

# **THE THIRTIETH WEEK IN ORDINARY TIME**

27 October – 2 November 2024

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- Sun.     **The Thirtieth Sunday in Ordinary Time**  
Oct. 27 **GOD'S JOY AND THE MAN'S JOY**  
          **The Angelus Message of Pope Benedict XVI, 29 October 2006**
- Mon.     **Feast of the Apostles Simon & Jude**  
28       **ON THE APOSTLES SIMON AND JUDE THADDAEUS**  
          **The Angelus Message of Pope Benedict XVI, 11 October 2006**
- Tues.    **Tuesday of the 30<sup>th</sup> Week in Ordinary Time**  
29       **HAVING PATIENCE WITH THE MUSTARD SEED**  
          **A Sermon by Peter Chrysologos**
- Wed.     **Wednesday of the 30<sup>th</sup> Week in Ordinary Time**  
30       **STRIVE TO ENTER THE NARROW DOOR**  
          **The Angelus Message of Pope Benedict XVI, 26 October 2007**
- Thurs.   **Thursday of the 30<sup>th</sup> Week in Ordinary Time**  
31       **WITH THE TEARS OF FATHER AND MOTHER**  
          **From a Homily of Pope Francis, 27 October 2016**
- Monastic Desert Day**  
Fri.     **SOLEMNITY OF ALL THE SAINTS**  
Nov.1   **ALL SAINTS DAY**  
          **The Angelus Message of Pope Benedict XVI, 1 November 2006**
- Sat.     **COMMEMORATION OF ALL THE FAITHFUL DEPARTED**  
2        **ALL SOULS DAY**  
          **The Angelus Message of Pope Benedict XVI, 2 November 2008**

*Sunday*

## **GOD'S JOY AND THE MAN'S JOY**

### **The Angelus Message of Pope Benedict XVI, 29 October 2006**

In this Sunday's Gospel (Mk 10: 46-52), we read that while the Lord passed through the streets of Jericho a blind man called Bartimaeus cried out loudly to him, "Jesus, Son of David, have mercy on me!". This prayer moved the heart of Jesus, who stopped, had him called over and healed him.

The decisive moment was the direct, personal encounter between the Lord and that suffering man. They found each other face to face: God with his desire to heal and the man with his desire to be healed; two freedoms, two converging desires. "What do you want me to do for you?" the Lord asks him. "Master, let me receive my sight", the blind man answers. "Go your way, your faith has saved you".

With these words, the miracle was worked: God's joy and the man's joy. And Bartimaeus, who had come into the light, as the Gospel narrates, "followed him on the way"; that is, he became a disciple of the Lord and went up to Jerusalem with the Master to take part with him in the great mystery of salvation. This account, in the essentiality of its passages, recalls the catechumen's journey towards the Sacrament of Baptism, which in the ancient Church was also known as "Illumination".

Faith is a journey of illumination: it starts with the humility of recognizing oneself as needy of salvation and arrives at the personal encounter with Christ, who calls one to follow him on the way of love. On this model the Church has formulated the itinerary of Christian initiation to prepare for Baptism, Confirmation (or Chrism) and the Eucharist.

In places evangelized of old, where the Baptism of children is widespread, young people and adults are offered catechetical and spiritual experiences that enable them to follow the path of a mature and conscious rediscovery of faith in order to then take on a consistent commitment to witness to it.

How important is the work that Pastors and catechists do in this field! The rediscovery of the value of one's own Baptism is at the root of every Christian's missionary commitment, because as we see in the Gospel, those who allow themselves to be fascinated by Christ cannot fail to witness to the joy of following in his footsteps.

In this month of October, especially dedicated to missions, we understand ever more that it is precisely in virtue of Baptism that we possess a co-natural missionary vocation.

Let us invoke the intercession of the Virgin Mary so that missionaries of the Gospel may multiply.

May every baptized person, closely united to the Lord, feel that he is called to proclaim God's love to everyone with the witness of his own life.

*Monday*

## **ON THE APOSTLES SIMON AND JUDE THADDAEUS**

### **The Angelus Message of Pope Benedict XVI, 11 October 2006**

Today, let us examine two of the Twelve Apostles: Simon the Cananaean and Jude Thaddaeus (not to be confused with Judas Iscariot). Let us look at them together, not only because they are always placed next to each other in the lists of the Twelve (cf. Mt 10: 3, 4; Mk 3: 18; Lk 6: 15; Acts 1: 13), but also because there is very little information about them, apart from the fact that the New Testament Canon preserves one Letter attributed to Jude Thaddaeus.

Simon is given a nickname that varies in the four lists: while Matthew and Mark describe him as a "Cananaean", Luke instead describes him as a "Zealot".

In fact, the two descriptions are equivalent because they mean the same thing: indeed, in Hebrew the verb *qanà'* means "to be jealous, ardent" and can be said both of God, since he is jealous with regard to his Chosen People (cf. Ex 20: 5), and of men who burn with zeal in serving the one God with unreserved devotion, such as Elijah (cf. I Kgs 19: 10).

Thus, it is highly likely that even if this Simon was not exactly a member of the nationalist movement of Zealots, he was at least marked by passionate attachment to his Jewish identity, hence, for God, his People and divine Law.

It was people who interested him, not social classes or labels! And the best thing is that in the group of his followers, despite their differences, they all lived side by side, overcoming imaginable difficulties: indeed, what bound them together was Jesus himself, in whom they all found themselves united with one another.

This is clearly a lesson for us who are often inclined to accentuate differences and even contrasts, forgetting that in Jesus Christ we are given the strength to get the better of our continual conflicts.

Let us also bear in mind that the group of the Twelve is the prefiguration of the Church, where there must be room for all charisms, peoples and races, all human qualities that find their composition and unity in communion with Jesus.

In regard to Jude Thaddaeus, he is called thus by tradition, uniting together two different names: while Matthew and Mark call him simply "Thaddaeus" (Matthew 10:3; Mark 3:18), Luke calls him "Judas the son of James" (Luke 6:16; Acts 1:13). The nickname Thaddaeus is of uncertain derivation and is explained as coming from the Aramaic "taddf'," which means "breast" and hence would mean "magnanimous," or as an abbreviation of a Greek name like "Theodore, Teodoto." Little is said about him.

Only John notes a request of his made to Jesus during the Last Supper: Thaddaeus says to the Lord: "Lord, how is it that you will manifest yourself to us, and not to the world?" It is a question of great present importance, which we also ask the Lord: Why has not the risen one manifested himself in all his glory to his adversaries to show that he is the victor? Why did God manifest himself only to the disciples? Jesus' answer is mysterious and profound.

The Lord says: "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" (John 14:22-23). This means that the Risen One must be seen, perceived, also with the heart, so that God can make his dwelling in him. The Lord does not appear as a thing. The Lord wishes to enter into our lives and because of this, his manifestation is a manifestation that implies and presupposes an open heart. Only thus do we see the Risen One.

*Tuesday*

## **HAVING PATIENCE WITH THE MUSTARD SEED**

### **A Sermon by Peter Chrysologos**

You have heard how the kingdom of heaven, as vast as it is, can be compared to a mustard seed. Is that the sum of a believer's hopes? Is this what the faithful are longing for—a mustard seed? Is this the blessed reward of virgins for their long years of self-restraint, the glorious prize won by martyrs at the cost of their blood? Is this the mystery no eye has seen, no ear heard, no human heart imagined; the mystery past telling that St. Paul assures us God has prepared for all who love him?

Let's not be too easily disillusioned by our Lord's word concerning the mustard seed. If we remember that God's weakness is stronger than human strength, and God's foolishness wiser than human wisdom, we will be able to grasp the fact that the smallest seed in God's creation can prove greater than the whole wide world.

It is up to us to sow this mustard seed in our minds and let it grow within us into a great tree of understanding and love, reaching up to heaven and elevating all our faculties. Then it spreads out branches of knowledge and the pungency of its taste will make our mouths burn to speak the Gospel and kindle a flame within our hearts—the taste and heat of it will take away all repugnance born of misunderstanding.

A mustard seed is the image of the Kingdom of God. Christ is the Kingdom of Heaven. Sown like a mustard seed in the Virgin's womb he grew up into the tree of the Cross whose branches stretch across the world. Crushed in the grinder of the passion it has produced seasoning enough for the preservation and flavoring of every living creature. As long as a mustard seed is intact its taste lies dormant, but when it is crushed everything is different and revealed. Christ chose to have his body crushed because he would not have his power concealed.

We too must crush this mustard seed in order to feel the force of Jesus' parable. Christ is king because he is the source of all authority. Christ is human because all humanity is restored in him. Christ is a mustard seed because the infinity of divine greatness is contained in the littleness of flesh and blood. Christ has now sowed this seed in his garden, the Church. It is a garden that is to cover the entire world, tilled by the plow of the Gospel and protected by doctrine and discipline, cleared of every weed by apostolic labor, fragrant with the perennial flowers of virgins and martyrs, amid the green plants which are all those who bear witness to Christ by their lives.

Now you must take the wings of the dove, the Psalmist speaks of, and gleam like gold in the rays of divine sunlight. You are to fly to rest forever among the branches of this great tree. Spread the wings of love and service and fly confidently. Do not be afraid. What seems so tiny contains all the riches of God and it is within you. Let yourself be crushed in labors for the Gospel with Christ. Trust and wait for God's word to mature in you.

Wednesday

## **STRIVE TO ENTER THE NARROW DOOR**

### **An Angelus Message of Pope Benedict XVI, 26 August 2007**

On his last journey to Jerusalem, someone asked him: "Lord, will those who are saved be few?" And Jesus answered: "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able" (Lk 13: 23-24).

What does this "narrow door" mean? Why do many not succeed in entering through it? Is it a way reserved for only a few of the chosen?

Indeed, at close examination, this way of reasoning by those who were conversing with Jesus is always timely: the temptation to interpret religious practice as a source of privileges or security is always lying in wait.

Actually, Christ's message goes in exactly the opposite direction: everyone may enter life, but the door is "narrow" for all. We are not privileged. The passage to eternal life is open to all, but it is "narrow" because it is demanding: it requires commitment, self-denial and the mortification of one's selfishness.

Once again, as on recent Sundays, the Gospel invites us to think about the future that awaits us and for which we must prepare during our earthly pilgrimage.

Salvation, which Jesus brought with his death and Resurrection, is universal. He is the One Redeemer and invites everyone to the banquet of immortal life; but on one and the same condition: that of striving to follow and imitate him, taking up one's cross as he did, and devoting one's life to serving the brethren. This condition for entering heavenly life is consequently one and universal.

In the Gospel, Jesus recalls further that it is not on the basis of presumed privileges that we will be judged but according to our actions. The "workers of iniquity" will find themselves shut out, whereas all who have done good and sought justice at the cost of sacrifices will be welcomed.

Thus, it will not suffice to declare that we are "friends" of Christ, boasting of false merits: "We ate and drank in your presence, and you taught in our streets" (Lk 13: 26).

True friendship with Jesus is expressed in the way of life: it is expressed with goodness of heart, with humility, meekness and mercy, love for justice and truth, a sincere and honest commitment to peace and reconciliation.

We might say that this is the "identity card" that qualifies us as his real "friends"; this is the "passport" that will give us access to eternal life.

Dear brothers and sisters, if we too want to pass through the narrow door, we must work to be little, that is, humble of heart like Jesus, like Mary his Mother and our Mother. She was the first, following her Son, to take the way of the Cross and she was taken up to Heaven in glory, an event we commemorated a few days ago. The Christian people invoke her as *Ianua Caeli*, Gate of Heaven. Let us ask her to guide us in our daily decisions on the road that leads to the "gate of Heaven".

*Thursday*

## **WITH THE TEARS OF FATHER AND MOTHER**

### **From a Homily of Pope Francis, 27 October 2016**

In the face of today's disasters, wars motivated by the worship of the god of money, the bombing of innocent people, a humanity that apparently does not desire peace, God weeps with the tears of a father and mother.

Centering his reflection on the day's Gospel (Lk 13: 31-35), the Pope said it "appears that Jesus had lost his patience, and he uses forceful words: it is not an insult, but neither is it a compliment to call a person 'fox'". He uses this term when speaking to the Pharisees about Herod: "Go and tell that fox". However, there had been "other occasions in which Jesus spoke severely": for instance, he had spoken of the "evil and adulterous generation". He had even referred to the disciples as "hard of heart" and "foolish". In Luke's account, Jesus summarizes "what will happen: 'I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem'". Essentially, the Lord "says what will happen, he prepares to die".

However, "then Jesus quickly changes his tone", Pope Francis observed. "After this very strong outburst", in fact, "he changes his tone, and looks to the people, and upon the city of Jerusalem: 'Jerusalem, how often would I have gathered your children together as a hen gathers her brood under her wings!'" This is "the tenderness of God, the tenderness of Jesus". That day, he "wept over Jerusalem". However, "those tears of Jesus", the Pope explained "were not the tears of a friend before the tomb of Lazarus; those were the tears of a friend before the death of another". Instead, "these are the tears of a father who weeps; it is God the Father who weeps here in the person of Jesus".

"Someone said that God was made man in order to be able to be able to mourn for what had been done to his children", the Pontiff said. The tears recounted in the passage from Luke's Gospel are the "tears of the Father". Pope Francis recalled the attitude of the "father of the Prodigal Son, when the younger son asked for his inheritance, and then left". And "this father is certain, he did not go to his neighbors and say: 'Look at what happened to me, what this poor wretch did to me, I condemn this son!' No, he does not do this". Instead, the Pope said, "I am certain" that father "went away to weep alone".

While the Gospel does not give an account of this detail, Pope Francis said, it nonetheless shows that "when the son returns, he sees the father from afar: this indicates that the father would continuously go up to the terrace to watch out for his son's return." And "a father who does this is a father who lives in tears, waiting for the return of his son". These are the "tears of God the Father; and with these tears, the Father recreates, in his Son, all of creation."

"When Jesus went with the Cross to Calvary", the Pontiff recalled, "the pious women wept, and he said to them: 'Do not weep for me, weep for your children'". These are the "tears of a father and mother, which God also continues to shed: even today, faced with disasters, wars which are conducted out of the worship of the god of money, of many innocent people murdered by bombs which are launched by worshippers of the idol of money". Thus, "even today the Father weeps, and even today says: 'Jerusalem, Jerusalem, my children, what are you doing?'. And "he says this to the poor victims, as well as to arms traffickers, and all those who sell the lives of people".

In conclusion, Pope Francis suggested that the faithful "think about how God was made man in order to be able to weep. And we would do well to think that God our Father today weeps: he weeps for this humanity which does not end, to understand the peace which he offers us, the peace of love".

*Friday*

## **ALL SAINTS DAY**

### **The Angelus Message of Pope Benedict XVI, 1 November 2006**

Today, we are celebrating the Solemnity of All Saints, and tomorrow we will be commemorating the faithful departed. These two deeply felt liturgical celebrations offer us a special opportunity to meditate upon eternal life.

Is modern man still waiting for this eternal life, or does he consider it part of a mythology now obsolete?

In our time more than in the past, people are so absorbed by earthly things that at times they find it difficult to think about God as the protagonist of history and of our own existence.

By its nature, however, human life reaches out for something greater which transcends it; the human yearning for justice, truth and full happiness is irrepressible.

In the face of the enigma of death, the desire for and hope of meeting their loved ones again in Heaven is alive in many, just as there is a strong conviction that a Last Judgment will re-establish justice, and the expectation of a definitive encounter in which each person will be given his reward.

For us as Christians, however, "eternal life" does not merely mean a life that lasts for ever but rather a new quality of existence, fully immersed in God's love, which frees us from evil and death and places us in never-ending communion with all our brothers and sisters who share in the same Love.

Thus, eternity can already be present at the heart of earthly and temporal life when the soul is united through grace with God, its ultimate foundation.

Everything passes, God alone never changes. A Psalm says: "Though my flesh and my heart waste away, God is the rock of my heart and my portion for ever" (Ps 73[72]: 26). All Christians, called to holiness, are men and women who live firmly anchored to this "Rock", their feet on the ground but their hearts already in Heaven, the final dwelling-place of friends of God.

Dear brothers and sisters, let us meditate on these realities with our souls turned toward our final and definitive destiny, which gives meaning to the circumstances of our daily lives. Let us enliven the joyous sentiment of the communion of Saints and allow ourselves to be drawn by them towards the goal of our existence: the face-to-face encounter with God.

Let us pray that this may be the inheritance of all the faithful departed, not only our own loved ones but also of all souls, especially those most forgotten and most in need of divine mercy.

May the Virgin Mary, Queen of all the Saints, guide us to choose the world of eternal life at every moment, "and life everlasting", as we say in the *Creed*; a world already inaugurated by the Resurrection of Christ, whose coming we can hasten with our sincere conversion and charitable acts.

Saturday

## **ALL SOULS DAY**

### **The Angelus Message of Pope Benedict XVI, 2 November 2008**

Yesterday the feast of All Saints brought us to contemplate "your holy city, the heavenly Jerusalem, our mother" (*Preface, All Saints*). Today, with our heart still turned toward this ultimate reality, we commemorate all of the faithful departed, who have "gone before us marked with the sign of faith and... who sleep in Christ" (*Eucharistic Prayer I*). It is very important that we Christians live a relationship of the truth of the faith with the deceased and that we view death and the afterlife in the light of Revelation. Already the Apostle Paul, writing to the first communities, exhorted the faithful to "not grieve as others do who have no hope. For since", he wrote, "we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep" (1 Thes 4: 13-14). Today too, it is necessary to evangelize about the reality of death and eternal life, realities particularly subject to superstitious beliefs and syncretisms, so that the Christian truth does not risk mixing itself with myths of various types.

In my Encyclical on Christian hope, I questioned myself about the mystery of eternal life (cf. *Spe salvi*, 10-12). I asked myself: "Is the Christian faith a hope that transforms and sustains the lives of people still today?" (cf. *Ibid.*, n. 10). And more radically: "Do men and women of our time still long for eternal life? Or has earthly existence perhaps become their only horizon?" In reality, as St Augustine had already observed, all of us want a "blessed life", happiness. We rarely know what it is like or how it will be, but we feel attracted to it. This is a universal hope, common to men and women of all times and all places. The expression "eternal life" aims to give a name to this irrepressible longing; it is not an unending succession of days, but an immersion of oneself in the ocean of infinite love, in which time, before and after, no longer exists. A fullness of life and of joy: it is this that we hope and await from our being with Christ (cf. *ibid*, 12).

Today we renew the hope in eternal life, truly founded on Christ's death and Resurrection. "I am risen and I am with you always", the Lord tells us, and my hand supports you. Wherever you may fall, you will fall into my hands and I will be there even to the gates of death. Where no one can accompany you any longer and where you can take nothing with you, there I will wait for you to transform for you the darkness into light. Christian hope, however, is not solely individual, it is also always a hope for others. Our lives are profoundly linked, one to the other, and the good and the bad that each of us does always affects others too. Hence, the prayer of a pilgrim soul in the world can help another soul that is being purified after death. This is why the Church invites us today to pray for our beloved deceased and to pause at their tombs in the cemeteries. Mary, Star of Hope, renders our faith in eternal life stronger and more authentic, and supports our prayer of suffrage for our deceased brethren.