

had to dispose of a Sacred Host, he would dissolve the Host completely in water and then rinse it down the sacrarium with water. **-Bernard Kellett**

Entrance antiphon: See, I have God for my help. The Lord sustains my soul. I will sacrifice to you with willing heart, and praise your name, O Lord, for it is good.

First Reading: Jeremiah 23: 1-6

Psalm 22: Response: The Lord is my shepherd; there is nothing I shall want.

Second Reading: Ephesians 2:13-18

Gospel Acclamation: Alleluia, alleluia! The sheep that belong to me listen to my voice, says the Lord, I know them and they follow me. Alleluia!

Gospel: Mark 6: 30-34

Memorial Acclamation: Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

Communion Antiphon: The Lord, the gracious, the merciful, has made a memorial of his wonders; he gives food to those who fear him.

'The remembrance of our ancestors leads us to imitate their faith. It is true that old age is at times unpleasant, because of the illnesses it brings. But the wisdom of our grandparents is the inheritance we ought to receive. A people that does not care for its grandparents, that does not respect its grandparents, has no future since it has lost its memory. Faced with martyrdom, Eleazar was aware of his responsibility to the young. He thought about God, but he also thought about the young, saying: 'I must give the young a credible example to the very end'. Words from Pope Francis. (Cfr. Homily in the chapel of Domus Sanctae Marthae, Vatican 19 November 2013)



Sixteenth Sunday in Ordinary Time Cycle B, 2023 Weekly Reflection:

Disposal of Blessed Objects (i:1) As Catholics, we are accustomed to having religious objects "blessed." A bishop or a priest imparts a blessing

which signifies the permanent sanctification and dedication of an object for some sacred purpose. This blessing is technically termed "a constitutive blessing." For example, when a bishop dedicates, or classically speaking, consecrates, an altar, that altar must only be used for sacred purposes, particularly the offering of the Mass. Or, when a chalice is blessed, it becomes a sacred vessel dedicated solely to sacred usage. Once a religious object is blessed and dedicated for divine worship or veneration, it must be treated with reverence and not be used in either an improper or profane way (cf. *Code of Canon Law*, #1171).

However, blessed religious objects break or wear from use. The basic rule for the disposition of these items is to burn or to bury them. During the 1800s, both the Sacred Congregation for the Rites and the Holy Office (now known respectively as the Sacred Congregation for the Sacraments and Divine Worship and the Sacred Congregation for the Doctrine of the Faith) issued various determinations concerning this issue. Here are a few examples: A chalice which becomes "unserviceable" is not to be sold but must be used for some other sacred purpose or melted. Vestments, altar cloths, and linens must be destroyed. Polluted or excess holy water must be poured into the ground. Palms are to be burned, and the ashes then used for distribution on Ash Wednesday or returned to the ground. A broken rosary or religious statue normally would be buried. In all, the underlying idea is that what has been dedicated to God should be returned to God. Never should one just be "throw out." What has been dedicated to God.

This same reasoning governs the disposition of the Holy Eucharist. In each sacristy, there is a sacrarium, which is a sink which does not drain into the sewer system, but directly into the ground. If, for some reason, the priest