

Kidane-Mehret

Ge'ez Rite Catholic Church



October 2017

Rev. Abayneh Gebremichael, M.A., B.C.C., Pastor

Divine Liturgy 9:30 am at St. Vincent de Paul, (Ethiopian Community)

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Important Parish Information

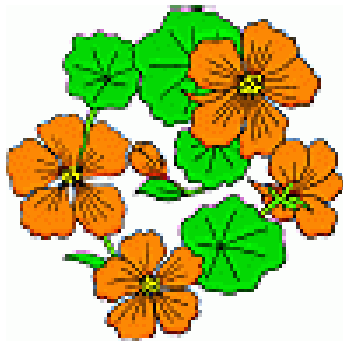
Newcomers to the parish: Please fill out your full names and addresses on the Registration Form. The Catholic Church requires that each member of a parish, to the extent allowed by his income, support the day-to-day running of the parish's pastoral activities.

Sacraments and Pastoral Care

Baptisms: Please telephone your pastor at the office to make an appointment to fill out the form and make the necessary arrangements. **Marriages:** It is the policy of the Archdiocese of Washington that couples proposing to marry must first contact, or see, a priest or deacon at least six months prior to the date on which they intend to marry for Marriage Preparation classes. All Catholics are bound to observe the laws of the Church concerning marriage.

Confessions: are heard before the start of the Divine Liturgy, and any other times by appointment. **Funerals:** Contact your pastor at the parish office to make arrangements. **Hospital Visits:** Notify the pastor if a family member is hospitalized. **Mass Intentions (Stipend):** \$25.00. This is for Memorial Masses, thanksgivings, or petitions.

October, *The Season of Flowers*



This season is appropriately celebrated for the beautiful flowers that bloom throughout the country in various brilliant colors as a reminder of what our souls can become, if we follow Jesus' advice to "become perfect as our heavenly Father is perfect." The readings this month call us to trust in God who gives us perfect gifts when we follow Him faithfully.

The first gift God gave us was a most beautiful garden in which to live. Everything about Eden was perfect in every way. We all know what happened. Adam and Eve fell into sin because they gave into the temptations of Satan. From that point onwards, everything has been more difficult for us. Physically, we have to work hard to put food on the table and to keep a roof over our heads. Spiritually, we have to struggle to lead holy lives in the face of the many temptations that bombard us on all sides. This season of Flowers reminds us why we need to struggle spiritually against the world, the flesh, and the devil.

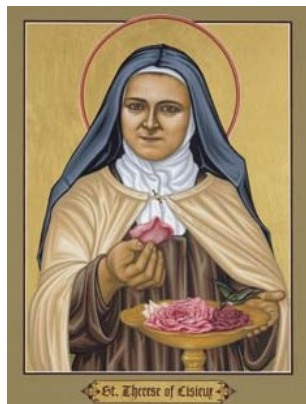
Since the time of Adam and Eve, God has worked to recreate spiritual Gardens of Eden in our souls through the Sacraments of Baptism, the Eucharist, and Penance. For this to happen, we need to cooperate with Him. This is often very difficult for us as we flounder, not seeing our way forward clearly. So we turn to St. Mary to teach us. In the Song of Songs, She is described as "A garden enclosed, my sister, my bride, a garden enclosed, a fountain sealed!" From the moment of Her Immaculate Conception, Mary cultivated the Garden of Her soul and no weeds grew in it.

The great St. Bernard wrote of Mary: "Our Lord planted all the flowers which adorn the Church in this garden; and amongst others the violet of humility, the lily of purity, and the rose of charity."

"A rose is red, and of a fiery color," says Blessed Raymond Jordano, "which denotes love of God and of our neighbor. Therefore, on account of the ardent love with which the heart of Mary was always inflamed towards God and us, she is called a rose."

These are the virtues we need to cultivate in our spiritual gardens throughout our lives. With Mary's example and making use of the Sacraments which Jesus has given His Church, we have everything we need to cultivate our souls. And where can we find an advocate who is more earnest in the affair of our salvation, or who loves us more than Mary? "We acknowledge," says St. Augustine of her, "that one alone is solicitous for us in heaven." In her appearance to Juan Diego in Mexico, Mary asks "Am I not your Mother?" She showered miraculous roses that he picked from the mountaintop and laid them at the feet of the bishop to prove Her presence and love. Singlehandedly, Mary

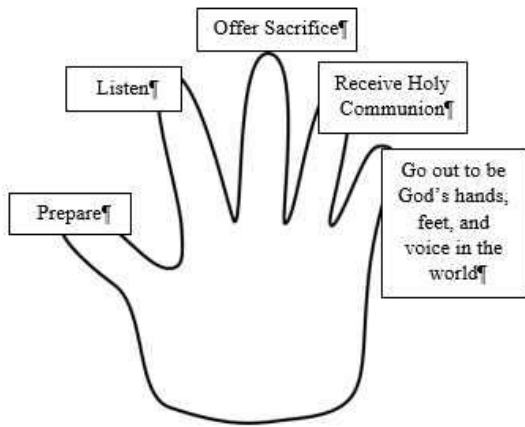
overcame the practice of human sacrifice, turned a whole nation, upwards of 12 million people, to belief and trust in Jesus. She is our Mother who promises Her help to all Her children who call on Her.



We need only look to St. Theresse of Lisieux, called the "Little Flower," as an example that "Nothing is impossible with God." This great Doctor of the Church died in her twenties. From her earliest years she was ardent in her love for Jesus. Through her trust in Mary, she was able to cultivate her humility and come up with her "Little way," because she viewed herself as too small and insignificant to do great things. She described herself as a little sparrow, huddled on a window ledge awaiting the love and attention of her Lord. Her love of Jesus, her love of His missionaries, and all His children was paramount. She is depicted carrying roses, the graces that God has poured out on her and which she passes on to those who ask for her help. Her Feast day in the Latin Rite is October 1st.

We Give Thanks

But when you have eaten and are satisfied, you must bless the LORD, your God, for the good land he has given you. Deuteronomy 8:10.



For the observant Jew, giving thanks is integral to his life. He would give thanks to God when he awoke, when he dressed, before whatever it was he was going to do. About 50 times in his letters, St. Paul talks of giving thanks - "Give thanks to God at all times... Keep alert with thanksgiving... In whatever you do, in word or deed, do everything in the name of our Lord Jesus Christ, giving thanks to God."

During the Passover celebration, 4 cups of wine are drunk. When the third cup of wine was poured, the bread was blessed, broken and eaten. Then the wine was blessed and drunk.

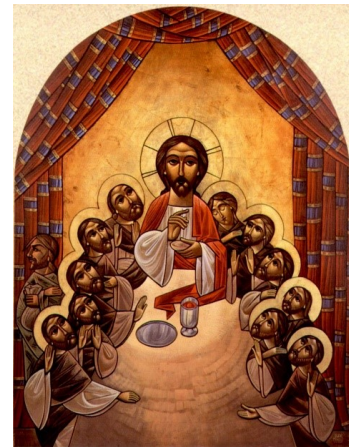
Finally, the fourth cup is blessed and the words "Then I will take you as my people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians" are said. According to what St. Paul wrote in what is considered the earliest description of the Mass: "And, after He had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." (1 Cor 11:24), he is not only giving an accurate description of what Jesus did, but also reminding his Corinthian converts of the need for giving thanks to God, or as the Scriptures would say, blessing God. St. Paul uses the Greek word "eucharistia" which means giving thanks. The English word "Eucharist" is derived from the Greeks.

Immediately after receiving the Body and Blood of Christ, the priest asks for God's blessing in what is an extension of the prayer that is sung on the way up to receive the Body and Blood of Christ. However, it is the deacon who expresses thanksgiving. He then advises that those who have received the Holy Gifts, should continue to pray and plead for grace, while praising Him.

In a short litany of thanksgiving that follows, many things are happening. The relationship between God and His people is being redefined. The Priest praises God saying "I exalt You, O my King and my God, and I will bless Your Name for ever and ever." In saying this, he is viewing God as transcendent i.e. beyond or above the range of normal or merely physical human experience. However, the people respond saying "Our Father Who are in Heaven, lead us not into temptation." Since they are baptized and have now received the Body and Blood, the sacrifice that has just been offered to God, they have entered into a different and closer relationship. God has become "Abba" who will act as a father by protecting them. In turn, the way we view ourselves and our relationship with each other is changed. No longer do we interact with people according to the law. Instead, we are called to "*Love one another, as I have loved you.*" That extends to those who are outside this adopted family for the simple reason that Our Father loves them. The Deacon then reinforces this, seeing the new relationship as truly being an occasion for praise and thanks. "We have received the sacred Body and the precious Blood of Christ." What has happened is a very "great and holy mystery."

At the end of His first discourse, The Sermon on the Mount, Jesus talked about prayer. He gave His disciples the Our Father. There are two major parts to this prayer. The first tells us that the Almighty God of Israel is now our Father Whom we are to revere for His holiness and perfection and love. The second part sets out several petitions which will help bring about not only our salvation but also a peaceful and fulfilled life on earth. The first of these petitions is to "give us our daily bread". This translation appears to refer to regular food but God provided "daily bread" for the Israelites in the form of manna. We are to beg for forgiveness and the grace to forgive others, and finally we are to pray for deliverance from evil.

Throughout the Divine Liturgy, both in the Ordinary and in the Anaphora of the Holy Apostles, we have seen how seriously the early Church took this prayer that Jesus taught them. The entire Divine Liturgy is a variant of the Our Father. Since tradition tells us that St. Mark brought the Divine Liturgy to Alexandrian Church, it could be assumed that it was indeed the way in which the Apostles celebrated "the breaking of the bread."



Chapter 10 of the Didache is a prayer after Communion. In this prayer thanks is given for food and drink but especially for “the spiritual food and drink and life eternal” which we receive. The prayer continues, pleading “Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love...for Thine is the power and glory forever.”

In the actual blessing of the Divine Liturgy the priest prays for God to not only “watch over them” but also to “exalt them” which indicates that the graces received do indeed change a person. The other part of the blessing is for protection of the Church which is “to be a dwelling for the chosen and holy people.” This phrase recalls the Feast of Tabernacles/Booths which was to remind the Jews of the 40 years the Israelites spent in the desert. For this Feast the Jews were to build shelters in their yards. They were to eat in them and sleep in them, if it was safe. The shelters were to be decorated for a harvest festival.



work in our dwelling place, the Church.

“To you, O Lord, we give thanks for the grace we have received from the Holy Spirit.”

Further reading : Leviticus 23; John 7.

News from around the world

First American born martyr beatified on September 23.

An Oklahoma farm boy, Father Stanley Francis Rother was born March 27, 1935, in Okarche, Oklahoma. Ordained a priest for the Diocese of Oklahoma City and Tulsa, he served in the diocese’s mission in Guatemala for fourteen years. Seeking justice in the midst of a protracted civil war, Fr. Rother fought courageously for the well-being of his people in combating a culture that was excessively hostile to the Catholic Church.

During this conflict hundreds of thousands of Catholics were killed. For a time the violence was contained in the cities but it soon came to the highlands and Santiago Atitlan. Catechists began to disappear, people slept in the church for protection and death lists began to circulate in the towns.

Eventually, Fr. Rother’s name appeared on the list. For his safety and that of his associate, Fr. Rother returned home to Oklahoma. Determined to give his life completely to his people, he stated that “the shepherd cannot run.” Returning to Santiago Atitlan (despite advice to the contrary), he continued the work of the mission. Within days of his return, three men entered the rectory in the dead of night and executed Fr. Rother. His death shocked the Catholic world and many questions arose that have yet to be answered; such as why Fr. Rother. And who was responsible?

Pope Francis named him blessed in a letter that cited his “deeply rooted faith,” his “profound union with God,” and his “arduous duty to spread the word of God in missionary lands, faithfully living his priestly and missionary service until his martyrdom.” His feast day is set for the anniversary of his death, July 28, 1981, which the papal letter described as “the day of his heavenly birth.”

