

The Eucharist

6 November 2022 ♦ 32nd SUNDAY IN ORDINARY TIME / C



As we approach the end of the liturgical year, the readings deal with subjects that are connected with the end of life and afterwards, and with the end of time, when the Lord will return. Belief in the resurrection was part of the teaching of Jesus, who was a man of his time. The first reading today provides us with some background to the emergence of that belief, about a century and a half before Jesus.



'In the resurrection from the dead [they] do not marry because they can no longer die, they are the same as the angels, ...'

FIRST READING *(2 Maccabees 7:1-2.9-14)*

The gruesome scene described in this reading illustrates the persecution which the Jewish people endured at the hands of the Seleucid Greeks in the middle of the second century BC. For the first time in their history, the Jews were persecuted specifically because of their faith and the religion they practised. The Seleucids believed that uniformity of religion, in this case Greek polytheism, would unite their vast empire.

SECOND READING *(2 Thessalonians 2:16-3:5)*

This short letter, which is encouraging in tone, aims to reassure the hearers and readers that they can have confidence that the Lord's return will not happen immediately. Those for whom the letter is intended are invited to practical action in the meantime and, secondly, the writer makes a request for prayer for himself and his associates.

GOSPEL *(Luke 20:27-38)*

For most of the period of the Hebrew Bible/Old Testament, the Jewish people did not believe in an afterlife. When belief in a life after death began to emerge in earnest in the 160s BC, as a direct result of Seleucid persecution, the Sadducees resisted such innovation.

– Dr Gearard Ó Floinn

THE INTRODUCTORY RITES

Entrance Antiphon

(Cf. Ps 87:3)

**Let my prayer come into your presence.
Incline your ear to my cry for help, O Lord.**

In the name of the Father, and of the Son,
and of the Holy Spirit.

Amen.

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

And with your spirit.

Penitential Act

Brethren (brothers and sisters),
let us acknowledge our sins,
and so prepare ourselves to celebrate
the sacred mysteries.

A brief pause for silence follows.

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,**

And, striking their breast, they say:

**through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.**

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

Amen.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

**Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**

Gloria

**Glory to God in the highest, / and on earth peace to
people of good will. / We praise you, / we bless you, /
we adore you, / we glorify you, / we give you thanks for
your great glory, / Lord God, heavenly King, / O God,
almighty Father. / Lord Jesus Christ, Only Begotten
Son, / Lord God, Lamb of God, Son of the Father, /
you take away the sins of the world, / have mercy on
us; / you take away the sins of the world, / receive our
prayer; / you are seated at the right hand of the Father, /
have mercy on us. / For you alone are the Holy One, /
you alone are the Lord, / you alone are the Most High,
Jesus Christ, / with the Holy Spirit, / in the glory of God
the Father. Amen.**

Collect

Almighty and merciful God,
graciously keep from us all adversity,

so that, unhindered in mind and body alike,
we may pursue in freedom of heart
the things that are yours.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. **Amen.**

THE LITURGY OF THE WORD

FIRST READING

(2 Mac 7:1-2.9-14)

A reading from the second book of Maccabees.

There were seven brothers who were arrested with their mother. The king tried to force them to taste pig's flesh, which the Law forbids, by torturing them with whips and scourges. One of them, acting as spokesman for the others, said, 'What are you trying to find out from us? We are prepared to die rather than break the Law of our ancestors.'

With his last breath the second brother exclaimed, 'Inhuman fiend, you may discharge us from this present life, but the King of the world will raise us up, since it is for his laws that we die, to live again for ever.'

After him, they amused themselves with the third, who on being asked for his tongue promptly thrust it out and boldly held out his hands, with these honourable words, 'It was heaven that gave me these limbs; for the sake of his laws I disdain them; from him I hope to receive them again.' The king and his attendants were astounded at the young man's courage and his utter indifference to suffering.

When this one was dead they subjected the fourth to the same savage torture. When he neared his end he cried, 'Ours is the better choice, to meet death at men's hands, yet relying on God's promise that we shall be raised up by him; whereas for you there can be no resurrection, no new life.'

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

(Ps 16:1.5-6.8.15.)

R I shall be filled, when I awake,
with the sight of your glory, O Lord.

1. Lord, hear a cause that is just,
pay heed to my cry.
Turn your ear to my prayer:
no deceit is on my lips. **R**
2. I kept my feet firmly in your paths;
there was no faltering in my steps.
I am here and I call, you will hear me, O God.
Turn your ear to me; hear my words. **R**
3. Guard me as the apple of your eye.
Hide me in the shadow of your wings.
As for me, in my justice I shall see your face
and be filled, when I awake, with the sight
of your glory. **R**

SECOND READING

(2 Thess 2:16-3:5)

A reading from the second letter of St Paul
to the Thessalonians.

May our Lord Jesus Christ himself, and God our Father
who has given us his love and, through his grace, such
inexhaustible comfort and such sure hope, comfort you and
strengthen you in everything good that you do or say.

Finally, brothers, pray for us; pray that the Lord's message

may spread quickly, and be received with honour as it was
among you; and pray that we may be preserved from the
interference of bigoted and evil people, for faith is not given
to everyone. But the Lord is faithful, and he will give you
strength and guard you from the evil one, and we, in the
Lord, have every confidence that you are doing and will go
on doing all that we tell you. May the Lord turn your hearts
towards the love of God and the fortitude of Christ.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

(Lk 21:36)

Alleluia, alleluia!

**Stay awake, praying at all times
for the strength to stand with confidence
before the Son of Man.**

Alleluia!

GOSPEL

(Lk 20:27-38)

(For shorter form, read between ♦ ♦)



The Lord be with you.

And with your spirit.

A reading from the holy Gospel
according to Luke.

Glorify to you, O Lord.

♦ Some Sadducees – those who say that there is no resurrection – approached Jesus and they put this question to him, ♦ 'Master, we have it from Moses in writing, that if a man's married brother dies childless, the man must marry the widow to raise up children for his brother. Well, then, there were seven brothers. The first, having married a wife, died childless. The second and then the third married the widow. And the same with all the seven, they died leaving no children. Finally the woman herself died. Now, at the resurrection, to which of them will she be wife since she had been married to all seven?'

♦ Jesus replied, 'The children of this world take wives and husbands, but those who are judged worthy of a place in the other world and in the resurrection from the dead do not marry because they can no longer die, for they are the same as the angels, and being children of the resurrection they are sons of God. And Moses himself implies that the dead rise again, in the passage about the bush where he calls the Lord the God of Abraham, the God of Isaac and the God of Jacob. Now he is God, not of the dead, but of the living; for to him all men are in fact alive.' ♦

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

Profession of Faith

(Nicene Creed)

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,**

*At the words that follow, up to and including
and became man, all bow.*

and by the Holy Spirit was incarnate of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

The priest introduces the Prayer of the Faithful.

THE LITURGY OF THE EUCHARIST

Pray, brethren (brothers and sisters), ...
May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings

Look with favour, we pray, O Lord, upon the sacrificial gifts offered here, that, celebrating in mystery the Passion of your Son, we may honour it with loving devotion. Through Christ our Lord.

Amen.

Eucharistic Prayer III

(Preface IV of the Sundays in Ordinary Time)

The Lord be with you. **And with your spirit.**
Lift up your hearts. **We lift them up to the Lord.**
Let us give thanks to the Lord our God.

It is right and just.

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For by his birth he brought renewal to humanity's fallen state, and by his suffering, cancelled out our sins; by his rising from the dead he has opened the way to eternal life, and by ascending to you, O Father, he has unlocked the gates of heaven.

And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim:

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name.

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and **✠** Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries.

For on the night he was betrayed he himself took bread, and, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: **TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.**

In a similar way, when supper was ended, he took the chalice, and, giving you thanks, he said the blessing, and gave the chalice to his disciples, saying: **TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.**

The mystery of faith.

We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Therefore, O Lord, as we celebrate the memorial of the saving Passion of your Son, his wondrous Resurrection and Ascension into heaven, and as we look forward to his second coming, we offer you in thanksgiving this holy and living sacrifice.

Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.

May he make of us an eternal offering to you, so that we may obtain an inheritance with your elect, especially with the most Blessed Virgin Mary,

Mother of God, with blessed Joseph, her Spouse, with your blessed Apostles and glorious Martyrs (with Saint N.: the Saint of the day or Patron Saint) and with all the Saints,

on whose constant intercession in your presence we rely on unfailing help.

May this Sacrifice of our reconciliation, we pray, O Lord, advance the peace and salvation of all the world. Be pleased to confirm in faith and charity your pilgrim Church on earth, with your servant **N.** our Pope and **N.** our Bishop, the Order of Bishops, all the clergy, and the entire people you have gained for your own.

Listen graciously to the prayers of this family, whom you have summoned before you: in your compassion, O merciful Father, gather to yourself all your children scattered throughout the world. To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom. There we hope to enjoy for ever the fullness of your glory through Christ our Lord, through whom you bestow on the world all that is good. Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is yours, for ever and ever.

Amen.

THE COMMUNION RITE

At the Saviour's command and formed by divine teaching, we dare to say:

Our Father, who art in heaven, ...

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

For the kingdom, the power and the glory are yours now and for ever.

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever.

Amen.

The peace of the Lord be with you always.

And with your spirit.

The priest may invite the people to exchange a sign of peace and Christian fellowship. As the priest breaks the consecrated Host the following is sung or said:

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

Showing the Host to the people, the priest says:

Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon (Cf. Ps 22:1-2)

The Lord is my shepherd; there is nothing I shall want. Fresh and green are the pastures where he gives me repose, near restful waters he leads me.

Prayer after Communion

Nourished by this sacred gift, O Lord, we give you thanks and beseech your mercy, that, by the pouring forth of your Spirit, the grace of integrity may endure in those your heavenly power has entered. Through Christ our Lord.

Amen.

THE CONCLUDING RITES

The Lord be with you. **And with your spirit.**

May the Lord bless you and keep you. **Amen.**

May he let his face shine upon you and show you his mercy. **Amen.**

May he turn his countenance towards you and give you his peace. **Amen.**

And may the blessing of almighty God, the Father, and the Son, ✠ and the Holy Spirit, come down on you and remain with you for ever. **Amen.**

Go in peace, glorifying the Lord by your life.

Thanks be to God.

Personal Prayer

Thank you, Lord, for so many things that brighten up our lives – music and songs, sunshine and laughter, friendship and love – all these are your gifts. Thank you too for the annoyances that come our way — pain and sickness, sorrow and disappointment, unpleasant work and difficult people – all these can bring a blessing on our lives.

We need suffering in order to mature, and to deepen our understanding and compassion. Too much sunshine would make our lives a fruitless desert. Teach us that the storms of life come, not to destroy, but to deepen and make strong the roots of our faith, hope and love.

Thank you, Lord, for your continual presence in our lives. We find you waiting for us in the Mass. There you welcome and pardon us: you speak to us in the scriptures; you receive our gifts; you come to us in Holy Communion. Amen.