

The Extra Extra Page

**\*DIOCESE EVENTS: SAVE THE DATES\***



**Friday, March 13, 2020  
4:00pm-8:00pm**

**Saturday, March 14, 2020  
8:00am-2:00pm**

**ST. AUGUSTINE CATHEDRAL SCHOOL  
CROWLEY CENTER GYM  
600 WEST MICHIGAN AVE in KALAMAZOO**

**BABY ITEMS, SPORTS GEAR, FURNITURE, HOUSEWARES,  
CLOTHING, ELECTRONICS, TOOLS, BOOKS, CRAFTS, HOLIDAY,  
TOYS, GAMES, VINTAGE/ANTIQUES AND SO MUCH MORE!**

**ACCEPTING DONATIONS IN THE CROWLEY CENTER GYM  
MARCH 9th-March 12th:**

**Monday: 8am-7pm  
Tuesday: 8am-7pm**

**Wednesday: 8am-7pm  
Thursday: 8am-10am**

**ALL PROCEEDS BENEFIT THE ST. AUGUSTINE PTO  
AND THE WONDERFUL THINGS THEY DO FOR THE SCHOOL!**

**Enrollment is open at the Catholic Schools of Greater Kalamazoo.** Students from preschool through 12th grade



can register now for the 2020-2021 school year at St. Augustine Cathedral School, St. Monica Catholic School, and Hackett Catholic Prep. There are fliers available in the back of church with information about these three schools. If you are interested and

would like to learn more, you can schedule a visit to tour the school and meet the teachers and staff. No child will be denied a Catholic education due to financial need. Scholarships and tuition assistance are available at all three schools.

**Rachel's Vineyard Retreat, Friday, March 27 – Sunday, March 29.** This retreat, designed for women and men, is a beautiful opportunity for any person who has struggled with the emotional or spiritual pain of an abortion. Held in a private location, the retreat process is an opportunity to experience the mercy and compassion of God, surface and release repressed feelings of anger, shame, and guilt, and grieve the loss of your unborn child or children. For more information or to register, call 800-800-8284 or email mw Walsh@ccwestmi.org. Financial assistance is available. All inquiries are strictly confidential.

**NAZARETH ASSOCIATION  
\$2,000 SCHOLARSHIPS**

The Nazareth Association invites college students to apply for the following  
**\$2,000 SCHOLARSHIPS:**

- Junior or senior students who will be attending a Catholic College or University during the 2020-2021 academic year.
- Nursing students attending any accredited nursing program in Michigan during the 2020-2021 academic year.

Applicants must meet the criteria posted on the Nazareth Association website where you will also find the application. [www.nazarethassociation.org](http://www.nazarethassociation.org)

For more information, call (269) 342-1191 or [nazarethassn@voyager.net](mailto:nazarethassn@voyager.net)

**Applications must be submitted no later than June 1, 2020**

**Eucharist as Mission – Young Adult Retreat, Friday, March 27 – Sunday, March 29 at Pretty Lake Camp, Mattawan.**

All young adults are invited to the annual Lenten retreat with this year's theme of Eucharist as Mission. The weekend will include Adoration, Mass, great speakers, and time for fellowship. For more information and to register go to [imdisciple.com/youngadultretreat](http://imdisciple.com/youngadultretreat) or contact Tim McNamara at [mcnamara@diokzoo.org](mailto:mcnamara@diokzoo.org) or 269-903-0139

**Gaudium Christi East, Friday, April 17, 7:30-9 PM at St. Joseph Parish Chapel, Battle Creek** Gaudium Christi (the joy of Christ) is an opportunity to spend time with Jesus Christ present in the Blessed Sacrament. Offer this time (whether it is 5 minutes or the entire time) to God so you might grow in greater intimacy with Jesus Christ. This is a time for you, in the quiet of your heart to listen and speak with the God who loves you.

**Monthly Energizer, Saturday, April 18, 6-8 PM at St. Mary Parish, Paw Paw.** The Energizer consists of food and fellowship, praise and worship music from the band Kleen Sl8, a 25 minute presentation covering a topic from the beautiful Catholic faith for youth and adults alike, a coinciding craft lesson for kids under 12, and closes with prayer as we adore our Lord in the Blessed Sacrament. The cost is free with a free will donation being accepted. Please join us, bring your family and friends, as together we get energized about our faith!

*"While he was still speaking, a bright cloud covered them, and a voice from the cloud said, 'This is my Son, whom I love; with him I am well pleased. Listen to him!'" Matthew 17: 5*

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### A Reflection on Lenten Fasting

-by Rev. Daniel Merz (Taken from the USCCB website)

In the early Church and, to a lesser extent still today, there were two fasts. There was the "total fast" that preceded all major feasts or sacramental events. The ancient name for this fast was "statio" from the verb "sto, stare" to stand watch, on guard or in vigil. The second fast was a fast of abstinence from certain foods, e.g., meats or fats. This was more an act of self-discipline and self-control. The *statio* fast was total and a means of watching and waiting... i.e. *for* something. The fast of abstinence was more general and personal, to help oneself be more disciplined or self-controlled. The total fast is still kept today prior to reception of Holy Communion. Following Holy Communion, the total fast ceases because Jesus had explicitly stated that we don't fast when the bridegroom is here, in other words, what we're keeping vigil for has arrived, the wait is over. On the other hand, the fast of abstinence was allowed on Sundays because the continuity of abstinence can be important for it to be effective.

These initial observations, then, teach us that the Eucharist is always the end of a preparation. It is always the fulfillment of an expectation. In the Orthodox Church during Lent, they have Eucharist only on Saturday and Sunday. But because Wednesdays and Fridays are total fast days, those two days are also days for the Communion service (Liturgy of the PreSanctified) which are held in the evening, i.e., after the day of preparation. Fasting is always *preparatory*.

But how did *fasting* become such an important means of preparing for the Eucharist and of learning virtue through self-discipline? Christian fasting is revealed in an interdependence between two events in the Bible: the "breaking of the fast" by Adam and Eve; and the "keeping of the fast" by Christ at the beginning of his ministry.

Humanity's "Fall" away from God and into sin began with eating. God had proclaimed a fast from the fruit of only one tree, the tree of knowledge of good and evil (Gen. 2:17), and Adam and Eve broke it. Fasting is here connected with the very mystery of life and death, of salvation and damnation. Food perpetuates life in this physical world, which is subject to decay and death. But God "created no death." (Wis. 1:13) Humanity, in Adam and Eve, rejected a life dependent on God alone for one that was dependent rather on "bread alone." (Dt. 8:3; Mt. 4:4; Lk. 4:4) The whole world was given to man as a kind of food, as a means to life, but "life" is meant as communion with God, not as food. ("Their god is their belly." Phil. 3:19) The tragedy is not so much that Adam ate food, but that he ate the food for its own sake, "apart" from God and to be

independent of Him. Believing that food had life in itself and thus he could be "like God." And he put his faith in food. This kind of existence seems to be built on the principle that man does indeed live "by bread alone."

Christ, however, is the new Adam. At the beginning of his ministry in the Gospel of Matthew, we read, "When He had fasted 40 days and 40 nights, He became hungry." Hunger is that state in which we realize our dependence on something else—when we face the ultimate question: "on what does my life depend?" Satan tempted both Adam and Christ, saying: Eat, for your hunger is proof that you depend entirely on food, that your life is in food. Adam believed and ate. Christ said, "Man does NOT live by bread alone." (Mt. 4:4; Lk. 4:4) This liberates us from total dependence on food, on matter, on the world. Thus, for the Christian, fasting is the only means by which man recovers his true spiritual nature. In order for fasting to be effective, then, the spirit must be a part of it. Christian fasting is not concerned with losing weight. It is a matter of prayer and the spirit. And because of that, because it is truly a place of the spirit, true fasting may well lead to temptation, and weakness and doubt and irritation. In other words, it will be a real fight between good and evil, and very likely we shall fail many times in these battles. But the very discovery of the Christian life as "fight" and "effort" is an essential aspect of fasting.

Christian tradition can name at least seven reasons for fasting:

1. From the beginning, God commanded some fasting, and sin entered into the world because Adam and Eve broke the fast.
2. For the Christian, fasting is ultimately about fasting from sin.
3. Fasting reveals our dependence on God and not the resources of this world.
4. Fasting is an ancient way of preparing for the Eucharist—the truest of foods.
5. Fasting is preparation for baptism (and all the sacraments)—for the reception of grace.
6. Fasting is a means of saving resources to give to the poor.
7. Fasting is a means of self-discipline, chastity, and the restraining of the appetites.

*This article draws in part on the writings of Alexander Schmemmann, "Notes in Liturgical Theology," St. Vladimir's Seminary Quarterly, Vol. 3, No. 1, Winter 1959, pp. 2-9. Rev. Daniel Merz is a former Associate Director of the USCCB Divine Worship office.*

*"He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time," 2 Tm 1: 9*