



March 4, 2018 Third Sunday of Lent

UPCOMING DATES

Wed March 7, St. Elizabeth Guild Meeting 1 PM
Wed March 14, Finance Committee Meeting 4 PM
Tues March 27, St. Colman Guild Meeting 12 PM

PRAY FOR OUR BROTHERS & SISTERS

Who are ill or in pain: Helen Johnson, Billy Henthorn, Steve Arcia, Jim & Mary Crowther, Steve Darling, Lorelie Fulwider, Fr. Andrew Metcalf, JoAnn Coules, Dinah Smith, Lorna Marie Hastings, Laverne Jones, Joanne & Bill Rodgers, John Breig, Linda Schmidt, Michell Jackson, Degi Milko, Jim Ward, Nini Sanchez, Jacqueline Donovan, Art McNulty, Terry Devlin, Kathy Cissell, Mary Hall Smith, Stan Moorman, Maggie Nelson, Stella Dunne, George Ayoob, Nina Cantacessi, John Hoffman, Mary Tamargo, Don La Plante, Bruce & Trish, Sarah & David, Ed Fulwider, Vicki Gonzalez, Jesus Chavez Torres.

Who have been called to Eternal Life: Carole Williams, Fr. Philip Ryan, Joseph Kobler, Rebecca Jane Ruiz, Janine Bekker Carrig, Margie Sanchez, Glenna Enorme Schutz, Matthew Gonzalez, John Tivenan, Fr. Thomas Devereaux, Billy Ferree, Maureen Shaw, Charlie Castillo, Tom King, Tom Kelly, Axel Avera, Victor Theander, John Sanchez, Ed Botta, Nina Giacometti, Don Covello, Paula Epperson.

PARISH DONATIONS

Period reflected: Feb 24 – Feb 25

St. Elizabeth 1 st collection	\$1,141.00
St. Elizabeth 2 nd collection	\$246.00
St. Catherine 1 st collection	\$58.00
St. Catherine 2 nd collection	\$205.00
St. Colman 1 st collection	\$65.00
St. Colman 2 nd collection	\$60.00
<i>Thank you for your generosity!</i>	\$1,775.00

On the 5th Sunday of a month, the 2nd collection will benefit the St. Vincent de Paul Society. The deadline for Bulletin items is Wednesday at 5 p.m. Submit them (proofread and spell-checked) via email or the following meetings at St. Hubert's Hall: St. Elizabeth Guild Meeting (1st Wednesday 1 PM); Finance Committee Meeting (2nd Wednesday 4 PM); St. Colman Guild Meeting (4th Tuesday 12 PM). To be placed on our Sunday Bulletin email list, send your request via email to: ChurchElizabeth@comcast.net
Does your will include your gift to God?

MASS INTENTIONS

Sat 4 pm: Steve Arcia [quick recovery]
Sat 5 pm: Sharilyn Parmeter [quick recovery]
Sun 9 am: Joseph Kobler; Carole Williams⁺, Annie Sophia Reynolds and her parents [healing]
Sun 11 am: Bette Campbell [healing]
Tues-Fri 9 am: Joseph Kobler & Carole Williams⁺

READINGS

Exodus 20: 1-17
Psalm 19: 8. 9. 10. 11
1 Corinthians 1: 22-25
John 2: 13-25

LITURGICAL MUSIC CORNER

by our Music Director, Rebecca Brown

March 4th Third Sunday of Lent

"They are more precious than gold, than a heap of purest gold; sweeter also than syrup or honey from the comb."
Ps. 19

Processional Hymn: Return to God SS

The Gloria is omitted during Lent.

Psalm 19: *Lord, you have the words of everlasting life.*

Gospel Acclamation: Praise to you, Lord Jesus Christ, King of endless glory!

Preparation of the Gifts: Ancient Words SS

Communion Song: More Than Gold SS

Recessional Song: We Will Serve the Lord SS
"As for me and my house, we will serve the Lord."

Joshua 24:15

The Ten Commandments are also called the "Decalogue" ("ten words"). According to the Catechism of the Catholic Church (# 2056) "God revealed these 'ten words' to His people on the holy mountain. They were written 'with the finger of God.' " They are pre-eminently the "words of God" to be handed on from generation to generation.

PASTOR'S DESK

Someone has said that a *saint does extraordinary things in ordinary ways*. There is one such group of ordinary people doing extraordinary work in midtown Manhattan called the "Friends of St. Giles." Some years ago, the group was featured in a New York Times article. Here is a portion of that story:

Child-sized wheelchairs sat empty in the corridor, an odd sight alongside the playful murals of elephants peeking through the jungle bush. Colorful too were the red and yellow syrups and pills by the nurse's station. In a crib tucked in one corner, a three-year-old rested, his chest rising and falling with every rasp of breath.

Thomas Cahill walked into the room and glanced at the youngsters living in the "Incarnation Children's Center," a residence for HIV positive children. He was there to read bedtime stories — a simple act filled with the sing-song cadences of tales about giants, princesses, and animals. Yet, in reading to these fragile children, Mr. Cahill and his friends hoped to find strength for themselves.

The ongoing ministry of the "Friends of St. Giles" also includes regular visits to hospitalized AIDS patients, recruiting volunteers for soup kitchens and working with imprisoned youth who, Cahill says, "are overwhelmed with hopelessness."

Mr. Cahill insists that it is neither impossible nor foolish to think that small acts of charity can make a difference. "We're just a bunch of middle-class people," he said. "None of this is earth-shaking or monumental. It seems extremely minor in a way. But, you know the famous response of Mother Teresa when she was asked, 'How do you do it?' 'One by one,' she replied. Then Cahill added, **"The Gospel is like a treasure hidden inside a beautiful building that no one goes into.** Ironically, he said, "it is uptight Church people who put up a smoke-screen between the Gospel and ordinary people."

It is important for us to talk about the compassion of the Christian because unless we are a people of compassion, the *love of God* is *not flowing in us and through us*. Compassion is a mark of a Christian person, and unless we are striving to do extraordinary things in ordinary ways we will ultimately fail to live up to our highest Christian ideals. As a footnote, in 2018, the "Incarnation Children's Center," remains a vital organization whose mission is: "To provide a nurturing, home-like setting that provides first-rate care, filled with love and compassion, designed to give each child a longer and better quality of life." And that's what I call doing

extraordinary works of Christian service, in ordinary ways.

There is another dimension of Christian service, however, that we need to talk about. This dimension of the Christian life is clearly revealed in today's Gospel Lesson in which Jesus cleanses the temple of the dishonest money-changers. This is a difficult passage. Scholars have debated it at length. But, in all the confusion about this passage, there is one thing that emerges very clearly from it, as we will see.

There are times when Christian love demands that we show compassion to those who have been hurt. **And there also are times when Christian love demands that we speak out in protest against those who are doing the hurting.** It is important for those of us who live in the comfortable strata of our society to understand this side of Christian love. In the great tradition of the prophets and Jesus himself, there are times when we are called upon, as Christians, to cry out "No! In God's Name, no!" against that which is causing hurt and exploitation. This requires a great deal of courage. It takes courage to accept the consequences when love compels us to cry out in protest. Jesus took the consequences of His cleansing of the temple. He was killed for it. Scholars agree that this was the one single event, more than any other, that convinced the Sadducees they had to destroy Him as quickly as possible. He had hit them not only at the point of their prestige but right in their pocketbooks.

The Christian voice of protest requires a certain kind of persistence — a willingness to see the thing through — but always with a view toward reconciliation. Jesus, of course, is the supreme example of what this means. Remember, the persons against whom He raised His voice and His whip of chords in protest were the very ones who were responsible for His execution. Yet He transcended all feelings of bitterness, saying, in the end, from the Cross, "Father forgive them." The effective Christian voice of protest does not dissipate itself in the anger of the moment. It follows through creatively and lovingly, not seeking to overwhelm but to resolve — trusting always in the power of love to ultimately to prevail.

Peace and blessings!

Fr. Luis

ANNOUNCEMENTS

Join us every Friday for **stations of the cross** at 9:30 am. followed by **anointing of the sick** and **confession**.