



ST.
FRANCIS XAVIER
CATHOLIC PARISH

October 8th, 2023

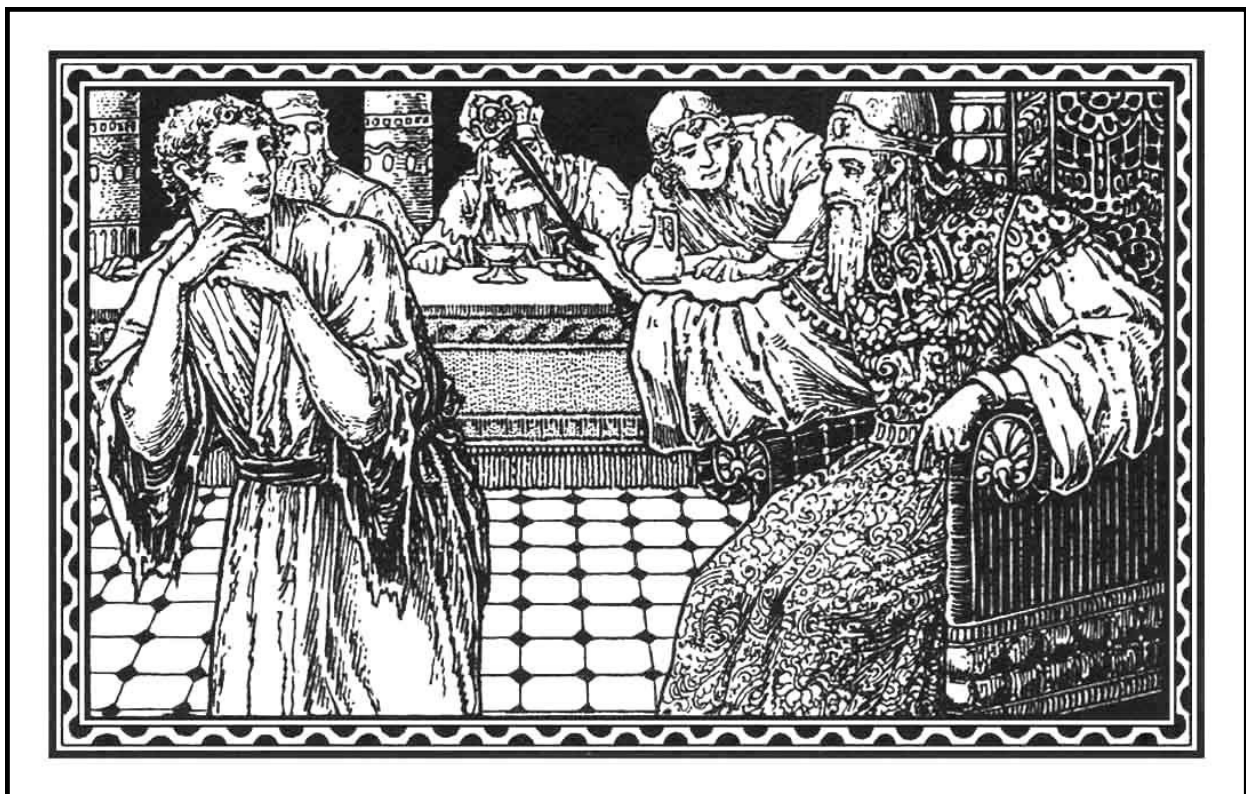
*In Thee, O Lord, have I put my
hope. Let me never be confounded.*

- St. Francis Xavier, S.J.

27TH SUNDAY IN ORDINARY TIME ≈ 19TH SUNDAY AFTER PENTECOST

You will say, “Explain this ‘wedding garment’ to us.” Without a doubt, that is the garment which none but the good have, who are to be left at the feast, reserved unto that other feast to which no bad man approaches, who are to be brought safely there by the grace of the Lord; these have the wedding garment. Is it Baptism? Without Baptism, it is true, no one attains to God; but not everyone that has Baptism attains to Him. Perhaps it is the Altar, or That which is received at the Altar. But no; we see that many eat, and “eat and drink judgment to themselves.”

What is that wedding garment then? This is the wedding garment: “Now the end of the commandment,” says the Apostle, “is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” This is the wedding garment. Not charity of any kind whatever; for very often they who are partakers together of an evil conscience seem to love one another. They who commit robberies together, who love the hurtful arts of sorceries, and the stage together, who join together in the shout of the chariot race, or the wild beast fight; these very often love one another; but in these there is no “charity out of a pure heart, and of a good conscience, and of faith unfeigned.” The wedding garment is such charity as this. Question yourselves; if you have it, you may be without fear in the Feast of the Lord.



A COMMENTARY FOR THE 27TH SUNDAY IN ORDINARY TIME

LIVING ON THE VINE

In today's Gospel Jesus returns to the Old Testament symbol of the vineyard to teach about Israel, the Church, and the kingdom of God.

And the symbolism of today's First Reading and Psalm is readily understood.

God is the owner and the house of Israel is the vineyard. A cherished vine, Israel was plucked from Egypt and transplanted in a fertile land specially spaded and prepared by God, hedged about by the city walls of Jerusalem, watched over by the towering Temple. But the vineyard produced no good grapes for the wine, a symbol for the holy lives God wanted for His people. So God allowed His vineyard to be overrun by foreign invaders, as Isaiah foresees in the First Reading.

Jesus picks up the story where Isaiah leaves off, even using Isaiah's words to describe the vineyard's wine press, hedge, and watchtower. Israel's religious leaders, the tenants in His parable, have learned nothing from Isaiah or Israel's past. Instead of producing good fruits, they've killed the owner's servants, the prophets sent to gather the harvest of faithful souls.

In a dark foreshadowing of His own crucifixion outside Jerusalem, Jesus says the tenants' final outrage will be to seize the owner's son and to kill him outside the vineyard walls.

For this, the vineyard, which Jesus calls the kingdom of God, will be taken away and given to new tenants—the leaders of the Church, who will produce its fruit.

We are each a vine in the Lord's vineyard, grafted onto the true vine of Christ (see John 15:1–8), called to bear fruits of the righteousness in Him (see Philippians 1:11) and to be the “first fruits” of a new creation (see James 1:18).

We need to take care that we don't let ourselves be overgrown with the thorns and briars of worldly anxiety. As today's Epistle advises, we need to fill our hearts and minds with noble intentions and virtuous deeds, rejoicing always that the Lord is near.

-Dr. Scott Hahn



The parish staff knows of the following who are ill, in retired living accommodations, etc. **If you are aware of others, please let Father or the parish office know:** Carl Burrell, Bella Mally, Jane Soars, Eleanor Finley, Susan Fisher, Gerri Allen, Kathy McCarthy, Ken Keyes,, Mildred Crawford, and the residents of Franklin Hills Care Center and Cherrywood Place.

Prayers for the infirm and homebound are a work of mercy.

GRADUAL FOR VIGIL MASS

Domine refugium factus es nobis, a generatione
et progenie

V. Priusquam montes fierent, aut formaretur terra
et orbis: a saeculo et in saeculum tu es Deus

O Lord, you have been for us a refuge from age to
age.

V. Before the mountains were created, and before
the land and the world were formed, from ever-
lasting to everlasting, you are God.

St. Denis, Bishop and His Companions, Martyrs

October 9th

About the middle of the 3rd century, six Bishops were sent to preach the faith in Gaul by Pope St. Fabian. One of these was St. Denis who brought the faith to Lutetia Parisiorum (the present Paris) and organized a church. In carrying out his duties as the first Bishop of Paris, he was aided by a priest named Rusticus and a deacon called Eleutherius.

So effective were these holy men in converting the people to Christ that the pagan priests became alarmed over their loss of followers. At their instigation, the Roman governor arrested the missionaries, and after a long imprisonment the three servants of God suffered martyrdom together at a place called Vicus Catulliacus, the present St. Denis, during the persecution of Decius (250) and of Valerian (258). The site of their death provided the foundation for the Abbey of St. Denis which went on to become the burial place for the Kings of France. St. Denis is one of the Fourteen Holy Helpers invoked for emergencies or afflictions.

PRAYER: God, You sent St. Denis and his Companions to proclaim Your glory to the nations and strengthened them with the virtue of constancy in their passion. Help us, after their example, to despise worldly prosperity and strengthen our faith in adversity. *Amen.*





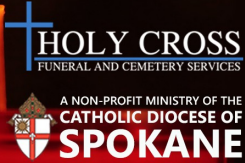
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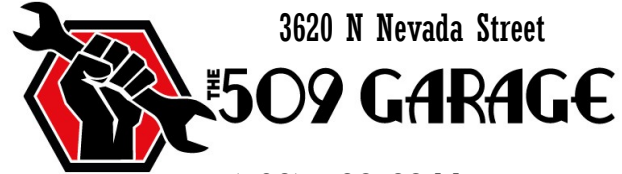


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