

Fr. David's Weekly Newsletter



March 9, 2012

Third Sunday of Lent

O God, author of every mercy and of all goodness, who in fasting, prayer and almsgiving have shown us a remedy for sin, look graciously on this confession of our lowliness, that we, who are bowed down by our conscience, may always be lifted up by your mercy.

SILENCE IS INDISPENSABLE FOR PRAYER

During his general audience this past Wednesday Benedict XVI concluded a series of catecheses dedicated to the prayer of Jesus. Today he turned his attention to the theme of alternating words and silence which characterised Christ's earthly life, above all on the Cross, and which is also significant in two aspects of our own lives.

Addressing the 10,000 pilgrims gathered in St. Peter's Square, the Pope explained that the first of these aspects "concerns accepting the Word of God. Interior and exterior silence are necessary in order to hear that Word", he said. Yet, "our age does not, in fact, favour reflection and contemplation; quite the contrary it seems that people are afraid to detach themselves, even for an instant, from the spate of words and images which mark and fill our days".

However, "the Gospels often show us ... Jesus withdrawing alone to a place far from the crowds, even from His own disciples, where He can pray in silence". Moreover, "the great patristic tradition teaches us that the mysteries of Christ are linked to silence, and only in silence can the Word find a place to dwell within us".

"This principle", the Holy Father went on, "holds true for individual prayer, but also for our liturgies which, to facilitate authentic listening, must also be rich in moments of silence and of non verbal acceptance. ... Silence has the capacity to open a space in our inner being, a space in which God can dwell, which can ensure that His Word remains within us, and that love for Him is rooted in our minds and hearts, and animates our lives".

The Pope then turned to focus on the second important aspect of the relationship

Lord, you have the words of everlasting life.

between silence and prayer. “In our prayers”, he said, “we often find ourselves facing the silence of God. We almost experience a sense of abandonment; it seems that God does not listen and does not respond. But this silence, as happened to Jesus, does not signify absence. Christians know that the Lord is present and listens, even in moments of darkness and pain, of rejection and solitude. Jesus assures His disciples and each one of us that God is well aware of our needs at every moment of our lives”.

“For us, who are so frequently concerned with operational effectiveness and with the results ... we achieve, the prayer of Jesus is a reminder that we need to stop, to experience moments of intimacy with God, ‘detaching ourselves’ from the turmoil of daily life in order to listen, to return to the ‘root’ which nourishes and sustains our existence. One of the most beautiful moments of Jesus’ prayer is when, faced with the sickness, discomfort and limitations of his interlocutors, He addresses His Father in prayer, thus showing those around him where they must go to seek the source of hope and salvation”.

Christ touches the most profound point of His prayer to the Father at the moment of His passion and death, Pope Benedict said. And citing the Catechism of the Catholic Church he concluded by noting that “His cry to the Father from the cross encapsulated ‘all the troubles, for all time, of humanity enslaved by sin and death, all the petitions and intercessions of salvation history are summed up in this cry of the incarnate Word. Here the Father accepts them and, beyond all hope, answers them by raising His Son. Thus is fulfilled and brought to completion the drama of prayer in the economy of creation and salvation”.



SAINT PATRICK - MARCH 17



Saint Patrick was a Romano-Briton and Christian missionary, who is the most generally recognized patron saint of Ireland or the Apostle of Ireland, although

Two authentic letters from him survive, from which come the only universally accepted details of his life. When he was about 16, he was captured from Wales by Irish raiders and taken as a slave to Ireland, where he lived for six years before escaping and returning to his

family. After entering the Church, he returned to Ireland as an ordained bishop in the north and west of the island, but little is known about the places where he worked. By the seventh century, he had come to be revered as the patron saint of Ireland.

Most available details of his life are from later histories from the seventh century onwards, and these are now not accepted without detailed criticism.

The dates of Patrick’s life cannot be fixed with certainty but, on a widespread interpretation, he was active as a missionary in Ireland during the second half of the 5th century. Saint Patrick’s Day is observed on March 17, the date of Patrick’s death. It is celebrated both in and outside of Ireland. In the dioceses of Ireland, it is both a solemnity and a holy day of obligation; and, outside of Ireland, it can be a celebration of Ireland itself.

CATHOLIC VOCABULARY

in·car·nate adj

\in-'kär-nət, -nāt\

a : invested with bodily and especially human nature and form

b : made manifest or comprehensible : embodied <a fiend incarnate>

late 14c., from L.L. incarnatus “made flesh,” a common word among early Christian writers, pp. of L. incarnare “to make flesh” (see incarnation).



Incarnation

The Incarnation is the belief that Jesus Christ the second person of the Trinity, also known as God the Son or the Logos (*Word*), “became flesh” by being conceived in the womb of the Virgin Mary.

The Incarnation is a fundamental theological teaching of orthodox (Nicene) Christianity, based on its understanding of the New Testament. The Incarnation represents the belief that Jesus, who is the non-created second Person of the triune God, took on a human body and nature and became both man and God. In the Bible its clearest teaching is in John 1:14: “And the Word became flesh, and dwelt among us.”

In the Incarnation, as traditionally defined, the divine nature of the Son was joined but not mixed with human nature in one divine Person, Jesus Christ, who was both “truly God and truly man”. The Incarnation is commemorated and celebrated each year at Christmas, and also reference can be made to the Feast of the Annunciation; “different aspects of the mystery of the Incarnation” are celebrated at Christmas and the Annunciation.

The most widely-accepted definitions of the Incarnation and the nature of Jesus were made by the First Council of Nicaea in 325, the Council of Ephesus in 431, and the Council of Chalcedon in 451. These councils declared that Jesus was both fully God: begotten from, but not created by the Father; and fully man: taking his flesh and human nature from the Virgin Mary. These two natures, human and divine, were hypostatically united into the one personhood of Jesus Christ.

3rd Sunday of Lent

time
Jewish
Passover
Jerusalem
temple
courts
selling
cattle
sheep
doves
money
changers
sitting
tables
whip
cords
drove
scattered
house
market

R	F	E	T	A	B	L	E	S	J	E	W	I	S	H
T	S	X	D	T	C	W	D	I	J	W	L	S	V	X
T	E	O	D	M	A	R	R	T	E	C	Y	I	U	C
Z	C	M	X	T	T	F	O	T	R	D	E	P	Y	E
X	X	A	P	C	T	P	V	I	U	P	O	K	V	A
L	S	O	R	L	L	T	E	N	S	A	Z	V	D	Z
C	X	C	B	L	E	I	J	G	A	S	W	L	E	X
H	V	G	A	K	M	G	Y	S	L	S	H	V	Q	S
T	I	O	R	T	N	W	D	I	E	O	I	E	M	C
V	I	A	J	I	T	R	D	P	M	V	P	Y	F	Y
F	M	M	L	T	O	E	S	M	A	E	V	K	E	E
C	I	L	E	C	U	Y	R	E	F	R	T	N	S	J
K	E	K	C	H	A	N	G	E	R	S	O	U	Z	S
S	K	S	H	E	E	P	M	V	D	M	O	E	N	X
K	G	Z	C	O	U	R	T	S	Q	H	Y	M	Z	R

CLEANSING THE TEMPLE

Jesus made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money changers and overturned their tables, and to those who sold doves he said, “Take these out of here, and stop making my Father’s house a marketplace.”

