

# The St. Isidore Addition

November 2011

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## November

In these weeks of transition from Ordinary Time to Advent, from Cycle A to Cycle B, the Gospels begin and end with a challenge to be ready, to live faithfully as if each day were to be our last. In the interim, Jesus challenges us to put our gifts and talents at the service of others – particularly those most in need. This is a great time of year for reflecting on endings and beginnings while living fully in the present as faithful disciples.

**Week Two** (33rd Week in Ordinary Time):  
Matthew 25:14-30

**Week Three** (Christ the King): Matthew  
25:31-46

**Week Four** (1st Week of Advent): Mark  
13:33-37

During **November**, as in all of Ordinary Time (Time after Pentecost), the Liturgy signifies and expresses the regenerated life from the coming of the Holy Spirit, which is to be spent on the model of Christ's Life and under the direction of His Spirit. As we come to the end of the Church year we are asked to consider the end times, our own as well as the world's. The culmination of the liturgical year is the Feast of Christ the King. "This feast asserts the supreme authority of Christ over human beings and their institutions.... Beyond it we see Advent dawning with its perspective of the Lord's coming in glory."— *The Liturgy and Time*, A.G. Mortimort

This month the main feasts are the **Solemnity of All Saints**, (November 1), **All Souls**, (November 2), **St. Martin de Porres**, (November 3), **St. Charles Borromeo**, (November 4), **Lateran Basilica**, (November 9), **St. Leo the Great**, (November 10), **St. Martin of Tours**, (November 11), **St. Josaphat**, (November 12), **St. Albert the Great**, (November 15), **Ss. Margaret of Scotland and Gertrude** (November 16), **St. Elizabeth of Hungary**, (November 17), **the Solemnity of Christ the King**, (November 20), **Presentation of Mary**, (November 21), **St. Cecilia**, (November 22), **St. Andrew Dung-Lac and companions**, (November 24), **St. Catherine of Alexandria** (November 25) and **St. Andrew**, (November 30).

The feast of **St. Frances Xavier Cabrini**, (November 13) is superseded by the Solemnity of Christ the King.

## *Advent 2011* Be prepared

Read Christmas scripture and stories to children.  
Donate your time and resources to those in need.  
Visit a sick friend or family member.

## In Gratitude

Thank you, Father, for having created us and given us to each other in the human family. Thank you for being with us in all our joys and sorrows, for your comfort in our sadness, your companionship in our loneliness. Thank you for yesterday, today, tomorrow and for the whole of our lives. Thank you for friends, for health and for grace. May we live this and every day conscious of all that has been given to us. From *The Catholic Prayer Book*, compiled by Msgr. Michael Buckley.

## November Intentions

**General:** That the Eastern Catholic Churches and their venerable traditions may be known and esteemed as a spiritual treasure for the whole Church.

**Missionary:** That the African continent may find strength in Christ to pursue justice and reconciliation as set forth by the second Synod of African Bishops.

# Thanksgiving & Eucharist

**But why did Lincoln proclaim the last Thursday in November as a national holiday? Because it was clear to him that the blessings of food, land, family, and freedom enjoyed by Americans are all gifts from the Creator.**

For Americans, the term "Thanksgiving" conjures up images of turkey and cranberry sauce, parades and bowl games. These "traditions" have come to mark an event made a perpetual institution of American life by President Abraham Lincoln. But why did Lincoln proclaim the last Thursday in November as a national holiday? Because it was clear to him that the blessings of food, land, family, and freedom enjoyed by Americans are all gifts from the Creator. But Americans, he realized, had forgotten this. A special day was needed for us to forget our differences and remember our blessings. And from remembering naturally follows giving thanks to the Source of those blessings.

The Israelites had an annual Thanksgiving Feast, as well. It was actually a combination of two feasts, Passover and Unleavened bread, and occurred in early spring. This is when the first grain began to be harvested and when the ewes gave birth to their lambs. The pagan Canaanites had already celebrated the feast of unleavened bread at this time to thank the gods for the harvest and offer them the first fruits as a sacrifice of gratitude. The pagan bedouins, wandering from place to place with their flocks, celebrated the spring gift of lambs by sacrificing some of them to the gods in gratitude for the gift of fertility. The ancients did not need divine revelation to know that divine forces brought about the world and all its creatures. That's just plain common sense. That we owe these divinities a debt of gratitude is justice, pure and simple. But for the Jews, Passover was not just giving thanks for the blessings of creation. For them, God was not just the author of nature with its seasons and life-cycles. No, God was also the master of history. Among all ancient peoples, only the Jews believed that God entered into human history, manifested his love and power, and acted decisively to save his chosen people. So while the pagans thanked their gods each Spring for the blessings each Spring for food and fertility, the Israelites thanked the Lord for food, but even more, for freedom. They remembered not only that creation comes from Him, but that salvation from slavery as well. This remembering happens each year in a solemn way in the Passover Meal that is the climax of the Jewish year.

On the night before he died, Jesus celebrated this solemn memorial by deepening its meaning yet further. Liberation from Pharaoh's oppression was certainly something to sing about. But there was a crueler slavery that a change of geography and regime could not alter. This slavery to Satan was kept in force through the shackles of sin. Just as he acted through Moses to free his people from Pharaoh, God was now about to act decisively to liberate his people from the ancient curse. But this time, he would act personally, not through proxies. And this liberation would be more costly. The only way that it could be won would be if God were to give not only his blessings, but His very self. To do this, God had become man, capable of offering the supreme sacrifice. And before he did it in actual fact, he did it in sacrament by offering himself under the unassuming forms of bread and wine. Before delivering himself into the hands of the Romans to be their victim, he delivered himself into our hands to be our nourishment. For his aim was not just to open the way to future bliss in heaven. His plan was to pour into our wounds the balm of Gilead that would begin the healing process here and now. The bite of the serpent had injected venom. His body and blood would be the antidote, the "medicine of immorality" in the words of St. Ignatius of Antioch. Blood brings nourishment and life to every cell of our bodies. It also carries away impurities that poison our system. The Eucharist offers us a transfusion—we put aside our old life and receive his ever-new life. His divine vitality for our tired, toxic blood. The life of a thing was in its blood. It was poured out at the foot of the altar and could never be consumed, for it belonged to God alone. But here God pours out his own blood at the altar of the cross gives it to us as our drink, for the transformation of our lives.

"Do this in memory of me." We are commanded to remember the supreme love of Christ for us that holds nothing back, that gives everything for our freedom. So naturally the sacrificial banquet of remembrance is called the Eucharist, or "thanksgiving." The priest introduces the great central prayer of the celebration with these words: "let us give thanks to the Lord our God." And we respond "it is right to give him thanks and praise." During the Eucharistic Prayer, I always silently add thanks for my personal blessings. I think of the natural blessings of home and work, of food on the table and the health of my family. I also thank God for my own salvation history, especially for plucking me out of the dangerous crowd I was running with as a teenage. I thank God for bringing me together with a woman who loves him and loves me, and for having kept us faithful to him and each other for many years and blessed us with wonderful children who love him. I thank him for our own family's salvation history.

If you haven't already established the habit of adding your personalized thank-you's to the priest's Eucharistic Prayer, try it next time you're at Mass. It's a very appropriate mode of participating in that part of the Eucharist. But true thanksgiving is not just a matter of words and warm sentiments. Gratitude for a gift means offering a gift in return. He gave his whole, entire self to us—his body, blood, soul, divinity. The only adequate response would be to offer *ourselves*. Note what Paul says in his letter to the Romans: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Rom 12:1). So thanksgiving cannot be separated from sacrifice. The Mass is a celebration of his love and the freedom it won for us through his sacrifice. Through it, the love of God is poured into our hearts and enables us to love with his love. In the power of that love, we offer ourselves back to him and enter into that sacrifice which we celebrate.

**True thanksgiving means self-giving. This is the meaning of Eucharist.** By [Marcellino D'Ambrosio, Ph.D](#) | [Catholic.net](#)