

THE FIFTH SUNDAY OF LENT

APRIL 7, 2019

MASS READINGS

MONDAY: DN 13:1-9,15-17,19-30,33-62, JN 8:12-20

TUESDAY: NM 21:4-9, JN 8:21-30

WEDNESDAY: DN 3:14-20,91-92,95, JN 8:31-42

THURSDAY: GN 17:3-9, JN 8:51-59

FRIDAY: JER 20:10-3, JN 10:31-42

SATURDAY: EZ 37:21-28, JN 11:45-56

**NEXT SUNDAY PALM SUNDAY OF THE PAS-
SION OF THE LORD – RDGS: IS 50:4-7, PH 2:5-11,
LK 22:14-23:56**

MASS INTENTIONS

MONDAY: LOUISE PICKART

TUESDAY: SI CAROLE DIFABIO

WEDNESDAY: DONNA DEFOUW

THURSDAY: MARY LESTER

FRIDAY: POOR SOULS

VIGIL: MARY LESTER

7:30: JEAN ANN DRYSDALE

10:00: DOLORES CAVANAUGH

NOON: FOR THE PARISH

MEMORIAL FLOWERS

(Alicia Gonzalez & Daniel Leak, Sr.). (Gerban, Lucille, Stephen, Theresa Brouwer, Charlies & Catherine Spitznagle). Robert Bohan. (Farrell & LaGuire families) .Marian Schwartz. (Burnell, Anna & Henry Totten, Robert Stump, Victor & Dorothy Ringle). (Bill Buckles, Ed & Olive May). Ed & Judy Buckles. (Gene & Genevieve Bullock, Hank & Jean Corbin). Dorothy Nelson. (Bob Griffin & John Scowden).

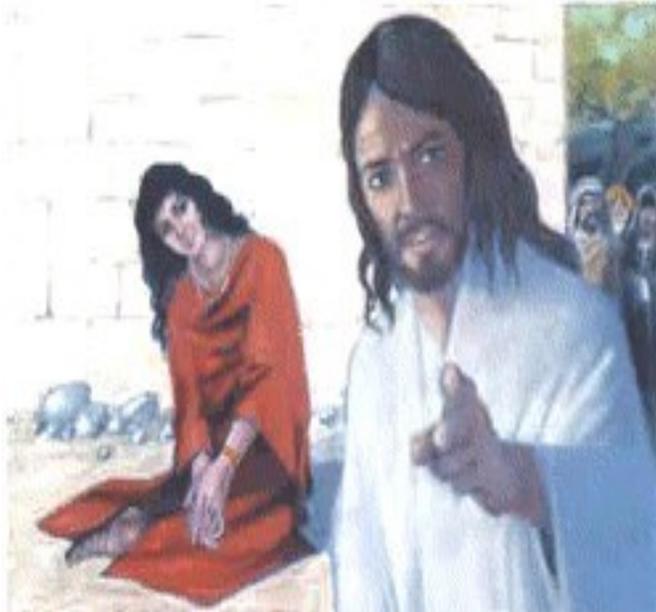


But when they continued asking him, he straightened up and said to them, "Let the one among you who is without sin be the first to throw a stone at her." Has no one condemned you?" She replied, "No one, sir." Then Jesus said, "Neither do I condemn you. Go, and from now on do not sin any more."

Our lesson here is obviously two-fold if we take the two directions and apply them to ourselves. On the one hand we are told that only if without sin can we be in a position to judge others. Since that would describe God himself, we find ourselves in a bit of a dilemma. In the words of St. Catherine of Siena God is and we are NOT. Therefore, as Jesus has told us before, "do not judge and you will not be judged". Secondly there is the obvious reference to not being judged by others and now we must go and "sin no more". A pretty tall order, perhaps just as tall as fighting off the temptation to judge others. In both cases God is at the center of things. Only God can judge and only he can keep us from sin, with our valuable cooperation of course. Here is where the interior life comes in to play. We know that God is all holy and that we are to be like God. Once we figure out precisely what "holy" means we can then ask him for the graces to allow us to engage in that transformation. Using the life of Jesus we seek to become that very holiness of God manifested in his Son the Word made flesh. We seek to speak as he did, think and he did and act as he did. In short we seek to "put on the mind of Christ". To do so we must start with humility, as he did. Humbling himself by taking on our human nature he sought nothing but to carry out the will of the Father. And so we as we seek to die to our sinful, selfish selves and become someone willing to serve rather than be served. Living likewise will then place us in a position to see compassionately and not in a judging manner our own struggles and how, with divine help we overcome them, and thereby identify with others in looking with them on love and mercy and praying that they too might overcome their trials and experience the joy that comes through faith. So it comes down to prayer, fasting and works of mercy. These tools allow us to cooperate with divine grace and so come to that point where we experience the forgiveness extended to us through Jesus self-giving at Calvary and thus begin a life free from the stress and anxiety which comes from thinking and acting sinfully in order that we might look with loving not judging eyes on our neighbor and pray that he too experience the wonders of faith in God only-begotten Son.

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APRIL 7, 2019



Ps 136; MV, no. 7

*"Praise the Lord, for he is good;
for his mercy endures forever . . .*

*Who skillfully made the heavens,
for his mercy endures forever . . .*

*Who split in two the Red Sea,
for his mercy endures forever . . .*

*Who struck down great kings,
for his mercy endures forever . . .*

*The Lord remembered us in our low
estate,
for his mercy endures forever . . .*

*Praise the God of heaven,
for his mercy endures forever."*

(Ps 136:1, 5, 13, 17, 23, 26)

As Lent comes to a close, we prepare to celebrate the Triduum followed by the Resurrection of Christ at Easter. Psalm 136 reminds us that, even before the events of the Life, Death, and Resurrection of Christ, God has always been merciful in his actions and will always continue to be. In this psalm, we see examples of the way God's loving mercy has been displayed in history—in creation, the exodus, and God's defense of his Chosen People. As each of these events is described, God's mercy is continually remembered and invoked. By repeating the refrain "his mercy endures forever," we are reminded that God's mercy knows no bounds. Pope Francis notes that this phrase "seems to break through the dimensions of space and time, inserting everything into the eternal mystery of love. It is as if to say that not only in history, but for all eternity man will always be under the merciful gaze of the Father" (MV, no. 7).

Just as our Lenten journey has been filled with works of mercy, so too is the celebration and remembrance of Christ's Passion, Death, and Resurrection. Christ's Paschal Mystery is the ultimate sign of God's mercy, because through it we are saved. In the Paschal Mystery, God offers a concrete sign of his merciful love. Through our participation in the sacraments, we enter into the Paschal Mystery and draw closer to God. For example, in Baptism, we die to sin and rise to new life in Christ, being made sharers in Christ's Death and Resurrection.

At the Easter Vigil, the whole of salvation history will be played out on a small scale—we will hear readings that highlight the beginning of creation, Abraham and Isaac, the exodus, the covenants God has made with his people, and the Resurrection of Christ. After the readings, those who have been preparing to enter the Church through the Rite of Christian Initiation of Adults (RCIA) will celebrate the Sacraments of Initiation—Baptism, Confirmation, and the Eucharist. In each of these, the new members of the Church are drawn deeper into the Paschal Mystery. Those gathered to witness these celebrations are also drawn deeper into the loving mercy of God by renewing their own commitment to their faith and encouraging the new members in their faith.

*Mercy
in Motion*

THE FIFTH SUNDAY OF LENT

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Join at LentenMercyChallenge.org

MY CONSECRATION.ORG

V. Self-examination by the standard of God's commands the right occupation in Lent

And so, that the malice of the fretting foe may effect nothing by its rage, a keener devotion must be awaked to the performance of the Divine commands, in order that we may enter on the season, when all the mysteries of the Divine mercy meet together, with preparedness both of mind and body, invoking the guidance and help of God, that we may be strong to fulfil all things through Him, without Whom we can do nothing. For the injunction is laid on us, in order that we may seek the aid of Him Who lays it. Nor must any one excuse himself by reason of his weakness, since He Who has granted the will, also gives the power, as the blessed Apostle James says, If any of you lack wisdom, let him ask of God, Who gives to all liberally and upbraids not, and it shall be given him James 1:5 . Which of the faithful does not know what virtues he ought to cultivate, and what vices to fight against? Who is so partial or so unskilled a judge of his own conscience as not to know what ought to be removed, and what ought to be developed? Surely no one is so devoid of reason as not to understand the character of his mode of life, or not to know the secrets of his heart. Let him not then please himself in everything, nor judge himself according to the delights of the flesh, but place his every habit in the scale of the Divine commands, where, some things being ordered to be done and others forbidden, he can examine himself in a true balance by weighing the actions of his life according to this standard. For the designing mercy of God has set up the brightest mirror in His commandments, wherein a man may see his mind's face and realize its conformity or dissimilarity to God's image: with the specific purpose that, at least, during the days of our Redemption and Restoration, we may throw off awhile our carnal cares and restless occupations, and betake ourselves from earthly matters to heavenly.

V. Forgiveness of our own sins requires that we should forgive others

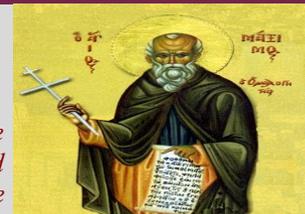
But because, as it is written, in many things we all stumble James 3:2, let the feeling of mercy be first aroused and the faults of others against us be forgotten; that we may not violate by any love of revenge that most holy compact, to which we bind ourselves in the Lord's prayer, and when we say forgive us our debts as we also forgive our debtors, let us not be hard in forgiving, because we must be possessed either with the desire for revenge, or with the leniency of gentleness, and for man, who is ever exposed to the dangers of temptations, it is more to be desired that his own faults should not need punishment than that he should get the faults of others punished. And what is more suitable to the Christian faith than that not only in the Church, but also in all men's homes, there should be forgiveness of sins? Let threats be laid aside; let bonds be loosed, for he who will not loose them will bind himself with them much more disastrously. For whatsoever one man resolves upon against another, he decrees against himself by his own terms. Whereas blessed are the merciful, for God shall have mercy on them : and He is just and kind in His judgments, allowing some to be in the power of others to this end, that under fair government may be preserved both the profitableness of discipline and the kindness of clemency, and that no one should dare to refuse that pardon to another's shortcomings, which he wishes to receive for his own.

Excerpt from a sermon by Pope St. Leo the Great

THE FIFTH SUNDAY OF LENT

APRIL 7, 2019

St. Maximus the Confessor



God's mercy and goodness are manifested in his compassion on our suffering, says St. Maximus the Confessor. The parables of the lost coin, the lost sheep, and the Good Samaritan show how our Lord Jesus Christ goes to any lengths to seek us out when we have strayed and heal the wounds that we cause to ourselves by our sin.

God's will is to save us, and nothing pleases him more than our coming back to him with true repentance. The heralds of truth and the ministers of divine grace have told us this from the beginning, repeating it in every age. Indeed, God's desire for our salvation is the primary and pre-eminent sign of his infinite goodness. Precisely in order to show that there is nothing closer to God's heart than this, the divine Word of God the Father, with untold condescension, lived among us in the flesh, and did, suffered, and said all that was necessary to reconcile us to God the Father, when we were at enmity with him, and to restore us to the life of blessedness from which we had been exiled. He healed our physical infirmities by miracles; he freed us from our sins, many and grievous as they were, by suffering and dying, taking them upon himself as if he were answerable for them, sinless though he was. He also taught us in many different ways that we should wish to imitate him by our own kindness and genuine love for one another.

So it was that Christ proclaimed that he had come to call sinners to repentance, not the righteous, and that it was not the healthy who required a doctor, but the sick. He declared that he had come to look for the sheep that was lost, and that it was to the lost sheep of the house of Israel that he had been sent. Speaking more obscurely in the parable of the silver coin, he tells us that the purpose of his coming was to reclaim the royal image, which had been coated with the filth of sin. "You can be sure there is joy in heaven", he said, over one sinner who repents.

To give the same lesson he revived the man who, having fallen into the hands of the brigands, had been left stripped and half-dead from his wounds; he poured wine and oil on the wounds, bandaged them, placed the man on his own mule and brought him to an inn, where he let sufficient money to have him cared for, and promised to repay any further expense on his return.

Again, he told of how that Father, who is goodness itself, was moved with pity for his profligate son who returned and made amends by repentance; how he embraced him, dressed him once more in the fine garments that befitted his own dignity, and did not reproach him for any of his sins. So too, when he found wandering in the mountains and hills the one sheep that had strayed from God's flock of a hundred, he brought it back to the fold, but he did not exhaust it by driving it ahead of him. Instead, he placed it on his own shoulders and so, compassionately, he restored it safely to the flock.

So also he cried out: Come to me, all you that toil and are heavy of heart. Accept my yoke', he said, by which he meant his commands, or rather, the whole way of life that he taught us in the Gospel. He then speaks of a burden, but that is only because repentance seems difficult. In fact, however, my yoke is easy, he assures us, and my burden is light.

Then again he instructs us in divine justice and goodness, telling us to be like our heavenly Father, holy, perfect and merciful. Forgive, he says, and you will be forgiven. Behave toward other people as you would wish them to behave toward you.

This selection from St. Maximus the Confessor (Epist. 11: PG 92, 454-455) is a great Lenten Meditation on the infinite mercy and goodness of God, our heavenly Father. It is used in the Roman Office of Readings for Wednesday of the 4th week of Lent, with the accompanying biblical reading taken from Numbers 11:4-30. Saint Maximus wrote this reflection around the year 650AD.

Let him who is without sin



cast the first stone.

THE FIFTH SUNDAY OF LENT

APRIL 7, 2019

St. Peter Chrysologus: Prayer knocks, fasting obtains, mercy receives

“There are three things, my brethren, by which faith stands firm, devotion remains constant, and virtue endures. They are prayer, fasting and mercy. Prayer knocks at the door, fasting obtains, mercy receives. Prayer, mercy and fasting: these three are one, and they give life to each other.

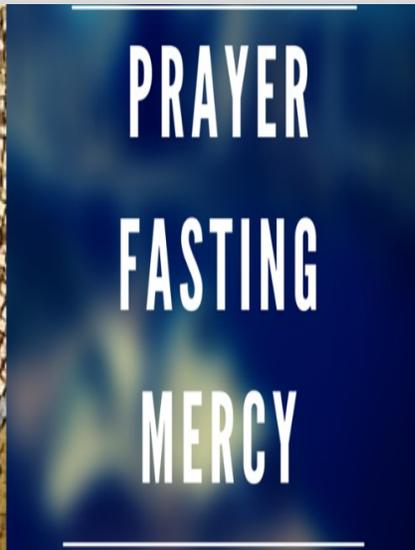
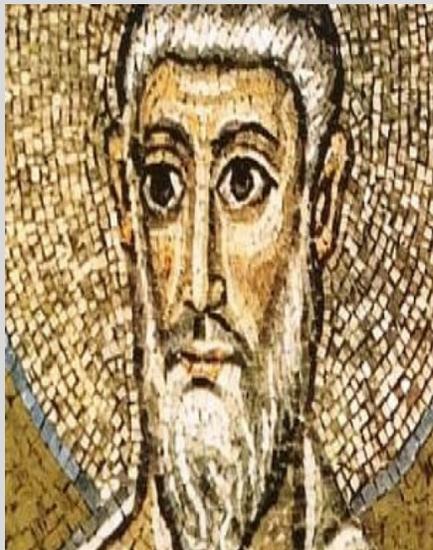
“Fasting is the soul of prayer, mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated. If you have only one of them or not all together, you have nothing. So if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others you open God’s ear to yourself.

“When you fast, see the fasting of others. If you want God to know that you are hungry, know that another is hungry. If you hope for mercy, show mercy. If you look for kindness, show kindness. If you want to receive, give. If you ask for yourself what you deny to others, your asking is a mockery.

“Let this be the pattern for practice mercy: show mercy the same way, with the same promptness, as you show mercy to you.

“Therefore, let prayer, one single plea to God on in our defense, a threefold favour.

“Let us use fasting to have lost by despising souls in sacrifice by There is nothing more offer to God, as the psalm-sacrifice to God is a brot despise a bruised and “Offer your soul to God, of your fasting, so that pure offering, a holy sacri-



all men when they cy to others in the generosity, with the want others to show

mercy and fasting be our behalf, one speech united prayer in our

make up for what we others. Let us offer our means of fasting. pleasing that we can ist said in prophecy: A ken spirit; God does humbled heart. make him an oblation your soul may be a fice, a living victim,

remaining your own and at the same time made over to God. Whoever fails to give this to God will not be excused, for if you are to give him yourself you are never without the means of giving.

“To make these acceptable, mercy must be added. Fasting bears no fruit unless it is watered by mercy. Fasting dries up when mercy dries up. Mercy is to fasting as rain is to earth. However much you may cultivate your heart, clear the soil of your nature, root out vices, sow virtues, if you do not release the springs of mercy, your fasting will bear no fruit.

“When you fast, if your mercy is thin your harvest will be thin; when you fast, what you pour out in mercy overflows into your barn. Therefore, do not lose by saving, but gather in by scattering. Give to the poor, and you give to yourself. You will not be allowed to keep what you have refused to give to others.”

There are three things, my brethren, by which faith stands firm, devotion remains constant, and virtue endures. They are prayer, fasting and mercy. Prayer knocks at the door, fasting obtains, mercy receives. Prayer, mercy and fasting: these three are one, and they give life to each other.

He was born in the year 406 and born again to eternal life in the year-450. This Bishop of Ravenna, Italy was one of the great preachers of his age. In fact, his wonderful homilies and exhortations earned him the nickname “golden words” which is what “Chrysologus” means. This is but an excerpt from one of his Lenten sermons which is offered on Tuesday of the Third Week of Lent in the Office of Readings for the Church. It is entitled “Prayer knocks, fasting obtains, mercy receives.”

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APRIL 7, 2019

Announcements and Upcoming Events

CATHOLICISM: The New Evangelization

The Catholic Faith is not about myths or legends, symbols or literary devices. It's about an encounter so overwhelming that you want to tell the whole world. It is an encounter with Jesus Christ. Throughout history, the call of Christ has sent people to the corners of the earth with a message of great joy, a message that has built civilizations, inspired cultures and even sent some to prisons and to their graves. We have the same call — that's the New Evangelization. Experience this Faith in action in CATHOLICISM: The New Evangelization.

Fr. Barron's latest project, *Catholicism: The New Evangelization*, is not so much a new chapel to go along with the cathedral of *Catholicism* — it's more like a school for cathedral builders. Filmed in part during a 2012 lecture tour of Australia, during which the priest spoke in the parishes, pubs, and college campuses of one of the world's most nonreligious nations, *Catholicism: The New Evangelization* brings Fr. Barron's customary spirit of upbeat, affirmative orthodoxy to the challenges facing the Church's mission in our increasingly secular world.

Dispelling the widespread modern misconception of God as a rival or impediment to human well-being, Fr. Barron affirms Christianity's claim as the foundation of true humanism. Against the disenchanting or desecralized view of the world, he stakes the fundamental human religious impulse memorably encapsulated in St. Augustine's dictum about our "restless hearts."

Beginning with 20th-century figures such as J.R.R. Tolkien, who wove Catholic themes into *The Lord of the Rings*, and Archbishop Fulton Sheen, whose expert use of radio and television gave him unparalleled access to the American public, *The New Evangelization* highlights groups and ministries successfully organizing locally and leveraging the power of new media.

The supplemental materials on the additional discs offer much food for thought. Interviews excerpted in the main feature with Weigel, Vogt, Douthat, and Brad Gregory (author of *The Unintentional Reformation: How a Religious Revolution Secularized Society*) are presented at greater length, and a number of Fr. Barron's lectures are also included.

In the end, *The New Evangelization* is a call to action. As Vogt pointedly observes, every priest and every parish can create a Twitter feed or a Facebook page. For that matter, so can almost any Catholic...and while many Catholics might not know what to say or how to say it, watching *Catholicism: The New Evangelization* is a good place to start learning.

Join us beginning April 28. The series will continue May 5, 12, 19 and 26. We meet in the Adult Conference Room in Bennett (Soup Kitchen) Hall at 8:30 a.m.



On behalf of the parish community I would like to thank the catechists who have blessed us this year with their talents and gifts and shared them with our young people. To hand on the faith is the first task of parents and then there are those called from the community to assist parents in sharing with the young the beauty of belief. My thanks to Melanie Douglas our Coordinator of Religious Education and her associate Beata Riberio, to Maria Curley and Aaron and Kara Walz and to Tania Hanthorn. Also, thanks to Tom Mattingly and Ryan Douglas as coordinators of the Confirmation Program. I am truly grateful for the work you have done for this parish community and I pray that God will continue to bless you and your families as you seek to know, love and serve Him more deeply. *Fr. Dominic*



SUNDAY OFFERING: \$10,515

CRS: \$2207

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

ST. AUGUSTINE