

Biblical Readings for Office and Mass				9th Week in Ordinary Time			
<i>Mass Readings: Sunday (A), Weekdays (I)</i>				<i>June 4– June 10, 2017</i>			
	Sun 4	Mon 5	Tues 6	Wed 7	Thurs 8	Fri 9	Sat 10
Office	Pentecost Sunday	St Boniface	St Norbert	Weekday	Weekday	St Ephrem	Memorial of BVM
Vigils	* <i>Special Vigil</i>	Lev 1:1-17	Lev 2:1-16	Lev 3:1-17	Lev 4:1-21	Lev 5:1-13	Lev 5:14-26
Lauds	Joel 3:1-5	Prov 1:1-7	Prov 1:8-19	Prov 1:20-33	Prov 2:1-11	Prov 3:1-12	Prov 3:13-24, 35
Mass	63	353	354	355	356	357	358
1st	Acts 2:1-11	Tob 1:3; 2:1a-8	Tob 2:9-14	Tob 3:1-11a, 16-17a	Tob 6:10-11; 7:1bcde, 9-17; 8:4-9a	Tob 11:5-17	Tob 12:1, 5-15, 20
2nd	1 Cor 12:3b-7, 12-13						
Gospel	John 20:19-23	Mark 12:1-12	Mark 12:13-17	Mark 12:18-27	Mark 12:28b-34	Mark 12:35-37	Mark 12:38-44
Vespers	Gal 5:16-25	Philem 1-14	Philem 12-25	1 Pet 1:1-7	1 Pet 1:8-12	1 Pet 1:13-16	1 Pet 1:17-21

* Pentecost Vigil Readings 1) Gen 11:1-9 2) Exod 19:3-8a, 16-20 3) Exek 36:16-28 4) Acts 2:1-11
5) Rom 8:5-27

VIGILS READINGS

Ninth Week in Ordinary Time
June 4-10, 2017

SUN	4	Pentecost Sunday Special Vigil TM-PEN10	St Augustine
MON	5	St Boniface Leviticus 1:1-17 06SN0501	Christopher Dawson
TUES	6	St Norbert Leviticus 2:1-16 06SN0601	Liturgy of Hours
WED 7		Weekday Leviticus 3:1-17 OT-LEV01	Dom Damasus
Winzen			
THUR	8	Weekday Leviticus 4:1-21 OT-LEV03	Dom Damasus
Winzen			
FRI	9	St Ephrem Leviticus 5:1-13 06SN0901	St Ephrem
SAT	10	Memorial B.V.M. Leviticus 5:14-26 MY-58	Romano Guardini

Sunday

TM-PEN10

06/04/17

A READING ABOUT THE PROMISE OF THE HOLY SPIRIT AND THE INDWELLING OF THE BL. TRINITY, from a homily by St. Augustine.¹

A comforter, an advocate, (for both terms render the Greek Paraclete) was necessary for the disciples after Christ's departure. He had not spoken of the Paraclete from the beginning, because his own presence in the midst of them had consoled them, but now, when he was on the point of leaving them, it was fitting that he should speak of this: the Holy Spirit would come to them, and filling their hearts with ardent love, give them power to preach the word of God boldly; the Spirit would bear witness to Christ within their souls, so that they themselves would also bear witness, without being scandalized when their enemies would forbid them the synagogue, and put them to death. But charity "endures to the last" (1Cor 13,7), and it was to be poured out in their hearts by the Holy Spirit.

"I can say truly that it is better for you I should go away; he who is to befriend you will not come to you unless I do go, but if only I make my way there, I will send him to you." That is to say: It is to your interest to be deprived of my presence under this form of a servant which I have taken; for though it is true that I live among you, the Word made flesh, I do not want you to love me with a natural affection; nor do I want you to be satisfied with this milk alone and wish you could remain as babes. It is to your interest that I go: otherwise the Paraclete will not come to you; if I do not wean you from this childish food that I have given you so far, you will have no appetite for solid food; if you keep a natural affection for me you cannot receive the Holy Spirit.

But why does he say: "He who is to befriend you will not come unless I go?" Was it not then possible for Christ, being here, to send him? Who would dare to say it? The Son of God had not left the place where that Holy Spirit was: come from the Father, he still dwelt in the Father. And then, how could it have been impossible for him to send the Holy Spirit on earth when he was on earth himself? Do we not know that at his baptism the Holy Spirit descended on him and remained with him? Do we not know in fact that they were inseparable? What the gospel means is that the disciples could not receive the Spirit while they continued to know Jesus Christ only according to the flesh. And these words are an echo of those of St Paul, who himself had received the Holy Spirit: "Even if we used to think of Christ in a human fashion, we do so no longer"(2Cor 5,16). For we know even the flesh itself of Christ otherwise than in a human fashion, when we know spiritually the Word made flesh.

Christ had, then, to deprive his disciples of his human presence and then it would not be only the Holy Spirit, but the Father and the Son who would dwell in their souls. If Christ indeed withdrew from them in order to be replaced, and not accompanied, in them by the Holy Spirit, what becomes of his promise: "And behold I am with you all the days that are coming, until the consummation of the world" (Mt 28,20)? And again: "We will both come to him and make our continual abode with him"(Jn 14,23)? Since the Saviour promised to send the Holy Spirit and also to remain always with his disciples, then when natural thoughts and feelings gave place to those of the Holy Spirit, a dwelling would be prepared at the same time for the Father, the Son and the Holy Spirit. Besides, where any one of the three Persons is, there is the Trinity, one God. It was good, however, that the dogma of the Trinity was given to us under this form: to one who rightly understands it there can never be any diversity of substance, any separation of nature, but the recognition of the diversity of Persons one by one.

[1](#)Treatise 94 on Jn's Gospel. Trans. Lectionary and Martyrology,ed. En Calcat Abbey, Dourgne-Tarn 1956, 245-246.

A Reading about St Boniface, the Apostle of Germany, by Christopher Dawson.¹

In art and religion, in scholarship and literature, the Anglo-Saxons of the eighth century were the leaders of their age. At the time when continental civilization was at its lowest ebb, the conversion of the Anglo-Saxons marked the turn of the tide. The Saxon pilgrims flocked to Rome as the center of the Christian world and the Papacy found its most devoted allies and servants in the Anglo-Saxon monks and missionaries. The foundations of the new age were laid by the greatest of them all, St Boniface of Crediton, "the apostle of Germany", a man who had a deeper influence on the history of Europe than any Englishman who has ever lived. Unlike his Celtic predecessors, he was not an individual missionary, but a statesman and organizer, who was, above all, servant of the Roman order. To him is due the foundation of the medieval German Church and the final conversion of Hesse and Thuringia, the heart of the German land. With the help of his Anglo-Saxon monks and nuns he destroyed the last strongholds of Germanic heathenism and planted abbeys and bishoprics on the site of the old Folkburgs and heathen sanctuaries, such as Buraburg, Amoneburg, and Fulda. On his return from Rome in 739 he used his authority as Papal Vicar in Germany to reorganize the Bavarian Church and to establish the new dioceses which had so great an importance in German history. For Germany beyond the Rhine was still a land without cities, and the foundation of the new bishoprics meant the creation of new centers of cultural life. It was through the work of St Boniface that Germany first became a living member of the European society.

But in addition to this, Boniface was the reformer of the whole Frankish church. The decadent Merovingian dynasty had already given up the substance of its power to the mayors of the palace, but in spite of their military prowess, which saved France from conquest by the Arabs in 735, they had done nothing for culture and had only furthered the degradation of the Frankish Church. Charles Martel had used the abbeys and bishoprics to reward his lay partisans, and had carried out a wholesale secularization of Church property. As Boniface wrote to the Pope, "Religion is trodden under foot. Benefices are given to greedy laymen or unchaste and publican clerics. All their crimes do not prevent their attaining the priesthood; at last rising in rank as they increase in sin they become bishops, and those of them who can boast that they are not adulterers or fornicators, are

drunkards, given up to the chase, and soldiers who do not shrink from shedding Christian blood." Nevertheless, the successors of Charles Martel, Pepin and Carloman, were favorable to Boniface's reforms. Armed with his special powers as Legate of the Holy See and personal representative of the Pope, he undertook

06SN0601

Tuesday 06.06.17

From the Life of St Norbert 2

Norbert is deservedly numbered by historians among those who made an effective contribution to the reform movement under Pope Gregory VII. He established a clergy dedicated to the ideals of the Gospel and the apostolic Church. They were chaste and poor. They wore “the clothing and the symbols of the new man; that is to say, they wore the religious habit and exhibited the dignity proper to the priesthood.” Norbert asked them to “live according to the norms of the Scriptures with Christ as their model.” They were “to be clean in all matters pertaining to the altar and divine worship, to correct their faults and failings in their chapter meeting, and to care for and give shelter to the poor.”

The priests lived in community, where they continued the work of the apostles. Inspired by the practice of the early Church, Norbert exhorted the faithful to join the monastic life in some capacity. So many men and women responded to the invitation that many asserted that no man since the apostles themselves had inspired so many to embrace the monastic life.

When Norbert was appointed an archbishop, he urged his brothers to carry the faith to the lands of the Wends. In his own diocese he tried unsuccessfully to convince the clergy of the need for reform and was confronted with noisy protests both in the street and in the church.

One of the principal goals of Norbert’s life was to foster harmony between the Apostolic See and the German empire. At the same time he wanted to maintain Rome’s freedom in the matter of ecclesiastical appointments. Apparently his efforts were so successful that Pope Innocent II thanked him profusely in a letter in which he called him a “devoted son”, and Lothair made him chancellor of the realm.

Norbert did all these things with a steadfast faith: “Faith was the outstanding virtue of Norbert’s life, as charity had been the hallmark of Bernard of Clairvaux.” Affable and charming, amiable to one and all, “he was at ease in the company of the humble and the great alike”. Finally, he was a most eloquent preacher; after long meditation “he would preach the word of God, and with his fiery eloquence purged vices, refined virtues and filled souls of good will with the warmth of wisdom”. He spent many hours in contemplation of the divine mysteries and fearlessly spread the spiritual insights which were the fruit of his meditation.

OT-LEV01

Wednesday 06.06.2017

A Reading About the Book of Leviticus, from *Pathways in Scripture* by Dom Damasus Winzen.³

Of all the books of the Old Testament, Leviticus is probably the least known among Christians. Those who would try to read this vast mass of statutes and rules about sacrifices and purifications will probably say, with the contemporaries of Origen: "Why should those things be read in Church? Of what use are the Jewish observances to us? Those things concern the Jews, let the Jews worry about them."

...In the case of Leviticus it is an absolute necessity to rise above the letter. A Christian who would recognize only the literal sense of holy Scripture either has to deny the divine authority of Leviticus or has to adopt Judaism. We cannot do the first, because our Lord has said: "I tell you, as long as heaven and earth endure, not one dotting of an i or crossing of a t will be dropped from the Law until it is all observed" (Mt 5:18). Neither can we become Jews, "for in Christ Jesus neither circumcision nor the want of it counts for anything, but only faith acting through love" (Gal 5:6). The spiritual interpretation of Leviticus is, therefore, the only way to avoid denying the Scriptures without actively practicing Judaism. Actually, a Christian who grasps the spiritual understanding of the Law becomes in some sense a Jew, "for the real Jew is not the man who is one outwardly, and the real circumcision is not something external in the flesh. The real Jew is the man who is one inwardly, and real circumcision is that of the heart, a spiritual, not a literal thing" (Rm 2:28-29) [as St Paul wrote to the Romans].

...The last meaning of the sacrificial legislation of Leviticus is not the symbolic expression of spiritual acts of repentance and self-surrender through which we may be reconciled to God. It wants to teach that this reconciliation can take place only through representation and mediation. We sinners dare not offer to God a polluted life, yet it is only by offering ourselves to God again that we can cleanse and reconsecrate our lives. The book of Leviticus keeps awake in our hearts the sense of this fundamental dilemma. It shows also that the representation and mediation which it offers to solve this dilemma - the blood of animals and the service of human priests- are only a shadow of the "good things" of the messianic times when the Son of God takes on the likeness of the flesh of sin and, becoming priest and victim at the same time, solves the dilemma by offering his own blood in the Holy Spirit for the sins of all. Through him the way is open for all who are incorporated into him to enter as priests into the holy of holies (Heb 9:12). On the day of Pentecost he sent his Holy Spirit in the form of fire to indicate that from now on the heart of the Christian has become the altar of burnt offerings.

³ Damasus Winzen, *Pathways in Scripture*, Ann Arbor, MI.

OT-LEV03
Thursday 06/07/17

THE DAY OF ATONEMENT, from Pathways in Scripture by Dom Damasus Winzen⁴

All of the levitical sacrifices culminate in the solemn rites of the Day of Atonement. The office of the priests was to draw near every day to the Lord to offer sacrifices at the altar of burnt offerings and at the altar of incense. But once a year, one of them, the high priest, was privileged to enter through the veil into the holy of holies to cleanse and hallow the priesthood, the people and the sanctuary, that they may draw near on other occasions as a sanctified people. It is the ritual of this day which the letter to the Hebrews sees fulfilled in the sacrifice of Christ (Heb 9-10). The high priest, dressed in simple white linen tunic, entering into the holy of holies once a year with the blood of bullocks, points to Christ who as "High Priest of the good things to come" entered once by his own blood into the sanctuary of heaven to cleanse our conscience from dead works to serve the living God. The characteristic rite of the two goats, one of which is offered for the sins of the people, while the other is burdened with the sins of the people and then led by someone into the desert, also has been fulfilled in the passion of Christ (Lev 16:21-22). The two goats represent two ways: of life and of death, of repentance and of hardness of heart. Christ is prefigured in the goat offered as the sacrifice for the people. The "scapegoat," not offered but let free in the desert with the burden of sins, appears in the person of Barabbas, the murderer who was let free on Good Friday. The fathers see also in the one who leads the scapegoat into the desert the figure of Christ⁵ who, on the great day of propitiation, entered into hell.

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⁴PATHWAYS IN SCRIPTURE, by Dom Damasus Winzen, (Word of Life, Ann Arbor 1976) pp. 59-60.

⁵ Origen, Homily 9 on Leviticus, 5.

things" of the messianic times when the Son of God takes on the likeness of the flesh of sin and, becoming priest and victim at the same time, solves the dilemma by offering his own blood in the Holy Spirit for our sins. Through him the way is open for all who are incorporated into him to enter as priests into the holy of holies (Heb 9:12). On the day of Pentecost he sent his Holy Spirit in the form of fire to indicate that from now on the heart of the Christian has become the altar of burnt offerings. "Now everyone who renounces all he possesses, takes upon himself his cross and follows Christ, offers a burnt offering on the altar of God. Now everyone who delivers his body to the glory of martyrdom offers a burnt offering on the altar of God. Now everyone who loves his brethren, who lays down his life for them, who fights for justice and truth, offers a burnt offering on the altar of God. Everyone who mortifies his members so that the world is crucified to him and he to the world, offers a burnt offering on the altar of God."⁶

⁶ Origen, Homily 9 on Leviticus, 9.

06SN0901

Friday 06.09.17

From a Sermon by St. Ephrem 7

Lord, shed upon our darkened souls the brilliant light of your wisdom so that we may be enlightened and serve you with renewed purity. Sunrise marks the hour for men to begin their toil, but in our souls, Lord, prepare a dwelling for the day that will never end. Grant that we may come to know the risen life and that nothing may distract us from the delights you offer. Through our unremitting zeal for you, Lord, set upon us the sign of your day that is not measured by the sun.

In your sacrament we daily embrace you and receive you into our bodies; make us worthy to experience the resurrection for which we hope. We have had your treasure hidden within us ever since we received baptismal grace; it grows ever richer at your sacramental table. Teach us to find our joy in your favor! Lord, we have within us your memorial, received at your spiritual table; let us possess it in its full reality when all things shall be made new.

We glimpse the beauty that is laid up for you when we gaze upon the spiritual beauty your immortal will now creates within our mortal selves.

Savior, your crucifixion marked the end of your mortal life; teach us to crucify ourselves and make way for our life in the Spirit. May your resurrection, Jesus, bring true greatness to our spiritual self and may your sacraments be the mirror wherein we may know that self.

Savior, your divine plan for the world is a mirror for the spiritual world; teach us to walk in that world as spiritual persons.

Lord, do not deprive our souls of the spiritual vision of you nor our bodies of your warmth and sweetness. The mortality lurking in our bodies spreads corruption through us; may the spiritual waters of your love cleanse the effects of mortality from our hearts. Grant, Lord, that we may hasten to our true city and, like Moses on the mountain, possess it now in vision.

A Reading about Mary and Her Son, from a Book by Fr. Romano Guardini⁸

Among those invoked in Christian prayer Mary, the mother of our Lord, holds a very special place. She is not merely the greatest of the saints but something altogether different and unique.

If one tries to explain wherein lies the special character and dignity of Mary, one can hardly do better than state the simple truth that she is the mother of the Redeemer: not just the mother of the man Jesus into whom, according to the Gnostics, the Logos entered, but of Jesus Christ, who is both God and Man. "And the angel answering, said to her: The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you. And therefore also the Holy One which shall be born of you shall be called the Son of God." That infant which was the fulfillment of Mary's destiny as a woman was to become her Redeemer and ours. What more can be said? By becoming a mother, she became Christian. By living for her child, she grew to full Christian stature. Her life is linked to the life of the Redeemer not only as everyone who loves Him is linked to Him, but also as a mother to her son. She took part in His life. The Gospel tells us vividly how she followed Him even to the foot of the Cross, faithful in the truest sense of the word.

The Son of God was incarnate by the Holy Spirit of the Virgin Mary, and was made man. In that hour the moving principle of creation held sway, not by commanding "Let there be" as it did when it created the world, but through the hearts and minds of those whom it called to fulfill its design. The message of the angel was at the same time an announcement, a demand and a question. To this the answer was given in humility and obedience but also in freedom. The event which signified for all humanity the coming of the Redeemer and for the world the beginning of the new creation, at the same time signified for Mary the entry into her own unique relationship with God. The life, passion, death and resurrection of our Lord, which are, for all, the guarantee and the beginning of salvation, were at the same time for her the true end of her personal life. By contributing towards salvation in this unique way, she herself reached the fullness of Christian perfection.

⁸Prayer in Practice, New York 1957, 192-4

