

~From the Administrator~

Dear Parish Family,

March 14, 2010

It is already past the half-way point in Lent. And just like the Third Sunday in Advent (which is called "Gaudete Sunday") your priest is decked out in a rose-colored chasuble for Mass.

The Fourth Sunday in Lent is called "Laetare Sunday." It gets this name from the Entrance Antiphon of the Mass, which in Latin begins "Laetare, Jerusalem". The entire Antiphon in English is:

Rejoice, Jerusalem! Be glad for her, you who love her; rejoice with her, you who mourned for her, and you will find contentment.

In an effort to make more opportunities available for our Lenten devotions, this Wednesday from 10:00am to 4:00pm we will be having a "Lenten Day of Reflection." Our students at the public school can come during the day if they have a note from a parent and sign themselves out. Anyone can come during those times. The "Day of Reflection" will include Eucharistic Adoration in the main church, Reflective music in the convent chapel, Lenten retreat talks in the gathering area, and the Sacrament of Reconciliation in the Confessional (or in the back of the church.) The hope is that this can be a "self-service" Lenten retreat opportunity during the day.

I know that Wednesday is St. Patrick's Day. I'm hoping that it's not too far of a walk from the church to the corner of Winn and Beal City Roads. Hope to see you on Wednesday sometime between 10:00am and 4:00pm.

Friday is the Solemnity of Saint Joseph. Because it is a solemnity and it falls on a Friday, it is not a day of fasting or abstinence from meat. While our patronal feast day of Saint Joseph the Worker is May 1, this is the principal feast day of our parish's patron Saint Joseph. Friday this week will also be the school Mass.

Devotion to St. Joseph developed slowly, more slowly than devotion to Mary. The devotion seems to have begun in the East. The Coptic Church kept his feast as early as the 4th century on July 20. In later Greek calendars, he is remembered on either December 25 or December 26. In the West, devotion to Joseph developed more slowly, with its earliest promoters being St. Bernardino of Siena and John Gerson. The theological foundations they set paved the way for the establishment of the Feast of St. Joseph. St. Teresa of Avila and St. Francis De Sales were also known for their strong devotion to St. Joseph.

The feast of St. Joseph did not enter the Western calendar until 1479. In 1714 Pope Clement XI composed a special office for the feast, and in 1729 Pope Benedict XIII inserted his name into the litany of the saints. Pope Pius IX declared him patron of the universal Church in 1870. In 1955 the Feast of St. Joseph the Worker was promulgated by Pope Pius XII, observed on May 1. In 1962 Saint Joseph's name was added to the list of saints in the First Eucharistic Prayer.

Remember to pray for each other! God bless you! *Fr. David*

O ST. JOSEPH whose protection is so great, so strong, so prompt before the Throne of God, I place in you all my interests and desires. O St. Joseph do assist me by your powerful intercession and obtain for me from your Divine Son all spiritual blessings through Jesus Christ, Our Lord; so that having engaged here below your Heavenly power I may offer my Thanksgiving and Homage to the most Loving of Fathers. O St. Joseph, I never weary contemplating you and Jesus asleep in your arms. I dare not approach while He reposes near your heart. Press him in my name and kiss His fine Head for me, and ask Him to return the Kiss when I draw my dying breath. St. Joseph, Patron of departing souls, pray for us. —Amen.

Saint Joseph the Worker

Stained Glass Window Symbols Explained



Back Parking Lot Entryway

The Victory of the Lamb of God
Symbol of the resurrection of Jesus who was called "Lamb of God" by John the Baptist.

Front Right in Church Nave

The Elements of the Eucharist
Wheat symbolizes the bread, grapes symbolize the wine used in the Eucharistic sacrifice.



Gathering Space West Wall (S)

The Anchor
Symbol of our Christian hope in Christ and in the eternal life we expect after death.

Second Right in Church Nave

The Pelican's Sacrifice
Pelicans were thought to feed their blood to their young, so it symbolizes Jesus' sacrifice.



Gathering Space West Wall (N)

The Christian Life
Strengthened by the Eucharist, prayerfully carrying the cross, hoping in the life to come.

Third Right in Church Nave

Last Rites and a Happy Death
Lilies symbolize St. Joseph, patron of a happy death. With symbols of Last Rites.



Gathering Space South Wall

The Monstrance
Symbolizes our worship of Jesus in the Most Blessed Sacrament of the Eucharist.

Fourth Right in Church Nave

Grapes
Grapes symbolize the wine used at the Last Supper and in our own Eucharist at Mass.



Gathering Space East Wall

The Dove
Symbol of the Holy Spirit, third Person of the Trinity; Paraclete given to us by Jesus.

Back of Church Nave (in choir loft)

The Keys of the Kingdom
Symbolizes the power of the Sacrament of Penance to free us from the bondage of sin.



Altar Server Sacristy South Wall

Wheat
Wheat symbolizes the bread used at the Last Supper and in our own Eucharist at Mass.

Stairway Up to the Choir Loft

The Most Holy Trinity
A triangle symbolizes Three Divine Persons in One God; the eye God's omniscience.



Choir Loft South Window

Trumpet and Music
Symbolizes the joyful praise of God in the Psalms and in our own prayers and hymns.

Choir Loft North Window

The Harp
Symbolizes the Psalms, written by King David, who played the harp to calm Saul.

