

THE FIFTH SUNDAY IN ORDINARY TIME

FEBRUARY 10, 2019

MASS READINGS

10 MONDAY: GN 1:1-19, MK 6:53-56

TUESDAY: GN 1:20-2:4A, MK 7:1-13

WEDNESDAY: GN 2:4B-9, 15-17, MK 7:14-23

THURSDAY: GN 2:18-25, MK 7:24-30

FRIDAY: GN 3:1-8, MK 7:31-37

SATURDAY: GN 3:9-24, MK 8:1-10

NEXT SUNDAY: 6TH SUNDAY IN ORDINARY TIME

-RDGS: JER 17:5-8, I COR 15:12,16-20, LK 6:17,20-26

MASS INTENTIONS

MONDAY: SPECIAL INTENTION

TUESDAY: JOHN & KATHY LESTER

WEDNESDAY: JASON ANDERSON

THURSDAY: JOHN LIBBERS

FRIDAY: POOR SOULS

VIGIL: PAUL & ELDA MILLER

7:30: CHARLES & CATHERINE SPITZNAGLE

10:00: JANET MOHLMAN

NOON: FOR THE PARISH

MEMORIAL FLOWERS

For the Holy Father, all priests, deacon & religious:

(Eugene & Genevieve Bullock, Hank, Jean & Michael Corbin). Bob Bennett. (M/M Homer Curwick, M/M John Kidwell). (Robert Bohan & Melvin Elliott). Marian Schwartz. (John Scowden & Bob Griffin). (Deere, McDowell & Schneider families). Pete Synesael family. Jane Clapp. Mark & Norb FitzSimons.

*"Do not be afraid;
from now on you will be catching men."*

Sometimes we have to make personal adjustments when reading scripture. With parables and other descriptive literary devices we have to be flexible in our attitudes if we are to gain the full impact of what they are trying to say. I must admit that I have never been a big fan of fishing. My experience is limited to small ponds on a neighboring farm and perhaps I am missing something of the challenge as featured on the program *Wicked Tuna*, which by the way, my cat loves to watch. In either case it has always occurred to me that waiting on the bank to snag something away from a satisfying life only to expose it to an obviously foreign environment seems too close to a metaphor for life and death. Then there is the waiting. I would much rather spend the time simply enjoying nature and/or napping than stare at a line until my eyes cross. Needless to say when Our Lord suggests to Peter and the disciples that they will spend their lives "fishing for men" something in this analogy seems, oh well, I'll say it...fishy! One thing I have learned from my involvement in scripture and especially the discipline of *lectio divina* is to start the reflection process closer to home, i.e. within me. It would be unwise to begin to wonder how I am to go about "catching" folks in the manner Jesus seems to suggest unless I allow myself to be "caught" first. Originally I had regarded pulling a fish out of water as something rather cruel, after all that's where it belongs. But if we are to gain something from all of this it seems that we might just question the sort of environment we find ourselves in. Namely does our "pond" in which we reside truly reflect what is best for us or are we exposed to all sorts of harm and that the only solution would be to leave this place for something more beneficial? This is where our Lord comes in. He invites us to share in the Divine Life, certainly an environment in which we can become what God has intended and thereby find the happiness that is wished for us by God himself. Leaving our present environment may be difficult since it has become the only one we know. But leave we must if we are to have life and have it in abundance. Therefore we must be caught in the net of God's love. At first it has all the makings of tragedy in that we find ourselves quite literally like a fish out of water. How do we behave, how will we survive? It is here that we begin that process of "conversion" to a different way of life, a way of life more satisfying and of greater value than we could have possibly imagined. Once we have found ourselves deeply involved in this process perhaps we can then come to understand how we might encourage others to be "caught" in the Lord. Only if we are happy in our new life will others consider leaving something they have always regarded as home. Then can we truly be called fishers of men and women!

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Jesus Loves You

*The Savior is waiting to enter your heart
Once he comes in he will never depart
He has life giving water to quench your thirst
And with his love you'll be immersed*

*He came to give you life more abundant and free
And that is why he went to the cross of Calvary
His shed blood was the perfect sacrifice
He has power to forgive sins because he paid the price*

*If you are thirsty then come to him now
And at the mercy seat humbly bow
He loves you so much and is the only way
Jesus is only a prayer away*

*Jesus is waiting with his arms open wide
He says "Come unto me and with me abide"
He'll forgive any sin you've ever done
And wipe the slate clean as though there were none
He promises you a home in heaven where you'll never
grow old*

*Where some day you'll be walking on streets of gold
His great salvation you can never lose
Whoever comes to him he will never refuse*

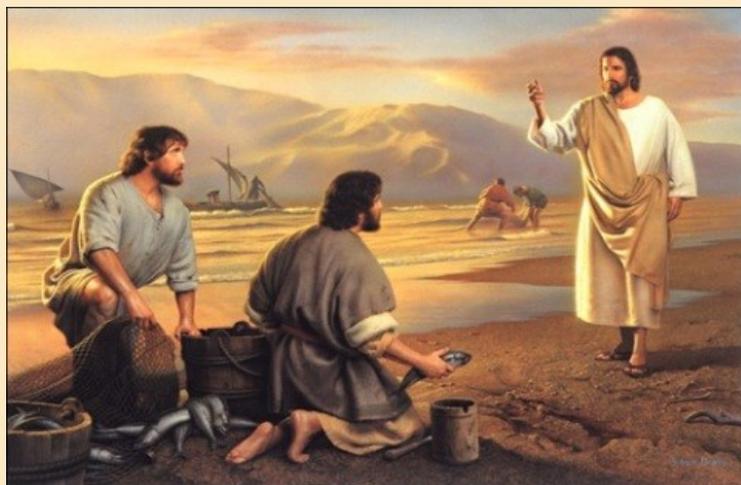
Cindy Wyatt



*Take my life, and let it be
Consecrated, God to Thee.
Take my moments and my days,
Let them flow in ceaseless praise.
Take my hands, and let them move
At the impulse of Thy love.*

*Take my feet, and let them be
Swift and beautiful for Thee.
Take my voice, and let me sing
Always, only, for my King.
Take my lips, and let them be
Filled with messages from Thee.*

*Take my every thought, to use
In the way that Thou shalt choose.
Take my love; O God I pour
At Thy feet its treasure store.
I am Thine, and I will be
Ever, only, all for Thee.*



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God initiates. Man responds. Jesus calls. Man answers.

Such is the dynamic relationship at the heart of salvation history and at the center of human existence. “Through an utterly free decision,” the *Catechism* explains, “God has revealed himself and given himself to man. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all men.” Today’s readings offer a challenging view of God’s revelation of Himself, His call to specific men, and His desire for all Christians to be “fishers of men.”

Let’s take a brief look at three men caught up in the divine drama: the prophet Isaiah, the apostle Paul, and Peter, the head of the Apostles and the first Pope. In many respects they were quite different from one another. Isaiah was likely from an upper-class family, was apparently well educated, and was married to a prophetess (Isa 8:3). Paul was also highly educated, the prize student of the great rabbi Gamaliel (Acts 22:3), and, prior to his conversion on the Damascus Road, a fervent enemy of the budding Church. Peter was certainly fervent as well, but was a fisherman and a blue-collar businessman. Yet, however different they were from one another, each man was called, in dramatic and personal fashion, to proclaim the Word of God in difficult, harrowing circumstances.

Some seven centuries prior to Jesus and the apostles, the prophet Isaiah had a dazzling vision of the throne room of the Lord of hosts. Yahweh, the Holy One of Israel, initiated contact with the prophet and called him to the task of proclaiming the glory of God and exhorting Israel and Judah to repent of their sins. Isaiah recognized and confessed his own sinful state: “Woe is me, I am doomed! For I am a man of unclean lips, living among a people of unclean lips...”

As the *Catechism* says so well, “Faced with God’s fascinating and mysterious presence, man discovers his own insignificance” (CCC 208). When man sees himself in the light of God’s holiness and recognizes his desperate plight, he can then admit his sinful state and be given the grace needed for the work of God. “See,” Isaiah was told by the seraphim, “now that this has touched your lips, your wickedness is removed, your sin purged.”

Paul was also transformed and purified by a heavenly vision. Having held the cloaks of those who stoned Stephen, the first martyr, the young Saul was intent on persecuting the Church in Jerusalem and the surrounding areas (Acts 7:58; 8:1-3). Then, while traveling to Damascus in search of more Christians to arrest, “a light from the sky suddenly flashed around him” (Acts 9:3). As he wrote to the church in Corinth, in today’s Epistle, “Last of all, as to one born abnormally, he appeared to me. For I am the least of the apostles, not fit to be called an apostle, because I persecuted the church of God.” Whereas Isaiah’s sinful lips were purified by fire, Paul’s blinded eyes were healed by the prayer and hands of Ananias, a disciple of Jesus Christ.

Paul eventually spent time with Peter (cf. Gal 1:18), whose life contained more than a few instances of dramatic response to God’s call. Luke’s account of the miraculous catch of fish sets the stage for one such moment; it begins with the note that the crowds following Jesus were eagerly “listening to the word of God.” Some of the early Church Fathers, such as Ambrose and Augustine, saw this event as both historical and metaphorical: the boat of Peter represents the Church in history, going forth to catch men through the guidance of Christ, the head of the Church. Peter, who would eventually be the Vicar of Christ (Matt 16:16-18), accepted by faith the command of Jesus. Upon witnessing the miracle he responded with the same humility as Isaiah and Paul: “Depart from me, Lord, for I am a sinful man.” Yet Jesus does not ask only Peter and the apostles to be fishers of men; He asks it of every son and daughter of God.

God is calling. How will we answer? Jesus tells us to cast our nets. Will we?

THE FIFTH SUNDAY IN ORDINARY TIME

FEBRUARY 10, 2019

ALL ARE CALLED TO SAINTLINESS AND HOLINESS –TO BE ‘FISHERS OF MEN”

Who do you know, personally, that you believe is a holy person? When I ask that question of people often their answer points to someone they believe lives a life of prayer, but they feel they are also are people who bring a spirit of love and caring into their relationship or whatever situation they may encounter.

Through our baptism, God calls each of us to holiness. Recently we have experienced the canonization of seven new “heroes of holiness” whose lives are an example of the fullness of Christian life. I was blessed to be present as the Holy Father declared these men and women saints who are now venerated by the faithful for their lives of heroic virtue, making the Gospel of Jesus Christ real in the world. They are a source of encouragement that it is possible that we can live a holy life.

When I stood in St. Peter’s Square on the day of the canonization of the new saints, I was surrounded by thousands and thousands of the faithful from all over the world. The Holy Father led us all in singing Veni Sancte Spiritus, Come Holy Spirit Come. It was powerful moment of grace and a call that we walk our path to holiness guided by the Holy Spirit.

We are all called to become saints, to imitate Christ, to live our faith to the fullest. That doesn’t mean we are to hide from the world. No, our journey to sainthood gives us the opportunity to bring Jesus to our families, where we work, and yes, even where we play. The world would tell us that we should fear the “holy” label because that defines us being recluse, irrelevant and morose. Holiness is exactly the opposite. Holiness revels in the unbridled joy of God’s love in our hearts. When we live holy lives we are freed from the sadness and hopelessness of sin.

When we hear the inspiring stories of our new saints we discover that we discover their faith that led them beyond life’s challenges and barriers to a holy life of love and service; Pedro Calungsod, a young Filipino who taught the faith and suffered persecution and martyrdom; Kateri Tekakwitha, a Native American woman lived her faith in the face of alienation from all she had known; Marianne Cope, a Franciscan Nun from Utica, N.Y. , who spent her life serving the suffering in Hawaii; Jaques Berthieu, a French Jesuit missionary priest who was killed in God’s mission field; Giovanni Battista Piamarta, an Italian priest who started a religious order and established a Catholic publishing house; María Carmelo Sallés y Barangueras, a Spanish nun who gave her life to the education of children through the religious order she founded; and Anna Schaeffer, a German woman who suffered constant pain after a tragic accident and remains a model for those who are sick and suffering.

These seemingly great accomplishments and heroic efforts would appear to make holiness or sainthood out of reach for most of us. However, we can take heart in the words Blessed Mother Teresa of Calcutta: “Holiness does not consist in doing extraordinary things. It consists in accepting, with a smile, what Jesus sends us. It consists in accepting and following the will of God.”

The church celebrates Nov. 1, All Saints Day, as a day to remember the lives of saints, known and unknown. It is a day when we recall the lives of those heroic persons after whom we name churches and children, but also those quietly heroic men and women who lived their lives in neighborhoods and parishes, best known to those whose they touched, living in union with God’s will.

On All Saints Day, we honored two more men of holiness and courage as we dedicated their statues at San Fernando Cathedral: St. Toribio Romo and Blessed John Paul II.

Father Toribio was assigned to serve in Tequila, México, at a parish many had refused because of the danger there. He served in faith, courage, and obedience until he was startled from a sound sleep by the federales who “riddled him with bullets and insults.”

Blessed John Paul II is a saint who walked the streets of San Antonio as part of his path to eternity. During his papacy he challenged the powerful and encouraged the poor. He ignited the faith of millions of youth worldwide and was a model of how to bear his personal suffering with grace and loving surrender to God.

My brothers and sisters in Christ, another beloved saint and doctor of the church, St. Therese of Lisieux leaves us a clear and simple call to sainthood, “Holiness consists simply in doing God’s will, and being just what God wants us to be.” Seek the Holy Spirit who will lead you to that moment of discovery that will open the door to sacred and fill your heart with joy.

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The Pope's Call to Saintliness

Did you know that you're meant to be a saint? So says Pope Francis, in his latest Apostolic Exhortation, *Gaudete et Exsultate* (*Rejoice and Be Glad*). An Apostolic Exhortation is a communication to Catholics throughout the world; but this one speaks to all Christians.

Gaudete et Exsultate's very first paragraph announces: "The Lord... wants us to be saints and not to settle for a bland and mediocre existence." Before you shake your head that this is an impossible goal, let me clarify what Francis means by "saints." His document's subtitle is *On the Call to Holiness in Today's World*. "Holiness" sounds a bit less scary than "sainthood"—though, in fact, the frequent New Testament term *hagios* can be translated either way. For instance, Colossians 1:12 might be translated either "Let us give thanks to the Father for having made you worthy to share the lot of the saints in light" (NAB) or "...to share in the inheritance of his holy people" (NIV).

Francis's exhortation to holiness has firm biblical grounding. Just one example is Ephesians 1:4, which says the Lord has chosen each of us "to be holy and blameless before him." Again, this might sound overwhelming, but what's characteristic of this most pastoral of popes is his *practical and down-to-earth* approach.

He presents our call to holiness as actually achievable—as something challenging, yes, but not overwhelming. A motif of *Gaudete* is: "This holiness to which the Lord calls you will grow through *small gestures*" (§16).

Small gestures. We're not expected to exhibit grandly virtuous behaviors. Rather, the Pope calls us to an everyday holiness "found in our next-door neighbors" (§7). And he emphasizes, in one of my favorite lines, that "Holiness is not about swooning in mystic rapture" (§96). It's about concrete actions.

Core to Francis's message are what he names as "five great expressions of love of God and neighbor" which are essential to holiness: *Meekness* or *Humility*, which "can only take root in the heart through humiliations" (§118). As always, it's the small, daily humiliations that Francis has in mind, like praising others instead of boasting of ourselves.

Joy, the Exhortation's title word (*Gaudete*). This is the "supernatural joy" granted us even in hard times.

Boldness in witnessing to our faith, without fear, because "God is eternal newness. He impels us constantly to set out anew, to pass beyond what is familiar, to the fringes and beyond.... Unafraid of the fringes, [God] himself became a fringe. So if we dare to go to the fringes... Jesus is already there, in the hearts of our brothers and sisters, in their wounded flesh, in their troubles and their profound desolation" (§135).

In Community. "Growth in holiness is a journey in community, side by side with others." The community might be a parish, a religious community, or even a marriage. Whichever it is, this shared life "is made up of [again!] small everyday things." "A community that cherishes the little details of love"—even just saying "thank you" and "sorry"—"is a place where the risen Lord is present" (§141-145).

Constant Prayer, without which holiness cannot grow. Adding one of his typically reassuring qualifiers—"prayer need not be lengthy or involve intense emotions" (§147)—Francis advises both contemplative prayer "calmly spending time with the Lord... basking in his gaze" and intercessory prayer, which he explains in a way I love, as "an act of trust in God and, at the same time, an expression of love for our neighbor" (§151-154).

Aside from these five elements of holiness, Francis details throughout *Gaudete* specific imperatives, for "Christianity is meant above all to be put into practice" (§109).

So in elaborating on Matthew 25, he writes: "If I encounter a person sleeping outdoors on a cold night, I can view him or her as an annoyance, an idler, an obstacle in my path, a troubling sight, a problem for politicians to sort out, or even a piece of refuse cluttering a public space. Or I can...see in this person a human being with a dignity identical to my own, a creature infinitely loved by the Father... a brother or sister redeemed by Jesus Christ. That is what it is to be a Christian!" (§98).

As a Christian, I'm called, like the Good Samaritan, to give aid to this person; yet further, I'm called to "seek social change"—to advocate for shelter for the homeless (§99).

Francis doesn't make light of the difficulties of truly being a Christian. It "involves a constant and healthy unease" (§99). Speaking of the Beatitudes as a model for holiness, he notes that we must allow Jesus's words "to unsettle us, to challenge us and to demand a real change in the way we live. Otherwise," he warns, "holiness will remain no more than an empty word" (§66).

Moreover, Francis warns throughout, holiness must resist the dangers of our secular culture. "The feverish demands of a consumer society"; an egotism focusing on the individual at the expense of communal values; a hedonism which makes it "hard to feel and show any real concern for those in need": these all keep us from cultivating the "simplicity of life" necessary to hear God addressing us and to notice "the suffering flesh of our brothers and sisters" (§108).

A further danger is what the Pope calls, delightfully, a "culture of zapping": "We can navigate simultaneously on two or more screens and interact at the same time with two or three virtual scenarios. Without the wisdom of discernment, we can easily become prey to every passing trend" (§167).

Elaborating on "discernment" is in fact how Francis chooses to end *Gaudete et Exsultate*. "Discernment is necessary not only at extraordinary times" but "at all times," in (and here we recognize *Gaudete's* motif) "small and apparently irrelevant things, since greatness of spirit is manifested in simple everyday realities" (§169).

Through the grace of discernment, listening carefully to God's will for me, God reveals "the real purpose of my life" (§170), and that purpose will be inseparable from the life and dignity of others.

How characteristic of Pope Francis that he closes his Exhortation in this way: describing discernment as "an authentic process of leaving ourselves behind in order to approach the mystery of God, who helps us to carry out the mission to which he has called us, *for the good of our brothers and sisters*" (§175). (by Peggy Rosenthal—patheos.com)



Announcements and Upcoming Events



The General de Lafayette Assembly 4th Degree Knight of Columbus will once again be awarding a \$2000 scholarship to two High School Seniors in the Assembly area. We are reaching out to the parishes to promote this through your bulletins and Parish Education Program. Scholarship forms may be picked up in the Bell Tower after mass (see Father).

Do you want to make your marriage stronger? Do you want to spend an uninterrupted weekend with your spouse? Why not make a **Worldwide Marriage Encounter Weekend** and learn more about your wonderful vocation? Future Marriage Encounter Weekends will be at Our Lady of Fatima Retreat House, Indianapolis, from 26-28 April and from 1-3 November 2019, and at Mount Saint Francis Centre for Spirituality, New Albany, from 16-18 August 2019. Visit www.wwme.org for further information.



Quote from a couple who made a Marriage Encounter Weekend: "This Weekend was the most joyous and most stimulating time of our lives. We have had the chance to see how each of us needs to be loved and to give love."

PARISH ORGANIST: It would seem that our hopes for a replacement organist have been dashed. I ask anyone who might know of someone who is capable and willing to assist us to contact me. I regret this as I miss the music we have been so fortunate to have with our previous two organists. We were blest and are now going through a "dry" spell. Let's pray it is not too long. Thank you! FD



The Lafayette Fourth Degree Knights of Columbus would like to extend a note of gratitude to all who participated in the 6th annual Spaghetti Dinner that was held on Jan 27th at Blessed Sacrament Church. Delicious salad, spaghetti, rolls and donated desserts were enjoyed by all. The event was a huge success and will go a long way in the support of the General de Lafayette Assembly Scholarship fund. Each year the 4th Degree Knights of Columbus offer a scholarship(s) to a Catholic high school senior(s) from the area of the assembly, and the spaghetti dinner is the largest fundraiser in support of the award. A raffle was also held for a 55" LG UHD 4K Smart TV, the TV was won by Deb Lough. Thanks again for all your support.

Our readings today remind us of the great privilege we have in calling ourselves children and disciples of the Most High God.

This sense of awe and reverence should motivate us to deepen our stewardship way of life as well. As we contemplate the holiness of God, we come to a heightened awareness of what a privilege it is that He has chosen to include *us* in His work of spreading the Gospel to others through the grateful sharing of the gifts He has given us. We can make the words of the prophet Isaiah our own: "Then I heard the voice of the Lord saying, "Whom shall I send" Who will go for us? Here I am, I said, send me!"

The theme of awe before God continues in the Gospel passage from Luke, where we again see the juxtaposition of a God who is so near to us, yet who is altogether holy and powerful. In this passage we find Jesus preaching to a crowd who is pressing in on Him to listen. (What an inspiring image! Do we "press in" as we listen to the readings proclaimed in Mass with this same sense of wonder and urgency?) In response, Jesus uses very ordinary means so that the crowd can hear Him. He simply gets into one of the nearby boats belonging to Simon so that His voice will better carry over the water. He finishes speaking and then tells Simon the fisherman to lower his nets for a catch. Simon is skeptical about this instruction but obeys, putting his fishing talents to use as Jesus asks.

The result is a catch of fish beyond Simon's wildest imaginings. Overwhelmed, he fell at Jesus' knees, "for astonishment at the catch of fish they had made seized him and all those with him."

When we truly embrace a stewardship way of life, putting our talents, time and treasure at the service of the most High God, we, too, will be astonished at what God will do. Our lives may take a direction beyond our wildest imaginings. But just as Jesus reassured Simon, "Be not afraid," He reassures us, too. We need not fear a stewardship way of life. Rather, we should embrace the adventure it presents us and prepare to be astonished by what our awesome God will do. "Here I am Lord, send me!"

SUNDAY OFFERING: \$8557

POF: \$1860

**"FIND OUT HOW MUCH GOD HAS GIVEN YOU,
AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"**

ST. AUGUSTINE

LAFAYETTE CATHOLIC SCHOOLS

**Kindergarten
REGISTRATION**

**Friday, Feb. 15
8 am - 1 pm
St. Lawrence School
St. Mary Cathedral School**



Bring your child, their birth certificate and the \$50 application fee.