



### SUNDAY REFLECTION

Moses and Elijah point to Jesus.

They prayed to God on a mountain;

He spent whole nights in prayer on mountains.

They taught the people and worked wonders;

Jesus taught with authority and cast out devils.

They suffered and were in anguish;

Jesus accepted the humility of the cross.

They all had the assurance that they were witnesses to the truth.

If I want to be a witness to the light my path will follow theirs.

I will need to be a person of deep prayer.

I will need to persuade others of the importance of Gospel values.

I may be able to do some wonders too and I will certainly have sorrow

And rejection along the way.

Make me strong and give joy in my heart as I witness to the truth of

Jesus in my world.

**STEWARDSHIP:** Peter, James, and John wanted to build a “booth” for Jesus and just stay on the mountain where His transfiguration took place. But the Son of God, the Chosen One, knew

that He must instead keep moving toward His crucifixion. We, too, must rise from worship and do what we can to hasten the coming of the kingdom.

Second Vatican Council *'The Church Today'*

The intellectual nature of the human person is perfected by wisdom and needs to be. For wisdom gently attracts the mind of man to a quest and a love for what is true and good. Steeped in wisdom, man passes through visible realities to those which are unseen. It is finally, through the gift of the Holy Spirit, that man comes by faith to the contemplation and appreciation of the divine plan.

## **READINGS FOR THE THIRD SUNDAY OF LENT**

**24 MAR '19**

**Ex. 3:1-8, 13-15:** Names are important to us and in this reading God gives us God's own name. the name, YHWH, 'I AM WHO I AM', both reveals and conceals. What God is really like will be seen in the Exodus – a god who sets people free.

**1 Cor. 10:1-6, 10-12:** Are there lessons from the past? Paul uses the story of the Exodus and re-reads it to shake up the Christians in Corinth.

**Lk. 13:1-9:** The gospel is a little frightening now is the time, so don't lose the moment. And yet, it offers us a parable of hope: there is another chance, now, today. If not now, when? Gardeners in the congregation will appreciate what Jesus says.

Alfred, Lord Tennyson

"Our wills are ours, to make them Thine."

### **A Cycle Readings RCIA Scrutiny I 8:30 a.m. Mass on the 24th**

**Ex. 17:3-7:** God tells Moses to bring water forth from a rock.

**Rom. 5:1-2, 5-8:** Christ died for us while we were still sinners.

**Jn. 4:5-42:** Jesus reveals Himself to the Samaritan woman at the well.

Archbishop Fulton J. Sheen

"It was to a virgin woman that the birth of the Son of God was announced. It was to a fallen woman that His resurrection was announced."

### **RCIA SCRUTINIES:**

Beginning next Sunday, the Third Sunday of Lent, and running for three consecutive Sundays we will be celebrating the Scrutinies of the RCIA Program.

The initiation rites of the third, fourth, and fifth Sundays of Lent don't have the most comforting of names. On these days we engage the elect in rites and prayers called Scrutinies and exorcisms. The first connotes probing and critical examination of one's life, and the second—well, let's just say many of us have had nightmares because of what Hollywood thinks exorcisms look like.

Yet if we understand the history of these initiation rites, we'll see that they are both more pastoral and comforting than we may think.

To call the current rite with the elect "Scrutiny" is a bit of a misnomer.

## Two related actions

In the earliest ritual books of the church, exorcisms and scrutinies seemed to be separate events celebrated sometimes on a daily basis. One of these early documents, called the *Apostolic Tradition*, notes that the catechumens' conduct was examined at a time just before their baptism. After this examination, the bishop laid hands daily on the catechumens and led prayers of exorcism over them until their baptism. The scrutinizing of the catechumens' lives was meant to prepare them for baptism, while the exorcisms served to prove that the scrutinies were working. The two rites were distinct yet related and were both loving acts of the church for the elect.

As fewer adults were being initiated and the number of infant baptisms increased, these two rites were condensed into one liturgy, like we have today. Yet, no longer were these rites seen as preparation for baptism. Rather they became somewhat perfunctory rites done just before baptism as part of the tradition. By the 12th century, the elect participated only in an exorcism on Saturday morning right before the baptismal liturgy. By the 17th century, even this was moved to the beginning of the baptismal rite itself—we still do this in today's Rite of Baptism of infants. Perhaps it was this diminishing, not only in time but also in meaning, that spurred on some of our more negative connotations of these two rituals.

A short summarization of the history of the Scrutinies goes something like this:

They consistently served as a way of ritually assessing one's readiness for baptism, but what they investigated changed from one generation to the next. They scrutinized spiritual development, moral behavior, intellectual understanding, and even the intelligence of godparents. By the time of the reforms of the Second Vatican Council the Scrutinies had been transformed into a series of exorcisms invoked within the baptismal liturgy, in Latin, where no real scrutinizing was expected.

## Renewing the purpose

In the renewal of the initiation rites, the Scrutiny is meant not simply to critique and assess one's readiness—remember that readiness was established at the Rite of Election with the godparents' testimony and the bishop's acceptance of the catechumens' names. The purpose of each of the Scrutinies is “to uncover, then heal all that is weak, defective, or sinful in the hearts of the elect” and “to bring out, then strengthen all that is upright, and good” (RCIA, 141). The true pastoral sense of this two-fold act of uncovering and strengthening is emphasized in the next sentence of 141: “For the Scrutinies are celebrated in order to deliver the elect from the power of sin and Satan, to protect them against temptation, and to give them strength in Christ.” At its core, the Scrutinies are not about the sinfulness of the elect but about the overwhelming grace of God in Christ. The exorcisms are not fear-laden bouts with Satan but are grace-filled encounters with the healing power of the Spirit.

In the current rite, it is difficult to name what is the “scrutinizing” event. It could be argued that the proclamation of Scripture, especially the gospel, serves to scrutinize the elect, for it is in the word proclaimed that we encounter Christ. “A scrutiny is very different from submitting one's conduct to the judgment of the church. Better to say that Jesus is the one who scrutinizes the elect, whom He loves and has called to Himself” (“Lazarus, Come Out! The Story and Ritual of the Third Scrutiny” in *Catechumenate: A Journal of Christian Initiation*, Liturgy Training Publications, January 1992, p. 3.) Further, “next to the proclamation of the word, the intercessions are the crucial element within the ritual, for within them the cutting edge of the

word is concretely focused on the human heart” (Michael Marchal, “Scrutinies: Words That Cut” in *Catechumenate: A Journal of Christian Initiation*, January 1993, p. 21).

What does this mean for us then? A brief look at the history and purpose of the scrutinies gives us three points to remember:

- **The Scrutinies** and their accompanying exorcisms are a series of rites that **cannot be condensed in time**; they need time “to work.” Nor should we diminish their ritual symbols of silence, posture, litany, and handlaying.
- **The Scrutinies focus as much on the grace of God as on the sin of humanity.** We can’t truly call a scrutiny a *Christian* rite of initiation unless our self-searching leads to acknowledgment and praise of Christ who saves us.
- **The Scrutinies are for the elect, not for the baptized,** for we believe that baptism matters. That is, when one is baptized, one is freed from the power of sin. The baptized are no longer enslaved by Satan. Those who have not yet entered the waters of the font are still vulnerable; they have not yet been clothed with Christ; they have not yet been reborn as new creations. That is why those who have already been released from the devil’s grip are able to pray these Scrutinies and exorcisms for the elect.

## TWO SIGNIFICANT FEASTS CELEBRATED THIS WEEK

### St. Joseph

First appearing in the gospels of Matthew and Luke, St. Joseph was the earthly father of Jesus Christ and the husband of the Virgin Mary.

#### Who Was St. Joseph?

Venerated as a saint in many Christian sects, St. Joseph is a biblical figure who is believed to have been the corporeal father of Jesus Christ. Joseph first appears in the Bible in the gospels of Matthew and Luke; in Matthew, Joseph's lineage is traced back to King David. According to the Bible, Joseph was born circa 100 B.C.E. and later wed the Virgin Mary, Jesus's mother. He died in Israel circa 1 A.D.

#### Fact and Fiction

Everything we know about St. Joseph, the husband of Mary and the foster father of Jesus, comes from the Bible, and mentions of him are underwhelming. The 13 New Testament books written by Paul (the epistles) make no reference to him at all, nor does the Gospel of Mark, the first of the Gospels. Joseph first appears in the Bible in the gospels of Matthew and Luke, one of which (Matthew) traces Joseph's lineage back to King David.

To add to the problem of not knowing enough about Joseph, some apocryphal writings—such as the second-century *Protevangelium of James* and the fourth-century *History of Joseph the Carpenter*—muddy the historical waters further, presenting him as a widower with children when he met Mary and claiming that he lived to the age of 111. These claims, however, are spurious and are not accepted by the church.

#### Marriage to Mary

After marrying Mary, Joseph found that she was already pregnant, and being "a just man and unwilling to put her to shame" (Matt. 1:19), he decided to divorce her quietly, knowing that if he did so publicly, she could be stoned to death. An angel, however, came to Joseph and told him that the child Mary carried was the son of God and was conceived by the Holy Spirit, so Joseph kept Mary as his wife.

After Jesus's birth in Bethlehem, an angel came to Joseph again, this time to warn him and Mary about King Herod of Judaea and the violence he would bring down upon the child. Joseph then fled to Egypt with Mary and Jesus, and the angel appeared again, telling Joseph that Herod had died and instructing him to return to the Holy Land.

Avoiding Bethlehem and possible actions by Herod's successor, Joseph, Mary and Jesus settled in Nazareth, in Galilee. The Gospels describe Joseph as a "tekton," which traditionally has meant "carpenter," and it is assumed that Joseph taught his craft to Jesus in Nazareth. At this point, however, Joseph is never mentioned again by name in the Bible—although the story of Jesus in the temple includes a reference to "both his parents."

### **Death and Sainthood**

The circumstances of Joseph's death are not known, but it is likely that he died before Jesus's ministry began, and it is implied that he was dead before the Crucifixion (John 19:26-27).

Already a patron saint of Mexico, Canada and Belgium, in 1870, Joseph was declared patron of the universal church by Pope Pius IX, and in 1955 Pope Pius XII established May 1 as the "Feast of St. Joseph the Worker" to counter the Communists' May Day.

### **Saint Patrick's Story**

Legends about Patrick abound; but truth is best served by our seeing two solid qualities in him: He was humble and he was courageous. The determination to accept suffering and success with equal indifference guided the life of God's instrument for winning most of Ireland for Christ.

Details of his life are uncertain. Current research places his dates of birth and death a little later than earlier accounts. Patrick may have been born in Dunbarton, Scotland, Cumberland, England, or in northern Wales. He called himself both a Roman and a Briton. At 16, he and a large number of his father's slaves and vassals were captured by Irish raiders and sold as slaves in Ireland. Forced to work as a shepherd, he suffered greatly from hunger and cold.

After six years Patrick escaped, probably to France, and later returned to Britain at the age of 22. His captivity had meant spiritual conversion. He may have studied at Lerins, off the French coast; he spent years at Auxerre, France, and was consecrated bishop at the age of 43. His great desire was to proclaim the good news to the Irish.

In a dream vision it seemed "all the children of Ireland from their mothers' wombs were stretching out their hands" to him. He understood the vision to be a call to do mission work in pagan Ireland. Despite opposition from those who felt his education had been defective, he was sent to carry out the task. He went to the west and north—where the faith had never been preached—obtained the protection of local kings, and made numerous converts.

Because of the island's pagan background, Patrick was emphatic in encouraging widows to remain chaste and young women to consecrate their virginity to Christ. He ordained many priests, divided the country into dioceses, held Church councils, founded several monasteries and continually urged his people to greater holiness in Christ.



and compassion, he fulfilled his duties both to God (through the Deuteronomic law) and to Mary by deciding to divorce Mary “quietly” after she was found to be with child. When, like the Patriarchs of old, he received new instructions in a dream, he responded with the “obedience of faith” (St. John Paul II). Joseph “did exactly what the Lord wanted him to do, in each and every event that went to make up his life” (St. Josemaria Escriva). Joseph’s self-gift to Mary and Jesus “fully shares in authentic human fatherhood and the mission of a father in the family” (St. John Paul II). In 1870 A.D. Pius IX declared Joseph the patron of the Universal Church. Many saints have recommended his patronage, including Bernardine of Siena, Vincent Ferrer, and Teresa of Avila. According to Teresa, “To other saints our Lord has given power to help in one sort of need, but this glorious saint, as I know by experience, helps us in every need.”

### **Wednesday 20 March**

**Jer. 18:18-20 Mt. 20:17-28**

Our earliest impressions of the first disciples in their first steps are usually more positive than is justified. In today’s Gospel Matthew sketches a different and indeed more human reality – party and privilege, ‘us and them’ with the usual consequences for the ‘them’, in this case the remaining ten. And all of this in the light of Jesus’ prophecy of His own betrayal, death and resurrection. The solution is not easy – to be servant and last of all (see the end of yesterday’s Gospel reading) but it is precisely what He lives out in the way He dies.

### **Thursday 21 March**

**Jer. 17:5-10 Lk. 16:19-31**

Both readings operate on the opposition trust in man and trust in God, and not on the opposition of rich and poor as such. The rich man cannot see beyond his own door – he is blinded by his lifestyle – by putting his trust in what he can see: wealth and luxury (symbolized by the color purple), fine linen and magnificent feasts. The irony in Abraham’s reply should not be overlooked: “If they will not listen either to Moses or to the Prophets, they will not be convinced even if someone should rise from the dead.’ But somebody did rise from the dead – and whom does that convince?

### **Friday 22 March**

**Gen. 37:3-4, 12-13, 17-28 Mt. 21:33-43, 45-46**

The general thrust of the parable in the Gospel is clear. But what happens to it, if it is heard from the perspective of the audience against whom it was told? Matthew tells us that ‘when they heard His parables, the chief priests and the scribes realized He was speaking about them.’ What is it like to be an audience under attack? Have you even found yourself in that situation - the butt of someone else’s joke, the point of another’s story? ‘But you don’t understand,’ you hear yourself say. ‘There was more to it than that!’ If we are to understand what is truly the matter with the chief priests and the scribes, we need to be able to enter their world. Jesus, like Joseph in the first reading was not always easy to take.

## Saturday 23 March

**Mic. 7:14, 18-20 Lk. 15:1-3, 11-32**

According to Luke, Jesus tells the Parables of the Lost Sheep, the Lost Coin and the Lost Son because the Pharisees and the scribes complained that Jesus welcomed sinners and shared their tables. Today's Gospel, this most wonderful of Jesus' stories is full of subtlety: who is lost – the first son or the second? Surely not the first son! He was lost: lost to his father and to himself. But he's no longer lost; he has come to his senses and returned home. He has found himself and found his father. So who's lost? And here again is the irony – maybe the one who never got lost is really lost.

### PRAYING WITH MIND BODY AND VOICE RITUAL ACTIONS

In the celebration of Mass we raise our hearts and minds to God. We are creatures of body as well as spirit, so our prayer is not confined to our minds and hearts. It is expressed by our bodies as well. When our bodies are engaged in our prayer, we pray with our whole person. Using our entire being in prayer helps us to pray with greater attentiveness. During Mass we assume different postures— standing, kneeling, sitting—and we are also invited to make a variety of gestures. These postures and gestures are not merely ceremonial. They have profound meaning and, when done with understanding, can enhance our participation in the Mass.

### PRAYERS

#### Novena Prayer to St. Joseph

Saint Joseph, I, your unworthy child, greet you. You are the faithful protector and intercessor of all who love and venerate you. You know that I have special confidence in you and that, after Jesus and Mary, I place all my hope of salvation in you, for you are especially powerful with God and will never abandon your faithful servants. Therefore I humbly invoke you and commend myself, with all who are dear to me and all that belong to me, to your intercession. I beg of you, by your love for Jesus and Mary, not to abandon me during life and to assist me at the hour of my death.

Glorious Saint Joseph, spouse of the Immaculate Virgin, obtain for me a pure, humble, charitable mind, and perfect resignation to the Divine Will. Be my guide, my father, and my model through life that I may merit to die as you did in the arms of Jesus and Mary.

Loving Saint Joseph, faithful follower of Jesus Christ, I raise my heart to you to implore your powerful intercession in obtaining from the Divine Heart of Jesus all the graces necessary for my spiritual and temporal welfare, particularly the grace of a happy death, and the special grace I now implore:

*(Mention your request).*

Guardian of the Word Incarnate, I feel confident that your prayers in my behalf will be graciously heard before the throne of God. **Amen.**

#### MEMORARE

Remember, most pure spouse of Mary, ever Virgin, my loving protector, Saint Joseph, that no one ever had recourse to your protection or asked for your aid without obtaining relief.

Confiding, therefore, in your goodness, I come before you and humbly implore you. Despise not my petitions, foster-father of the Redeemer, but graciously receive them. **Amen.**

### **Breastplate of St. Patrick**

I arise today

Through a mighty strength, the invocation of the Trinity,  
Through belief in the Threeness,  
Through confession of the Oneness  
of the Creator of creation.

I arise today

Through the strength of Christ's birth with His baptism,  
Through the strength of His crucifixion with His burial,  
Through the strength of His resurrection with His ascension,  
Through the strength of His descent for the judgment of doom.

I arise today

Through the strength of the love of cherubim,  
In the obedience of angels,  
In the service of archangels,  
In the hope of resurrection to meet with reward,  
In the prayers of patriarchs,  
In the predictions of prophets,  
In the preaching of apostles,  
In the faith of confessors,  
In the innocence of holy virgins,  
In the deeds of righteous men.

I arise today, through  
The strength of heaven,  
The light of the sun,  
The radiance of the moon,  
The splendor of fire,  
The speed of lightning,  
The swiftness of wind,  
The depth of the sea,  
The stability of the earth,  
The firmness of rock.

I arise today, through  
God's strength to pilot me,  
God's might to uphold me,  
God's wisdom to guide me,  
God's eye to look before me,  
God's ear to hear me,  
God's word to speak for me,  
God's hand to guard me,  
God's shield to protect me,  
God's host to save me  
From snares of devils,  
From temptation of vices,  
From everyone who shall wish me ill,  
afar and near.

I summon today  
All these powers between me and those evils,  
Against every cruel and merciless power  
that may oppose my body and soul,  
Against incantations of false prophets,  
Against black laws of pagandom,  
Against false laws of heretics,  
Against craft of idolatry,  
Against spells of witches and smiths and wizards,  
Against every knowledge that corrupts man's body and soul;  
Christ to shield me today  
Against poison, against burning,  
Against drowning, against wounding,  
So that there may come to me an abundance of reward.

Christ with me,  
Christ before me,  
Christ behind me,  
Christ in me,  
Christ beneath me,  
Christ above me,  
Christ on my right,  
Christ on my left,  
Christ when I lie down,  
Christ when I sit down,  
Christ when I arise,  
Christ in the heart of every man who thinks of me,  
Christ in the mouth of everyone who speaks of me,  
Christ in every eye that sees me,  
Christ in every ear that hears me.

[Note that people sometimes pray a shorter version of this prayer just with these 15 lines about Christ above. The conclusion follows below.]

I arise today  
Through a mighty strength, the invocation of the Trinity,

### **PASTOR'S UP-COMING SCHEDULE**

Saturday 16 Mar	Mass 8:30 a.m. Funeral Mass with burial 2:00 p.m. Vigil Mass for 2nd Sunday Lent 5:00 p.m. Meeting
Sunday 17 Mar	2nd Sunday Lent (St. Patrick's Day) Masses 7:00 a.m., 8:30 a.m. 11:30 a.m. 5:00 p.m. 7:00 p.m. Brig
Monday 18 Mar	Priest's Day Off Mass 6:30 a.m. and 8:30 a.m. Confessions between the Masses Brig 7:40 p.m.

Tuesday 19 Mar St. Joseph's Day  
 Mass 6:30 a.m.  
 Confessions 7:00 – 8:30 a.m.  
 Mass 8:30 a.m.  
 Mass Georgian Manor 10:30 a.m.  
 Finance Council

Wednesday 20 Mar Mass 6:30 a.m.  
 Confessions 7:00 – 8:30 a.m.  
 Mass 8:30 a.m.  
 Mass PCRS 10:00 a.m. Followed by Confessions  
 Indian Creek Correctional Facility 5:30 p.m.

Thursday 21 Mar Mass 6:30 a.m.  
 Confessions 7:00 – 8:30 a.m.  
 Mass 8:30 a.m.  
 Confessions 5:00 p.m. – 6:30 p.m.  
 Mass 6:30 p.m.  
 Lenten Lessons 7:00 p.m.

Friday 22 Mar Mass 6:30 a.m.  
 Confessions 7:00 – 8:30 a.m.  
 Mass 8:30 a.m.  
**Adoration 5:00 p.m. – 7:00 p.m.**  
**Stations of the Cross and Benediction 7:00 p.m.**

Saturday 23 Mar Mass 8:30 a.m.  
 Confessions 1:30 – 4:30 p.m.  
 Vigil Mass 3rd Sunday of Lent 5:00 p.m.

Sunday 10 Mar 3rd Sunday of Lent  
 Masses 7:00 a.m., 8:30 a.m. (First Scrutiny), 11:30 a.m. 5:00 p.m.  
 Brig 7:00 p.m.



