



**Sts. Peter and Paul Chapel**

*A Ministry of the Ecumenical Catholic Church+USA*

**808 N. Mason Road**

**Creve Coeur, Missouri 63141-6306**

**(314) 968.7800**

**September 2022 Parish Bulletin**

Parish Web Site: [www.sspp-eccusa.org](http://www.sspp-eccusa.org) or [www.peterandpaulchapel.org](http://www.peterandpaulchapel.org)

Parish Facebook Page: [www.facebook.com/ssppECCUSA](https://www.facebook.com/ssppECCUSA)

National Church Web Site: [www.ecc-usa.org](http://www.ecc-usa.org)

National Church Facebook Page: <https://www.facebook.com/eccusa2001>

**CLERGY MASS SCHEDULE**

**All in-person services at 2:00 PM unless otherwise noted.**

September 4, 2022: Twenty-Third Sunday in Ordinary Time

September 11, 2022: Twenty-Fourth Sunday in Ordinary Time  
**No Mass this date due to scheduling Conflict**

September 18, 2022: Twenty-Fifth Sunday in Ordinary Time

September 25, 2022: Twenty-Sixth Sunday in Ordinary Time

**Pastoral Staff:**

**Pastor:** +Fr. Bob Catlett, 314.800.3456, [pastor@sspp-eccusa.org](mailto:pastor@sspp-eccusa.org)

## **Prayer Intentions**

If you would like us to remember a special intention for you at Mass, please contact one of our priests. If you or someone you know is in need of spiritual assistance (prayers, Sacrament of the Sick, etc.), please contact one of our priests.

Inquiries regarding the administration of Sacraments or services (Baptisms, First Communion, Marriages, and Funerals) are welcomed.

## **Sunday Scripture Reflections – Cycle C**

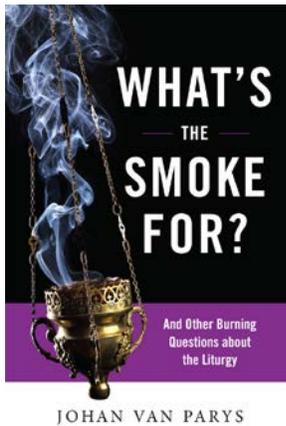
+Fr. Bob Catlett, M.Div., Pastor

**September 4, 2022 – 23<sup>rd</sup> Sunday in Ordinary Time:** Today's first reading reminds us that bodily concerns can interfere with our spiritual lives. In the second reading, St. Paul asks the wealthy Philemon to renounce ownership of the slave Onesimus. In the Gospel, Jesus asks us to renounce our possessions – that is, to interiorly detach ourselves from created things. Lord, help us to be poor in spirit! (Wisdom 9:13-18b, Philemon 9-10, 12-17, Luke 14:25-33)

**September 11, 2022 – 24<sup>th</sup> Sunday in Ordinary Time:** The parables of the lost sheep, lost coin, and lost son show how concerned God our Father is over one of his children who goes astray. The ancient Israelites and Paul of Tarsus experienced God's mercy firsthand. Do we know someone who needs God's mercy? How can we help that person become aware of their need? (Exodus 32:7-11, 13-14, 1 Timothy 1:12-17, Luke 15:1-32)

**September 18, 2022 – 25<sup>th</sup> Sunday in Ordinary Time:** While Amos deplores dishonest business practices, Jesus in the Gospel parable does not focus on the steward's dishonesty, but on the man's ability to quickly adjust to new situations and forge ahead toward his goal. In imitation of St. Paul, preacher and apostle, we want to keep our goals clearly before us and strive to attain them. (Amos 8:4-7, 1 Timothy 2:1-8, Luke 16:1-13)

**September 25, 2022 – 26<sup>th</sup> Sunday in Ordinary Time:** Today's readings from Amos and St. Luke remind us how wrong it is for the wealthy to live only for themselves, without sharing with the less fortunate. The letter to Timothy encourages other virtues as well: righteousness, devotion, faith, love, patience and gentleness. Where do we most need to grow? (Amos 6:1a, 4-7, 1 Timothy 6:11-16, Luke 16:19-31)



**Dear Johan,**

At Mass, people keep making references to Years A, B, and C. That all sounds like gibberish to me. What are they talking about? This must be another of those Catholic oddities.

### ***Gentle Reader -***

I know it sounds a bit crazy. Dare I add to the confusion by mentioning that we also have Years I and II? Do not fear, though, it will all make sense soon. And no, it is not just a Catholic thing.

Sometimes people seem to think that the Lectionary was given to us by Jesus himself. Though of course the Bible contains the word of God, it did not come with instructions as to what ought to be proclaimed when. That, we had to discover over the course of our liturgical history. And discover, we did.

Borrowing from their own Jewish tradition, early Christians continued the custom of reading Scripture when they gathered. At first, they must have read from the so-called Old Testament books and shared their memories of Jesus. Toward the end of the first century there are indications that readings from the New Testament, that is, the letters of the apostles, were also included. And as soon as the gospels were written and circulated, they were read as well. The way this was done is, however, not entirely clear and undoubtedly differed from region to region. *Lectio continua*, the continued reading of one book after another, may have been the practice in most early Christian churches.

By the fourth century the liturgical seasons were roughly established, and the feasts of martyrs and saints started to fill out the liturgical year. The different seasons and feasts required their own specific readings. Thus, the older custom of *lectio continua* was gradually abandoned in favor of prescribed readings matching each specific day.

At first these selections of readings were communicated through simple lists. Eventually the lists were replaced with veritable books. Thus, there was the *Epistolarium* or Epistolary, which contained readings from the letters of the New Testament and select readings from the Old Testament, and the *Evangeliarium* or Evangelary, which contained the gospel readings. The book that contained both is known as a *Lectionarium* or Lectionary, literally meaning book of lessons or readings. Though these lectionaries at first varied from region to region, by the thirteenth century the same Lectionary was used throughout most of the Catholic Church. This Lectionary recurred year after year, so there were no Years A, B, and C or I and II as of yet. This did not happen until the Second Vatican Council.

One of the goals of this council was to increase the emphasis on the word of God, both within and outside of the liturgy. Up until then only about 1 percent of the Old Testament and about 16.5 percent of the New Testament were read during the Eucharist. This changed dramatically as now we read about 13.5 percent of the Old Testament and 71.5 percent of the New Testament.

In order to accommodate this, the Lectionary was expanded from one recurring year to three recurring years (A, B, C) for Sunday and two recurring years (I, II) for weekdays. Each of these years begins with the new liturgical year on the first Sunday or weekday of Advent.

Sundays and solemnities have four readings. The first reading is taken from the Old Testament, except during Easter when it is taken from the New Testament. The second reading, which is best sung, is taken from the Psalms. The third reading is taken from the New Testament. The fourth reading is taken from one of the gospels. In terms of the gospels, Matthew is predominant in Year A, Mark in Year B, and Luke in Year C. The Gospel of St. John is used throughout each one of the years when appropriate, mostly during the Easter season.

Weekdays have three readings. The first reading is selected either from the Old Testament or the New Testament, relative to the season. The second reading is one of the Psalms. The third reading is taken from one of the gospels. These are read semi-continuously starting with Mark, followed by Matthew and Luke. John is read during the Easter season. The gospel readings are the same in Years I and II.

Finally, as to your suggestion that this might be an oddity specific to Catholics, it is not. Please note that after the Reformation several Protestant denominations continued to use the Roman Catholic Missal, albeit with some changes. When the Catholic Church adapted the post-Vatican II Sunday Lectionary, it was quickly adopted and adapted by different Protestant denominations. So, they too have Years A, B, and C. As a result, on many occasions the readings we use in our Catholic churches are also used in other Christian churches.

## **From the Pastor's Desk**

+Fr. Bob Catlett, M.Div.

**Birthdays:** None this month!

**Anniversaries:** None this month!

**No Mass on September 11, 2022:** Due to a scheduling conflict at church, we will not celebrate mass together on September 11, 2022.

**Masses now on Facebook Live!** We are now able to livestream our Sunday masses on our Chapel Facebook page. If you are unable to attend in person, join us virtually...we would love to "see" you!

**2022 Synod – October 21-23, 2022:** This year's Synod/Retreat is scheduled to be held at our sister parish, Sacred Cross Oratory, Floyds Knobs, Indiana, from Friday afternoon, October 21, 2022, through noon on Sunday, October 23, 2022. More details will follow.

**"What's the Smoke for? – and other burning questions about the Liturgy":** This month we begin a series of questions posed about the Liturgy using the book entitled, "What's the Smoke for?" (ISBN 978-0-8146-3565-0, Liturgical Press, St. John's Abbey, Collegeville, MN 56321) These are questions posed to Catholic Liturgist, Johan Van Parys, that Catholics and others often wonder about the liturgy. Van Parys is the Director of Liturgy and Sacred Arts at The Basilica of Saint Mary in Minneapolis, Minnesota since 1995. Since 1997, he has been managing editor of the award-winning *Basilica Magazine*. He is a member of the North American Academy of Liturgists and Societas Liturgica. This month's topic is the "Cycles of Readings, Year A, B and C."