



We are the Community. We are the Church.

*Celebrating the 50th anniversary of the First Mass
at Sacred Heart Church at Nelthorpe Street
on September 5, 2015*

42

June 20-21, 2015

Part Two

Liturgy of the Word 101

Continued from bulletin #41

How are the readings at mass selected for the Catholic liturgical year? This liturgical year is based mostly on the solar calendar, but parts are based on the lunar calendar, such as Easter and all related days [from Ash Wednesday to Pentecost]. Most annual feasts, however, fall on the same calendar day each year: for example, Christmas is always on December 25.

Advent: four Sundays before Christmas [starting on 29 November in '15]; early readings focus on eschatology [dealing with death, judgement, heaven and hell] and messianic [Messiah's] expectations, teachings about the future or end-times [especially from prophet **Isaiah**]; in the middle, the readings from **Isaiah** continue, but focus shifts to Gospel texts about **John the Baptist**; and in the week before Christmas it is on the biblical events that immediately preceded the birth of **Jesus** — readings from **Matthew 1** and **Luke 1** and special "**O Antiphons**;"

Christmas: because Christmas Day is always December 25, it can occur on any day of the week [Friday in '15]. It is the only day which has four different sets of readings for each of four masses that can be celebrated at various times: vigil mass [Christmas eve]; midnight mass; dawn mass; and, mass during the day. The Gospel for the first three masses are excerpts from **Matthew** and **Luke's** accounts of **Jesus' birth**, while for the day mass it is **John 1:1-18**. The first readings are various selections from **Isaiah**, while the second readings are chosen thematically. The Christmas Octave — eight days up to and including 1 January — includes several special feasts. The season continues through the **Epiphany**, traditionally celebrated on 6 January [12th day of Christmas], but is often transferred to the Sunday between January 2 and 8, up to the **Baptism of Jesus**, celebrated on the Sunday after **Epiphany**; but if **Epiphany** is January 7 or 8, then the **Baptism of Jesus** is celebrated on the following Monday.

Ordinary I: also called "Ordered Time" or "Season of the Year" [when Sundays are sequentially numbered] begins the day after the **Baptism of Jesus** and runs up until Lent. The first reading, from the *Old Testament*, complement some Gospel

Proclaimers

Before the Second Vatican Council, the focus at the Mass was placed upon the priest rather than upon the entire worshipping community, as the church was seen as "Father's Church." The Mass was celebrated in Latin, and thus not easily understood or followed by the lay person.



The Second Vatican returned to the early traditions of the Church where the Mass was a gathering of the people with their priest — a gathering where the people actively took part and shared in the various parts of the Mass. As part of this process and movement, the Church reintroduced the custom of lay persons reading the Scriptures at Mass.

At Sacred Heart Church, a proclaimer, assigned by the parish's co-ordinator of ministries, began reading the Scriptures at Mass in March '69 when men were invited to assist and after a "lay reading" meeting they began to do so. In '88, two persons took on this role at each Mass and women also became proclaimers.

Adele Jutras [d] co-ordinated this ministry for many years and **Catherine Minvielle** took on this responsibility in '09.

reading themes and therefore come from different *Old Testament* books, with almost no continuity between weeks.

The second reading from the *New Testament* follow a different, semi-continuous reading schedule, and therefore are usually unrelated to the themes of the first reading and the Gospel. The Gospel follows the three-cycle with: Year A mostly **Matthew**; Year B [2015] mostly **Mark**; Year C mostly **Luke**.

The 1st Sunday is always the feast of the **Baptism of Jesus**; the 34th Sunday is the feast of **Christ the King**.

Lent: approximately six weeks, begins on Ash Wednesday [10 February in '16], ends on Holy Thursday afternoon and includes Palm Sunday, the Sunday before Easter, when we commemorate **Jesus' entry into Jerusalem**. Proclaimers read the Passion narratives from the Gospels of **Matthew**, **Mark**, and **Luke** on the three-year rotating cycle. Holy Week begins on Palm Sunday and includes Holy Thursday, Good Friday, when proclaimers read the Passion by **John**, and Holy Saturday with extensive readings from the *Old Testament*.

Easter: the date depends on the solar calendar; it falls on the first Sunday after the first full moon after the vernal equinox. Easter Sunday is followed by the Easter Octave — eight Sundays from Easter Sunday to the 2nd Sunday of Easter. The Easter season continues for a full 50 days [seven weeks] up to and including the Feast of Pentecost celebrating the coming of the Holy Spirit upon the first disciples. The Ascension of Jesus, traditionally celebrated on the 40th day of Easter, is now often moved to the following Sunday.

Ordinary II: The rest of the liturgical year [up to 34 weeks total], is from the Monday after Pentecost Sunday [variable date] until the First Sunday of Advent, which begins the next liturgical year.

The Bible's first five books, attributed to **Moses** [he lived between 1500 and 1300 BC] commonly called the Pentateuch [literally "five scrolls"] were not written, as such, during his time. Paper was only invented in China between 206 BC and 227 AD and reached the Middle East around 751 AD. **Moses'** accounts were handed down from generation to generation in songs, narratives, and poetry. This includes the Bible's first 11 chapters [such as the creation and the flood] that occurred long before his time.

The earliest writing began when symbols were scratched or pressed on clay tablets. The Egyptians refined this technique and developed hieroglyphics, an early writing form. Papyrus was invented in 3000 BC in Egypt while parchment, made of animal skin, came into use in 500 BC.

The Bible tells us that God gave **Moses** "two tablets of the Testimony, the tablets of stone inscribed by the finger of God" [Exodus 31:18].

The 30 or so other contributors to the *Old Testament* span a thousand years — from **Moses'** successor, **Joshua**, to the last of the *Old Testament* prophets, **Malachi**, who wrote his little tract around 450 BC. Then there is a 500-year period when no writings were contributed to the Bible.

The *New Testament* was written during a much shorter period: during the last half of the first century AD, following the coming of **Jesus**, which ignited the flame that produced the *New Testament*, as the new faith swept across the Near East and then westward to Greece and on to Rome.

Half of the New Testament books were contributed by one person, the apostle **St. Paul**, in the epistles he sent to groups of new Christians and to his assistants **Timothy** and **Titus**. It is said that **St. Paul's** earliest letter, *the First Letter to the Thessalonians*, the oldest text in the *New Testament*, required about 11 sheets of papyrus and 20 hours of writing. His *Letter to the Romans*, his longest, needed 50 sheets and 100 hours to complete. The Bible closes with a book of visions and views of the future, penned by the aged apostle, **St. John**, around 95 AD.

The *Gutenberg Bible* [also known as the 42-line Bible], was the first major book printed in the west using movable type. Written in Latin, the *Gutenberg Bible* is an edition of the Vulgater, printed by **Johannes Gutenberg** in Mainz in present-day Germany in the 1450s.



**Catholicism
in the continents**

Our Pastors 

Oceania

Continued from bulletin #41

The Society of Mary or Marist Fathers [1845-1848] were the first Catholic missionaries to arrive in Melanesia. They were soon followed by the PIME [*Pontificium Institutum Missionum Exterarum* or Pontifical Institute of Foreign Mission] missionaries [1852], the Missionaries of the Sacred Heart of Jesus [1882], and the Divine Word Missionaries [1896].

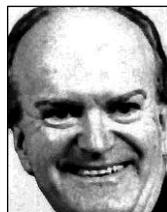
In Papua, until 1958, the only missionaries were the Missionaries of the Sacred Heart. In the Solomon Islands, the pioneers, the Marists, were alone until 1959, and in New Guinea of the northeast, there were only Divine Word Missionaries until 1952.

In June 1668, six Jesuit priests, together with lay mission helpers and a force of Spanish troops, landed on Guam to begin evangelizing of people in Mariana Islands. It marked the earliest such attempt anywhere in the Pacific. Their arrival was followed by a period of intermittent hostilities between the Spanish and local people and a disastrous loss of life resulting from diseases that the Europeans introduced.

By the turn of the century, both the flag and the faith were planted, and the Spanish kept Guam and the rest of the Marianas as a colony for the next 200 years.

Two Jesuit attempts to introduce Catholicism to the neighboring western Carolines in the beginning of the 18th century were unsuccessful.

Msgr. Michael Lapierre



Msgr. Michael Lapierre was our 10th pastor but served only briefly from 23 August '04 until 28 November '04. Earlier that year he celebrated his 40th anniversary as a priest after being made a "monsignor" on 1 November '93. This humble, Ontario-born priest, formerly a hospital orderly, was by '00 serving as rector of St. Andrew's Cathedral.

While weekly parish bulletins listed him as "assistant" from 3 November '03 until **Fr. Sig's** passing on 27 June '04, **Msgr. Lapierre** says that at the time **Fr. Sig** was in deteriorating health, he was in regular communion with him, and, "at times, when he was unable to celebrate mass, would simply replace him as a friend and a brother and priest." This situation began almost a year before **Fr. Sig's** death. In February '04, **Msgr. Lapierre** was elected diocesan administrator during the period when there was no bishop in Victoria [10 January '04 to 14 May '04]. **Msgr. Lapierre** was also judicial vicar in charge of the marriage tribunal. And when in May '04 **Fr. Sig** became "terminal," **Msgr. Lapierre** assumed responsibility for the parish. While serving as Sacred Heart Church pastor, **Msgr. Lapierre** was also the diocese's vicar general, chancellor and judicial vicar. His position as vicar general, chancellor, and judicial vicar of the Victoria diocese ended on 8 June '12 and as administrator of Holy Cross Parish on 30 June '12.