



SUNDAY REFLECTION

Jesus, You are present in the hungry: give us a great appetite to feed them.

Jesus, You are present in the homeless people of our world: may we make a home for them in our hearts and try to give them shelter and security.

Jesus, You are present in those who are oppressed: let their plight be a nagging strain on our conscience.

Jesus, You are present in all who are lonely; drive us out from our too comfortable homes to reach out and befriend them.

Be present with us and in us too, Jesus, because without You, we will fail in our task.

In the prologue to John's Gospel we read that Christ 'came to His own but His own did not receive Him. Yet to all who did receive Him, to those who believed in His name He gave the right to become children of God ... children born not of natural descent ... but born of God' (Jn. 1:11-13). A similar message was given by Jesus to Nicodemus: 'Unless a man is born again ... born of water and the Holy Spirit, he cannot enter the kingdom of God' (Jn. 3:3-5). The beginning of that rebirth comes with a positive response to the message of the Gospel. After Peter preached his first sermon following the Pentecost event (Acts 2) so powerful was the message that the people were cut to the quick and asked what they should do. 'Repent, and be baptized', was Peter's reply, 'that your sins may be forgiven'. This is the first step to discipleship, but more is required.

'Discipleship is not merely intellectual assent to the message of the Gospel; that message has to be put into practice. Not all who say Lord, Lord, will enter the kingdom, but only those who do the will of God. This, indeed, is the message of the metaphors of today's Gospel.

STEWARDSHIP: The Gospel today reminds us that our lives and our deeds must serve as examples to others, pointing the way to the Father. Not for our own benefit do we labor, but so that others may see our good works and give glory to our Father in heaven.

READINGS FOR THE SIXTH SUNDAY

16 FEB '20

Sir. 15:15-20: WE are presented here with a stark choice. We can choose to behave faithfully and so bring about life, or we can choose the opposite and cause death. We are not able to escape the consequences of our actions. Life is real and life is earnest. We are obliged to make serious decisions. There is a great need to reflect on how we are living this life and not be blind to our habitual indifference.

1 Cor. 2:6-10: Paul writes to the Corinthians to remind them that the ultimate gift of God's Wisdom is Christ among us.

Mt. 5:17-37: Here, in the Sermon on the Mount, Jesus tells us that the letter of the law is not good enough at all. We need to go much, much deeper. When we say that we sin in our thoughts we are touching upon this whole area of our lives. our thoughts are often the seat of our desires. We should examine our desires and try to purify them as much as we can so that we may have life to the full.

ORDINARY TIME Continued

Why Green?

For those days when there is no special feast the appropriate color is green. Green vestments and altar cloths have traditionally been associated with the time after Pentecost, the period in which the Church founded by the risen Christ and enlivened by the Holy Spirit began to grow and to spread the Gospel to all nations.

With vestments of a green shade, the Church counts the thirty-three or thirty-four Sundays of Ordinary Time, inviting her children to meditate upon the whole mystery of Christ – His life, miracles and teachings – in the light of His Resurrection

When is Ordinary Time?

Ordinary Time refers to all of those parts of the Catholic Church's liturgical year that aren't included in the major seasons of Advent, Christmas, Lent, and Easter. Ordinary Time therefore encompasses two different periods in the Church's calendar, since the Christmas Seasons immediately follows Advent, and the Easter Season immediately follows Lent.

The Church year begins with Advent, followed immediately by the Christmas season. Ordinary Time begins on the Monday after the first Sunday after January 6, the traditional date of the Feast of the Epiphany and the end of the liturgical season of Christmas. This first period of Ordinary Time runs until Ash Wednesday when the liturgical season of Lent begins. Both Lent and the Easter Season fall outside of Ordinary Time. Thus the first Sunday in the period of Ordinary Time is the Sunday that falls after the first week of Ordinary Time, which makes it the Second Sunday of Ordinary Time.

Ok: Why is There No First Sunday?

In most years, the Sunday after January 6 is the Feast of the Baptism of the Lord. In countries such as the United States, however, where the celebration of Epiphany is transferred to Sunday if that Sunday is January 7 or 8, Epiphany is celebrated instead. As feasts of our Lord, both the

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While speaking of the Sundays of Ordinary time, there are either 33 or 34 Sundays in total.

Because Easter is a moveable feast, and thus the Lent and Easter seasons “float” from year to year, the number of Sundays in each period of Ordinary Time vary from the other period as well as from year to year.

CHURCH DESIGN AND FURNISHINGS:

Atrium

An open place or court before a church. It consisted of a large quadrangle with colonnaded walks on its four sides forming a portico or cloister. It was situated between the porch or vestibule and the body of the church. Usually in the center of the atrium was a fountain or well, where the worshippers washed their hands before entering the church. An example of this is found at St. Paul Outside the Walls in Rome however instead of a fountain there is a statue of St. Paul. Old St. Peter's in Rome in the 4th century, and Hagia Sophia in Constantinople, in the 6th century are examples of this style of building. The current St. Peter's with its “square” encircled on most sides with a colonnade and fountains in the middle. A remnant of this custom of hand washing still survives in the use of the holy-water fonts usually placed near the inner entrances of churches

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SAINT OF THE WEEK: CYRIL & METHODIUS (d. 869 and 885) 14 FEB

Brothers and the Apostles of the Slavs. Cyril, sometimes called Constantine, was a secular priest, and Methodius a monk. They were born in Thessalonica, Greece, of a senatorial family. Cyril studied in Constantinople and became a professor in that city. Methodius served as governor of a Slavic region and then entered a monastery. About 861 they were sent by Emperor Michael III (r. 842-867) to convert the Khazars in Russia and were subsequently dispatched to Moravia (a region of central Europe, east of Bohemia) at the request of Prince Ratislav to work among his people. Cyril and Methodius spoke the Slavic language. They also started an alphabet, termed *glagolitic*, that is now named Cyrillic, thus starting Slavonic literature. The new language, and their success, brought them enemies in Germany. Pope St.

Nicholas I (r. 858-867) sent for them, but he died while they were traveling to Rome. They appeared before Pope Adrian II (r. 867-872), who approved their mission and their use of Slavonic in the liturgy.

Cyril died in Rome on February 14, 869, after being ordained, and he was buried in San Clemente Church. Methodius was consecrated a bishop and witnessed the establishment of the archdiocese of Moravia and Pannonia (along the Danube). He became the archbishop of Velebrod (in the area of modern Slovakia or the Czech Republic). Owing to the ambitions and jealousy of the German bishops, in 870 Methodius was deposed and imprisoned by King Louis the German (r. 843-876) and the German bishops, being released two years later at the appeal of Pope John VIII (r. 872-882).

Summoned to Rome in 878, Methodius had to protest against renewed charges of unorthodox practices. He convinced the pope of his orthodoxy and received new permission to use the Slavonic language in the liturgy. Methodius finished the translation of the Scriptures that he had started with Cyril. The German bishops continued to harass him until his death on April 6, 885, in Velebrod. The liturgical language of the Russians, Serbs, Ukrainians, and Bulgars was designed by Cyril and Methodius. Pope John Paul II (r. 1978 – 2005) on December 31, 1980, proclaimed them co-patrons of Europe, with St. Benedict

PRAYERS

Bringing Salt and Light

There is no part of life
you do not touch, O God,
infusing your rich fragrance— gritty and real—
getting in underneath the surface,
drawing out and lifting up winding love around
until defenses are lowered, barriers broken down
and the power of your love reveals the beauty
you intended for all your children.

May our actions draw attention to you,
to the richness you bring to all life
and the abundance you share,
setting the scene for us to share too.

Help us to bring light
into all the darkness of life, spreading hope for a better world,
a world where justice is made real by your children living together
in harmony.

Help us to bring salt
into the blandness of life,
encouraging vitality and joy in living
in a world that dares to hope
for the future that you promise
where all your children will know themselves

loved and valued
and treasured,
created in your image,
bringing you glory forever.
Amen.

PASTOR'S SCHEDULE EVENTS OF THE COMING WEEK

Saturday 8 Feb

11:00 a.m. Funeral Mass Remigio Mayuga Ramos, MD

5:00 p.m. Vigil Mass 5th Sunday Ordinary Time

7:00 p.m. Meetings

Sunday 9 Feb 5th Sunday Ordinary Time

7:00 a.m., 8:30 a.m., 11:30 a.m. Masses 8:00 Mass Brig

Monday 10 Feb Day Off

8:30 a.m. Mass

Tuesday 11 Feb

8:30 a.m. Mass

10:00 a.m. Mass Willow Creek

5:30 – 8:30 p.m. St. Brides

Wednesday 12 Feb

6:30 a.m. Mass

7:00 – 8:30 a.m. Confessions

8:30 a.m. Mass

5:30 p.m. Mass Indian Creek

Thursday 13 Feb

8:30 a.m. Mass

5:00 p.m. Confessions

6:30 p.m. Mass

Friday 14 Feb

8:30 a.m. Mass

5:00 – 7:00 p.m. Adoration

7:00 p.m. KoC Valentine Dinner

Saturday 15 Feb

8:30 a.m. Mass

10:00 a.m. Baptism

1:00 -4:30 p.m. Confessions

5:00 p.m. Vigil Mass 6th Sunday Ordinary Time

Sunday 16 Feb 6th Sunday Ordinary Time

7:00 a.m. 8:30 a.m. 11:30 a.m. Masses

1:00 p.m. Liturgy Cmt. meeting

