

FOURTH SUNDAY IN ORDINARY TIME

March 14, 2021



**REV. BROOKS
BEAULAUER**
PASTOR
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WEEKEND MASSES

ST. JOHN'S PARISH
VIGIL MASS
5:00PM
SUNDAY MASS
8:00 AM

SAINT JUAN DIEGO PARISH

THURSDAY MASS /
ADORATION
ADORATION 6:00 PM
MASS 6:30 PM

VIGIL MASS—7:00 PM
SUNDAY MASSES
10:00 AM ENGLISH
11:30 AM SPANISH

SAINT JOHN CATHOLIC CHURCH
SAINT JUAN DIEGO CATHOLIC CHURCH
“THE PARISHES OF THE UPPER YAKIMA VALLEY”



SACRAMENT OF RECONCILIATION AND ADORATION:

St. John—Naches—Tuesday 6:00 to 7:00 PM

St. Juan Diego—Coviche—Thursday 6:00 to 6:30 PM

Or by appointment with the Pastor

CONTACT INFORMATION

SAINT JOHN'S

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SACRIFICIAL OFFERING

Please don't forget your Sunday Envelope!

Average weekly cost to operate St. Juan Diego (SJD) for July 2019—June 2020, based on previous years' cost.	\$2,130.00
Collection Figure for weekend of March 6 & 7, 2021 for St. Juan Diego	\$1,227.00
Average weekly cost to operate St. John (SJ) for July 2017—June 2018, based on previous years' cost.	\$2,011.00
Collection Figure for weekend of March 6 & 7, 2021 for St. John	\$1,617.00



Q: I've been having conflicting ideas about cremation. My husband wants to be cremated; at first, I was all for it, but now I'm having a difficult time with that decision. I know in the Apostles' Creed it says, "the resurrection of the body," and I also know that the church prefers burial of the body, even though it does allow cremation followed by immediate burial of the ashes. Can you help me with these two options? (Wichita, Kansas)

A: For many centuries, the Catholic Church did not allow cremation. Historically, cremation was linked to the burial practices of pagans, whose religious beliefs did not include the expectation of eventual resurrection and viewed death as the definitive obliteration of the human person. It was only in 1963 that the church began to allow cremation as it became more commonplace for both economic and sanitary reasons.

As you indicate, though, Catholic teaching continues to prefer burial of the body because, in the church's mind, burial reflects a greater reverence and respect for the deceased and more clearly expresses the Christian belief in an eventual resurrection, when a person's body and soul will be reunited.

As the appendix to the Order of Christian Funerals puts it: "The body of a deceased Catholic Christian is also the body once washed in baptism, anointed with the oil of salvation, and fed with the bread of life ...The body of the deceased brings forcefully to mind the church's conviction that the human body is in Christ a temple of the Holy Spirit and is destined for future glory at the resurrection of the dead" (No. 412). So the choice is yours to make, but the Church's preference is clearly for traditional burial. And as you mention, if the option is made for cremation, the cremated remains should be buried in a grave or enurned in a mausoleum.

Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr. Albany, New York 12203.



Hotline

SEXUAL ABUSE HOTLINE

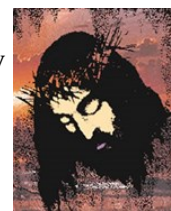
If you have been abused or victimized by a member of the Catholic clergy, please believe in the possibility for hope and help and healing. We encourage you to come forward and speak out. The Yakima Diocese has a sexual abuse hotline for those who wish to report some incident concerning that issue as regards to a bishop, priest, deacon or diocesan employee or volunteer. Our diocese provides a private/confidential phone line for those wishing to report incidents of sexual abuse regarding clergy, diocesan or church employees or volunteers 1-888-276-4490.



Our parish is now offering **Online Giving!** Visit our website to sign up and to begin contributing automatically to St. John. This convenient new system does not require you to contact your bank to sign up or to make changes. You can use any of your checking or savings accounts and the funds will be automatically transferred to our parish bank account. This system is more convenient for the parish than electronic checks from your bank. And it's convenient for you because you can make changes at any time. You can see reports on your contribution history and generate tax statements at each year's end. You can come to www.stjohnnaches.org to get started. Please note that the Online Giving platform is formatted for use with **Google Chrome**, rather than Internet Explorer. If you have any questions or concerns, please contact Carrie Peterson at 509.653.2534. Thank you.

A Reflection For You – On Light and Darkness -- On the 4th Sunday Lent Year B

There is often a time in a long journey when we find the going hard. The enthusiasm with which we set out has faded, and there is still a long way to go. At this stage in our Lenten journey we may be inclined to identify with Nicodemus of today's gospel – not daring, as a well-known Pharisee, to consult Jesus openly, he came 'by night', weighed down in his heart, no doubt, by an interior darkness of confusion and embarrassment.



In our disappointment with our lives, the darkness seems so real and overwhelming. The first reading, telling the story of old Israel – a story of unfaithfulness, stubborn selfishness, destruction and exile – reminds us how often human history has been filled with darkness, right down to our own day. In the second reading from the letter to the Ephesians, Paul confidently confronts this darkness: for him reliance upon false and selfish securities is to embrace 'death'.

If we are inclined to feel demoralized at this point in our Lenten journey, we are invited by today's readings to find again the source of new energy and encouragement. In the midst of the deepest darkness the true Light shines! Old Israel finds that God's designs will not be frustrated by their foolishness and selfishness - the conqueror of the Babylonians sends them back to rebuild the temple. Paul announces to those who are in danger of losing their way the astounding truth at the center of our faith - God's free gift to a lost world of new life in Christ: our redeemed humanity is God's 'work of art', we each have our part to play in the realization of God's great designs.

But it is especially in the climax of today's readings, the words spoken to Nicodemus, by Jesus - the Light of the World - that all our darkness is dispelled! These words are perhaps the most quoted of the Gospels. Let us not take them for granted, but take them to heart and rejoice in the new life they bring: 'God loved the world so much that he gave his own Son, so that everyone who believes in him ... may have eternal life'. A world weighed down by the darkness of failure and selfishness must know, Jesus says, that he came from the Father, not 'to condemn' but to bring reconciliation and life.

As we take our bearings in the middle of a long journey, we often find new purpose and energy. Reflecting at this point in our journey of Lent, on the burdens we carry, can bring us to find again, in a more personal way, the essential truth of our Christian faith, the great truth we celebrate at the end of our journey.

John Thornhill SM*

"The Son of Man must be lifted up, so that we may have eternal life in him"

* **John Thornhill SM** was a Marist Father with an international reputation as a writer and lecturer in theology. He was a member of the International Theological Commission (1980-1985), appointed by Pope John Paul II. For several years he was a member of the Anglican Roman Catholic International Commission (ARCIC II).



In the Year of St. Joseph, a Prayer to St. Joseph (Pope Francis)

Hail, Guardian of the Redeemer, Spouse of the Blessed Virgin Mary. To you God entrusted his only Son; in you Mary placed her trust; with you Christ became Man. Blessed Joseph, to us too, show yourself as a father and guide us in the path of life. (Keep us safe in times of pandemic, darkness and strife.) Obtain for us grace, mercy, and courage, and defend us from every evil. Amen

DAILY READINGS

March 14: 4th Sunday in Lent (Laetare Sunday)

2 Chr 36:14–16, 19–23; Ps 137:1–6; Eph 2:4–10; Jn 3:14–21

Year A: 1 Sm 16:1, 6–7, 10–13; Ps 23:1–6; Eph 5:8–14; Jn 9:1–41

March 15: Monday of the 4th Week in Lent

Is 65:17–21; Ps 30:2, 4–6, 11–13; Jn 4:43–54

March 16: Tuesday of the 4th Week in Lent

Ez 47:1–9, 12; Ps 46:2–3, 5–6, 8–9; Jn 5:1–16

March 17: Wednesday of the 4th Week in Lent

Is 49:8–15; Ps 145:8–9, 13–14, 17–18; Jn 5:17–30

March 18: Thursday of the 4th Week in Lent

St. Cyril of Jerusalem

Ex 32:7–14; Ps 106:19–23; Jn 5:31–47

March 19: St. Joseph, Spouse of the Blessed Virgin Mary

2 Sm 7:4–5, 12–14, 16; Ps 89:2–5, 27, 29; Rom 4:13, 16–18, 22; Mt 1:16, 18–21, 24 or Lk 2:41–51

March 20: Saturday of the 4th Week in Lent

Jer 11:18–20; Ps 7:2–3, 9–12; Jn 7:40–53

SEMINARIANS



Bishop Joseph Tyson has encouraged us to pray for vocations to the priesthood and religious life. **William Lane is currently studying at Mt. Angel Seminary in St. Benedict, Oregon.** Please keep him and those who are considering their vocation in your prayers.



My Friends,

Many of us are fascinated by the stories of people who save others. Of course, as great as these

people are, none of them can come close to Jesus, who gave so much, including his life, to save all mankind. Our three readings today all center on being saved and restored. They all point to the mission of Jesus. When we were trapped in sin, Jesus freed us. When we sat in darkness, Jesus gave us light. When we faced eternal death, Jesus brought us life.

The first reading today foreshadows the saving acts of Jesus through the account of the restoration of Jerusalem. The Jews were conquered and many were exiled to Babylon, where they longed for their homeland. When Cyrus the Persian came to power, he freed them and helped them return to Jerusalem. When we were exiled from the Garden of Eden because of the sin of Adam and Eve, God the Father sent Jesus, his Son, to open the gates so we could return home. In the Gospel, Jesus refers to another event that foreshadowed his saving role. During the exodus in the desert, the Israelites were punished for their infidelity by being bitten by poisonous snakes. God took pity on them and restored them to health by having Moses set a bronze serpent on a pole, and healing any stricken person who looked at it. Likewise, Jesus, lifted high on the Cross, brought healing to a sick and suffering world.

Today's Gospel also contains the popular verse often seen on license plates and at sporting events: John 3:16. This verse crystallizes the essence of our faith: God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. We have a Savior because God has this extraordinary love for us. It is God's will that we be with him forever, so God sent his Son, Jesus, to be one of us and die an excruciating, humiliating death so that we might live.

The reading from St. Paul to the Ephesians elaborates on this saving act; that God provides for our eternal life with him because he is rich in mercy. Our salvation is a matter of God's kindness, not something we earn or deserve. It is a sheer gift, it is grace. Now we can be refashioned through Christ's sacrifice, and look forward to eternity in heaven.

How grateful are we for the sacrifice of Jesus, who won eternal life for us? How can we ever repay him? Obviously, we cannot. We can, however, express our gratitude in many ways. One way is to tell him of our love and appreciation in personal prayer every day. Another is to participate in Mass and receive the Eucharist, the gift of himself that Jesus gave us. We can also show our thanks to God by cherishing this life of ours and taking care of it. We can do this by nurturing it through good works and by avoiding sin.

Jesus has no need for awards for his saving acts. What He desires, instead, is for us to live in accordance with his teachings. When we do this, it is we who can look forward to the greatest prize of all, being with God and sharing life and love with him eternally.

Lenten blessings to you and your family.

Fr. Brooks

FOURTH SUNDAY OF LENT

First Reading

2 Chronicles 36:14-16,19-23

The causes for the Israelites' captivity in Babylon are described.

Responsorial Psalm

Psalm 137:1-2,3,4-5,6

A lament from exile for the loss of Jerusalem

Second Reading

Ephesians 2:4-10

In grace we have been saved, so that we may do the work of the Lord.

Gospel Reading

John 3:14-21

Jesus tells Nicodemus that the Son of Man will be raised up so that those who believe in him will have eternal life.

Background on the Gospel Reading

Today's Gospel reading is taken from John's Gospel. It consists of two parts. The first part is the final sentence of Jesus' reply to Nicodemus, the Pharisee who approached Jesus at night. Nicodemus acknowledged Jesus as someone who had come from God and seemed to want to be a follower of Jesus. Jesus greeted Nicodemus with the observation that one must be born from above to see the Kingdom of God. The dialogue between Jesus and Nicodemus that followed was about the meaning of this phrase. Nicodemus misunderstood Jesus at every point, but there was no animosity in the questions he posed to Jesus.

In the part of the conversation with Nicodemus in today's Gospel, Jesus referred to an incident reported in the Old Testament. When the Israelites grumbled against the Lord during their sojourn in the desert, God sent venomous serpents to punish them for their complaints. The Israelites repented and asked Moses to pray for them. The Lord heard Moses' prayer and instructed him to make a bronze serpent and mount it on a pole. All who had been bitten by a serpent and then looked upon the bronze serpent were cured. By recalling this story, Jesus alludes to the salvation that would be accomplished through his death and Resurrection.

The second part of today's Gospel is a theological reflection on Jesus' words to Nicodemus. The Gospel of John is known for this kind of reflection offered within the narrative. The words of the Evangelist are in continuity with the words of the prologue to John's Gospel. In these reflections, John elaborates on a number of themes that are found in his Gospel: light and darkness, belief and unbelief, good and evil, salvation and condemnation.

In John's reflection, we find an observation about human sinfulness. Jesus is the light that has come into the world, but people preferred the darkness. We wish to keep our sins hidden, even from God. Jesus has come into the world to reveal our sins so that they may be forgiven. This is the Good News; it is the reason for our rejoicing in this season of Lent and throughout our lives.

Source: <https://www.loyolapress.com/catholic-resources/liturgical-year/sunday-connection/>