

Fr. David's Weekly Newsletter



January 27, 2012

Fourth Sunday of Ordinary Time

O Lord, we bring to your altar these offerings of our service: be pleased to receive them, we pray, and transform them into the Sacrament of our redemption.

SILENCE AND WORD: THE PATH OF EVANGELIZATION

The Holy Father shared his reflections concerning an aspect of the human process of communication which, despite its importance, is often overlooked and which, at the present time, it would seem especially necessary to recall. It concerns the relationship between silence and word: two aspects of communication which need to be kept in balance, to alternate and to be integrated with one another if authentic dialogue and deep closeness between people are to be achieved.

Silence is an integral element of communication; in its absence, words rich in content cannot exist. In silence, we are better able to listen to and understand ourselves; ideas come to birth and acquire depth. ... By remaining silent we allow the other person to speak, to express him or herself; and we avoid being tied simply to our own words and ideas without them being adequately tested. In this way, space is created for mutual listening, and deeper human relationships

become possible. ... When messages and information are plentiful, silence becomes essential if we are to distinguish what is important from what is insignificant or secondary. Deeper reflection helps us ... to make evaluations, to analyze messages; this makes it possible to share thoughtful and relevant opinions, giving rise to an authentic body of shared knowledge. For this to happen, it is necessary to develop an appropriate environment, a kind of 'ecosystem' that maintains a just equilibrium between silence, words, images and sounds.

The process of communication nowadays is largely fueled by questions in search of answers. Search engines and social networks have become the starting point of communication for many people who are seeking advice, ideas, information and answers. ... Indeed, people today are frequently bombarded with answers to questions they have never asked and to needs of which they were unaware. If we are to recognize and focus upon the truly important questions, then silence is a precious

If today you hear his voice, harden not your hearts.

commodity that enables us to exercise proper discernment in the face of the surcharge of stimuli and data that we receive.

Ultimately, this constant flow of questions demonstrates the restlessness of human beings, ceaselessly searching for truths, of greater or lesser import, that can offer meaning and hope to their lives. Men and women cannot rest content with a superficial and unquestioning exchange of skeptical opinions and experiences of life - all of us are in search of truth.

Attention should be paid to the various types of websites, applications and social networks which can help people today to find time for reflection and authentic questioning, as well as making space for silence and occasions for prayer, meditation or sharing of the word of God. In concise phrases, often no longer than a verse from the Bible, profound thoughts can be communicated, as long as those taking part in the conversation do not neglect to cultivate their own inner lives. It is hardly surprising that different religious traditions consider solitude and silence as privileged states which help people to rediscover themselves and that Truth which gives meaning to all things. The God of biblical revelation speaks also without words: 'As the Cross of Christ demonstrates, God also speaks by His silence.'

If God speaks to us even in silence, we in turn discover in silence the possibility of speaking with God and about God. ... In speaking of God's grandeur, our language will always prove inadequate and must

make space for silent contemplation. Out of such contemplation springs forth, with all its inner power, the urgent sense of mission, the compelling obligation 'to communicate that which we have seen and heard' so that all may be in communion with God.

In silent contemplation, then, the eternal Word, through Whom the world was created, becomes ever more powerfully present and we become aware of the plan of salvation that God is accomplishing throughout our history by word and deed. ... This plan of salvation culminates in the person of Jesus of Nazareth, the mediator and the fullness of all revelation. He has made known to us the true face of God the Father and by His Cross and Resurrection has brought us from the slavery of sin and death to the freedom of the children of God. The fundamental question of the meaning of human existence finds in the mystery of Christ an answer capable of bringing peace to the restless human heart. The Church's mission springs from this mystery; and it is this mystery which impels Christians to become heralds of hope and salvation, witnesses of that love which promotes human dignity and builds justice and peace.

Word and silence: learning to communicate is learning to listen and contemplate as well as speak. This is especially important for those engaged in the task of evangelization: both silence and word are essential elements, integral to the Church's work of communication for the sake of a renewed proclamation of Christ in today's world.

Novena to Ss. Ingenuin and Albuin: January 27 - February 4

St. Ingenuin was Bishop of Säben, around the year 585 AD. The See, founded by St. Cassian, had been long vacant, and great errors and abuses had taken root among the people, who in some places had relapsed towards heathen customs. His success in reforming the manners of his flock was most extraordinary. He built a cathedral at Säben, where he is honored on February 5, the anniversary of his death. St. Albuin, one of his successors, was an heir of one of the noblest families of Tyrol; he transferred the See to Brixen in the year 1004 AD.

In the neighborhood of Cadine, it is said, St. Ingenuin, one of the early evangelizers of the area, planted a beautiful garden, which was a living model of the Garden of Eden; but so divinely beautiful was it, that to no mortal was it given to find it. Only the holy Albuin obtained by his prayers permission once to find entrance to 'St. Ingenuin's Garden.' Entranced with the delights of the place, he determined at least to bring back some sample of its produce. So he gathered some of its golden fruits, to show the children of earth. To this day a choice yellow apple, something like the golden pippin, grown in the region, goes by the name of St. Albuin's apple.

O God, who to pasture your people filled the Bishops blessed Ingenuin and Albuin with a spirit of truth and of love, grant that, as we celebrate their feast day with honor, we may benefit by imitating them and be given relief through their intercession.



ALL ABOUT SAINTS TRIVIA

1. This very misunderstood Biblical lady is patroness of the perfume trade because of her association with fragrant ointments.

- a. St. Martha b. St. Elizabeth c. St. Lydia Purpuraria d. St. Mary Magdalene

2. Another saint mentioned in the New Testament in connection with the death of Christ, he is the patron of undertakers, rather fittingly.

- a. St. Simeon b. St. Gamaliel c. St. Nicodemus d. St. Joseph of Arimathea

3. This possibly fictitious female saint is patroness of laundresses, though she is famous for a certain stain on her veil.

- a. St. Barbara b. St. Helena c. St. Veronica d. St. Margaret

4. This earliest of Christian martyrs is patron of stonemasons, though one would imagine he would want to have nothing more to do with stones in the hereafter.

- a. St. James b. St. Timothy c. St. Peter d. St. Stephen

5. This shepherdess, born in 422, is patroness of the city of Paris, women's army corps (WACs), and girls named Jennifer.

- a. St. Julie of Jesus b. St. Germaine c. St. Genevieve d. St. Joan of Arc

6. According to tradition, this female saint was of advanced age when she gave birth to her famous daughter (who would, in turn, bear her a divine grandson). She is patroness of women in labor, of mothers, and of grandmothers.

- a. St. Elizabeth b. St. Mary Cleopas c. St. Martha d. St. Anne

7. This non-mortal saint is patron of policemen, having put the biggest bad guy of them all away for eternity.

- a. St. Raphael b. St. Michael c. St. Uriel d. St. Gabriel

8. Sufferers from depression can pray for aid to a number of saints, including this much put-upon pre-Christian Biblical patriarch.

- a. St. Gamaliel b. St. Job c. St. Daniel d. St. Joseph

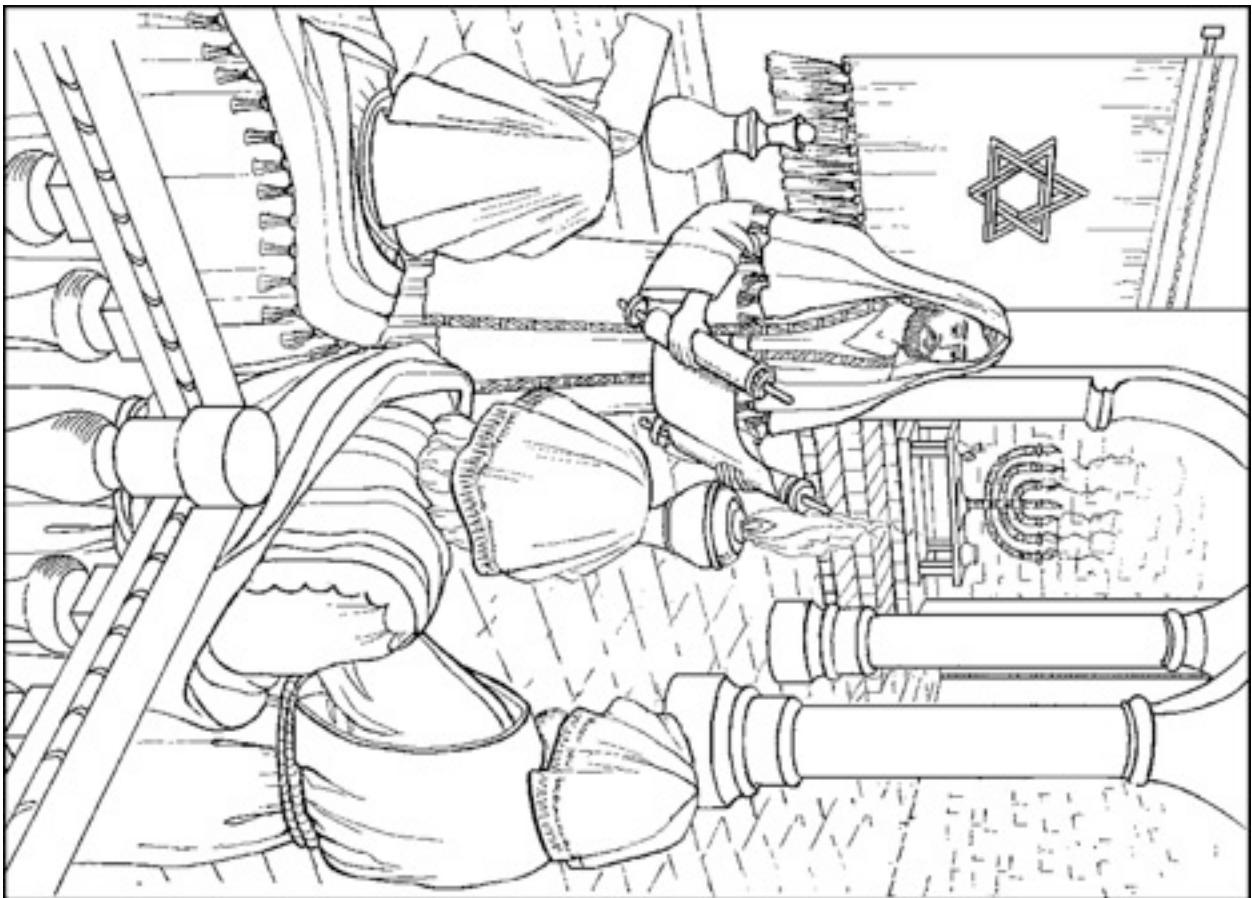
9. This saint was neither a martyr, nor a member of a religious order, but a simple servant in the household of a nobleman in the city of Lucca. She was at first despised by her co-workers for her piety and simplicity, but eventually her goodness and sincerity won them over. She is patroness of housekeepers and servants and is particularly venerated in England, where they know how hard it is to get good help.

- a. St. Gemma Galgani b. St. Margaret of Cortona c. St. Zita of Lucca d. St. Rita of Cascia

10. This "good king" is patron of the Czech Republic, which was known as Bohemia when he ruled there.

- a. St. Edward the Confessor b. St. Wenceslas c. St. Henry d. St. Louis

Then they came to Capernaum, and on the sabbath Jesus entered the synagogue and taught. The people were astonished at his teaching, for he taught them as one having authority and not as the scribes.



Across

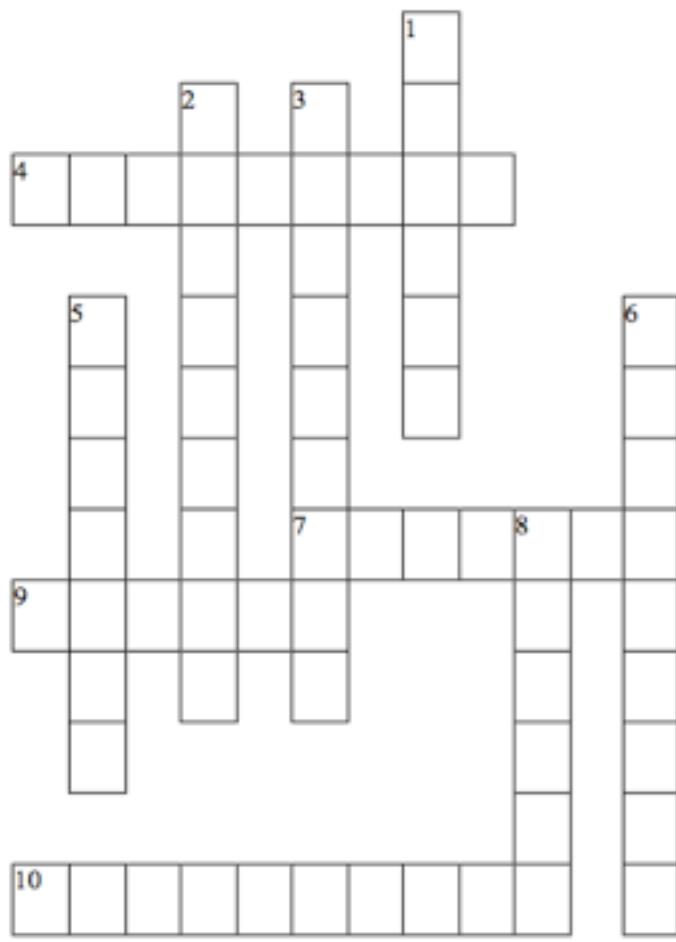
4. Where Jesus healed the possessed man.
7. The day of the week on which Jesus healed the possessed man.
9. This means to reprimand.
10. This means the same thing as amazed.

Down

1. What Jesus did in the synagogue.
2. The town in which this event took place.
3. What the unclean spirit did to the man when Jesus told him to come out.
5. What type of spirit was troubling the man in the synagogue?
6. What Jesus had that the scribe did not have.
8. This means the same thing as astonished.

Mark

1:21-28



1. taught, 2. capernaum, 3. convulsed, 4. synagogue, 5. authority, 6. unclean, 7. sabbath, 8. amazed, 9. rebuke, 10. astonished.