God. In many cases, the occurrence of healings has been proclaimed...[and] appeal is sometimes made to a claimed charism of healing. These prayer meetings for obtaining healing present the question of their proper discernment from a liturgical perspective" (Introduction; cf. Code of Canon Law, 34). This phenomenon continues today, and so it seems helpful to recall the Church's teaching on the proper relationship between the sacrament of the Anointing of the Sick and the charism of healing, and in particular the question of a "healing Mass."

Suffering and illness have always been among the greatest problems that trouble the human spirit" (Pastoral Care of the Sick [PCS]. 1). The redemption wrought in Christ heals the wounds of sin and death that "entered the world" through the enemy (Wisdom 2:24; see also Catechism of the Catholic Church [CCC], 400). Healing in the life and ministry of Jesus as well as in the time after Pentecost "manifest the victory of the kingdom of God over every kind of evil, and become the symbol of the restoration to health of the whole human person, body and soul" (IPH, I.1). "In this age of the Church, Christ now lives and acts in and with his Church, in a new way appropriate to this age," known as the "sacramental economy" (CCC, 1076).

Twenty-Sixth Sunday in Ordinary Time

Although the sacrament of the Anointing of the Sick is the ordinary means by which God makes present his healing work of salvation, it is not the only way he has chosen to dispense his healing. In the economy of salvation, the “Holy Spirit gives to some a special charism of healing so as to make manifest the power of the grace of the risen Lord” (CCC, 1509, emphasis added) and to “obtain graces of healing for others” (IPH, I.3; see also I.5). From the apostolic period the charism of healing was exercised by both laity and clergy. Craig Keener, in his exhaustive study on miracles, notes that the Christian apologists of the second and third centuries “depict not only apostolic leaders but also ordinary Christians as miracle workers.”^[1] At the same time, in her liturgy the Church “has never failed to beg the Lord that the sick person may recover his health if it would be conducive to his salvation” (CCC, 1512).

Properly speaking, the only legitimate “Healing Mass” is the celebration of the Sacrament of the Anointing of the Sick within the Mass using the formularies as found in two liturgical books. The first formulary is the “Mass for the Sick” in the *Roman Missal—Third Edition* (Masses and Prayers for Various Needs and Occasions, 45) with two options for the final blessing given in the ritual Mass “For the Conferral of the Anointing of the Sick.” The second formulary is found in the Pastoral Care of the Sick, 131–148. This “formulary...continues in force...because those texts are located in an approved ritual book (Pastoral Care of the Sick) and so are still permitted for liturgical use in the dioceses of the United States” (BCDW *Newsletter*, May 2013). This Mass begins with the usual greeting followed by the “Reception of the Sick,” where the purpose of the liturgy is announced: “that the sick may be restored to health by the gift of this mercy and made whole in his fullness” (Order for the Anointing of the Sick, 135A). The Liturgy of Anointing of the Sick follows the liturgy of the word and culminates in the liturgy of the Eucharist and in the reception of the Holy Eucharist. A litaney begins the anointing liturgy, followed by the silent laying on of hands by the priest. This prayer culminates in a prayer of thanksgiving over the oil, followed by the anointing of the sick person and a post-anointing prayer. The liturgical books include a proper preface along with special intercessions for Eucharistic Prayers I–III.^[2]