



FIFTH SUNDAY OF LENT

March 12-13, 2016

MASS INTENTIONS

Sat. Mar. 12 5pm: † George Young

Sun. Mar. 13: 7am:
8:30am: *Pro Populo*
10:30am: +Jennie Maderious
12:30pm: Abbe Kevin Kerscher

Mon. Mar. 14: 8am: Fr. Carmelo Mifsud
6pm: Dennis Harp

Tues. Mar. 15: 8am: Michael Stoner
6pm: Jesus & Betsabe Marquez

Wed. Mar. 16: 8am: Marie Gaglisti
6pm: † Miguel Gaviria

Thu. Mar. 17: 8am: Larysa Rutkowska
12pm: Arthur Connick

6pm: +Fr. Domingos Jacques

Fri. Mar. 18: 8am: Cindy Fernandez

6pm: Emeritus Pope Benedict XVI,

†Francis G. Stradcutter, Roma

E. Carbone Stradcutter, and Joseph Stradcutter

Sat. Mar. 19: 8am: Elena Federis

10am: The Peter Martinez Family, relatives and friends

5pm: *Pro Populo*

There are Masses still open for intentions on April 16, 18-23, and 25– 30

Please keep in your prayers.... Fr. Stan Zak, Fr. Bill Marshall; Mary Walker; Alex Porcuna; Lewis Mullen; Carmel Mahoney; Nancy Duenas; Brad O’Leary; Titus Ekanem; Elisa & Giovanni Mancarti; Vic and Nancy Miloslavich; Kathryn Rieger; Judy & Louis Delligatti; Eugenia Hunter; Rose Bloom; Stella Lurton; Sue Weber; Cornelius McCauley; Laura Montgomery; Sara Zendejas; Rosaline White; Josephine Palacios; Annie Bozzardi; Francis Martinez, Mike Rodriguez; Patrick Ventanilla; Paul Ehrfurth; John Ehrfurth; Lily McWilliams; Anaidel Perezarevalo; Janice Siliger; Claudia Bermudez; Robert Martinez, Laverne Seliger; Eddie Martinez; Jim Gilheany, Sr.; Sylvester Bell, Keith and Thomas Borchers; Arthur Connick; Paul Oei; Theresa Kunihiro.

In Memoriam: +Virgil Garcia, +Wanda Krawczyk, +Bill Leitao, +Michael Smith, +Rolando “Ron” Arnaldo, +Taro Yamaguchi. ***Requiescat in pace.***

Only the Innocent May Condemn

Caught in the act! What sneaking, spying, and rottenness are hidden in their words! The accusers brought her into the midst of the crowd while Our Blessed Lord was teaching. The “holier than thou” men who had caught her in the act were very anxious that she should be publicly paraded, even to the

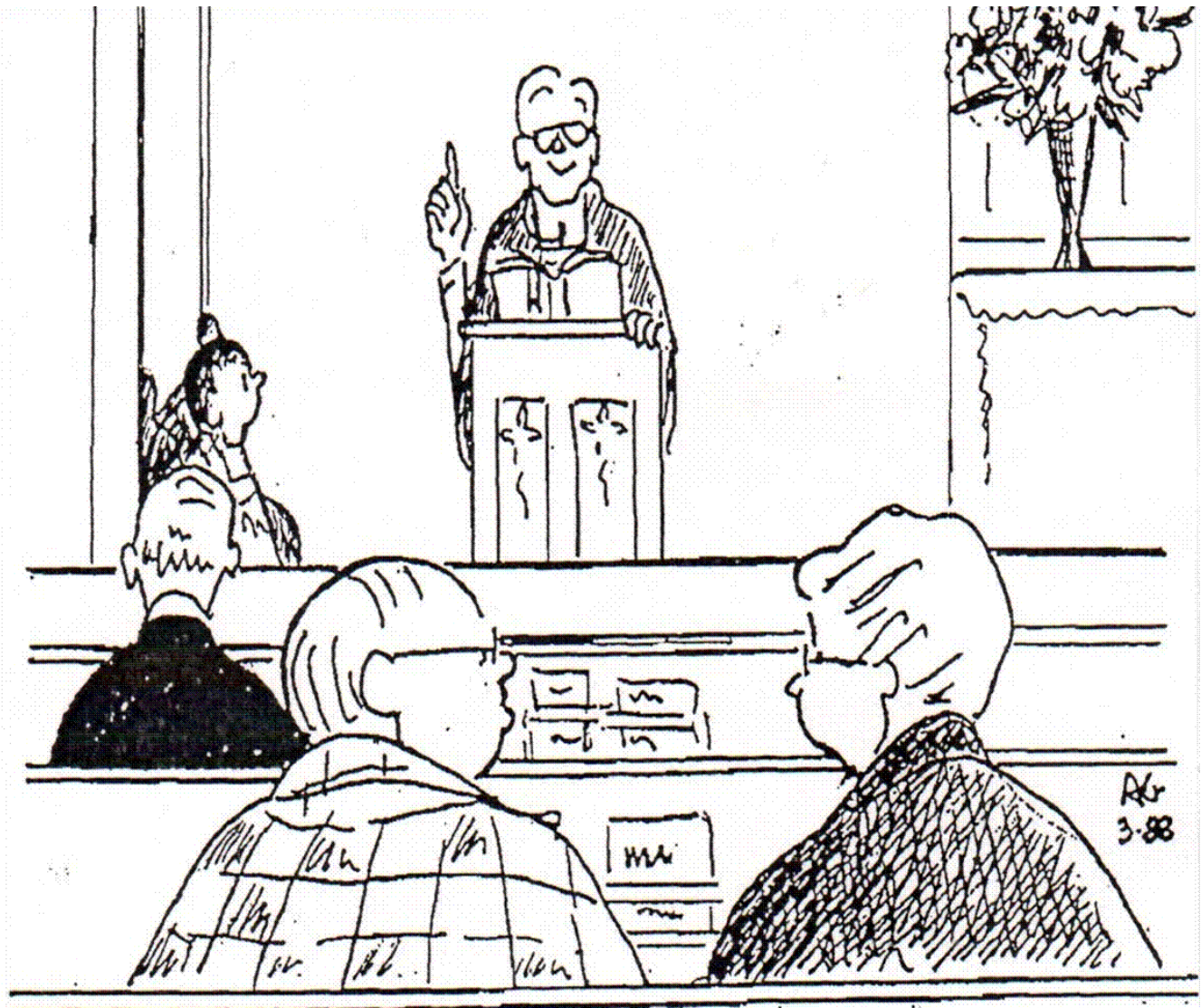
point of interrupting the discourse of Our Blessed Lord. Human nature is base when it headlines and parades crimes of others before their fellow men. The pot thinks it is clean if it calls the kettle black. Some faces are never so gay as when regaling a scandal, which the generous heart would cover and the devout heart pray over. The more base and corrupt a man, the more ready is he to charge crimes to others. Those who want credit for good character foolishly believe that the best way to get it is to denounce others.

Vicious people like a monopoly on their vices, and when they find others with the same vices, they condemn them with an intensity that the good never feel. All one has to do to learn the faults of men is to listen to their favorite charges against others. In those days there were no scandal columns, but there were scandalmongers. Dragging her into full view of the crowd was their way of dragging her into publicity. The hooting throng pushed her forward, the woman hid her face in her hands and pulled her veil over her head to shield her shame. As they dragged their trembling prisoner, exposed before the curious eyes of men to the bitterest degradation that any Eastern woman could suffer, they said to Our Blessed Lord with feigned humility: *“Master, this woman was caught in the very act of adultery. In the Law Moses has laid down that such women are to be stoned. What do you say about it?”* (John 8:4-5).

They were right in saying that the Law of Moses ordered stoning for adultery. Our Lord instinctively discerned their mock respect in calling Him “Master”; he knew that it was merely a cloak for their own sinister designs. On the other hand, His soul shrank from the spectacle before Him; for He had taught the sanctity of marriage, and this woman had violated it. On the other hand, He knew that the Scribes and Pharisees saw in the incident nothing but a chance of tripping Him in His speech. He knew they were ready to use her as the passive instrument of their own hatred against Him—not because they were morally indignant at a sin, nor vigilant of the rights of God, but only to provoke the people against Him.

(Taken from *Life Of Christ* by Fulton J. Sheen).





"I was NOT asleep! Father's sermon was so inspiring, I just went into a trance!"

**From *Father's Flock*
of St. Margaret Mary's Parish by Arden**

ANNOUNCEMENTS:

To all volunteers of St. Margaret Mary's: our Parish is in the second cycle for **Safe Environment Training**, which is the cycle from July 1, 2015 to June 30, 2016. This means that volunteers who have not had the mandatory training for Safe Environment within the past three years, or have not had training at all, are required to do so before the cycle ends in June 2016.

All training is now online and all volunteers and employees of the Parish are required to do so every three years. The cost to train is \$8.00. The Parish will reimburse for the cost.

The website is at shieldthevulnerable.org.

Those who volunteer with children/youth are additionally required to take a [LiveScan](#).

For information about [LiveScan](#), accessing the site, and about the **Safe Environment Program**, please contact **Valerie Burkart** at stmmworks@ymail.com.

Our volunteers are among the most active, most conscientious, most generous individuals in the community. They give freely of their time and resources to get the work of the Church done. The Parish owes them a lot.

To help equip them in their work and to help them ensure that our Parish remains a safe place for children, the Diocese and the Parish are requiring this training of all its volunteers.

Please check the **Q&A** below:

Question: Who are the “volunteers” required to be trained?

Answer: Volunteers include (but not limited to) sacristans, readers,, adult servers, choir members,, flower arrangers, St. Vincent dePaul, KofC and other groups which hold ministries within the Parish (including TORCH). (Only those volunteers working with children need to undergo a [LiveScan](#).)

Question: What material does the training cover?

Answer: The training material at shieldthevulnerable.org helps to train adults to recognize and respond to the signs of abuse, to be informed of the reporting procedures and to learn how to safeguard children.

Question: By going through the training, am I not being put under suspicion?

Answer: Not at all. Firstly, this training is a requirement for all volunteers in a Parish as mandated by the Diocese in compliance with the US Bishops' "Charter for the Protection of Children and Young People." The training will help enable you to be mindful of any signs that a child has been harmed and will teach you how to respond appropriately.

The Parish wishes to thank the generosity of all our volunteers and urges them to continue to help make our Parish a safe place for our young people.



Below is the schedule of services for Holy Week:

Palm Sunday, March 20, 2016

7:00a.m. & 12:30 (Masses in Extraordinary Form);

8:30a.m. & 10:30am (Masses in Ordinary Form)

Wednesday of Holy Week, March 23, 2016

5:00 – 8:00p.m. Individual Confessions

Holy Thursday, March 24, 2016

8:00 a.m. Lauds (Morning Prayer)

9:00 am Tenebrae (Extraordinary Form)

5:00 pm Mass of the Last Supper (Extraordinary Form)

8:00pm Mass of the Lord's Supper (Ordinary Form); Adoration until 11:00p.m.

Good Friday, March 25, 2016

8:00 a.m. Lauds and Stations of the Cross.

9:00am Tenebrae (Extraordinary Form)

12Noon Liturgy of the Hours followed by Bitter Lamentations

1:30pm Celebration of the Passion of the Lord, with Veneration of the Cross and Holy Communion

3:00pm Divine Mercy Chaplet & Adoration of our Lord in the Tomb
5:00pm Good Friday Liturgy (Extraordinary Form) Adoration of Jesus in the Tomb until 9:00 p.m.

Holy Saturday, March 26, 2016

8:00am Lauds & Adoration Jesus in the Tomb
9:00am Tenebrae (Extraordinary Form of Latin Rite)
3:00pm Chaplet of the Divine Mercy
4:00pm Easter Vigil according to the Extraordinary Form
8:00 p.m. Easter Vigil according to the Ordinary Form

Easter Sunday, March 27, 2015

7:00 a.m. & 12:30p.m. Masses in the Extraordinary Form
8:30 a.m. & 10:30a.m. Masses in the Ordinary Form 3:00 p.m. Chaplet of the Divine Mercy

On **Divine Mercy Sunday** (Second Sunday of the Season of Easter), April 3, the Chaplet of the **Divine Mercy** will be offered at 3pm. The schedule for that Sunday is as follows:

2.30pm Exposition of the Blessed Sacrament
3pm Divine Mercy Chaplet followed by Individual Confessions
4pm Benediction



If you would like to help the Parish with getting **Easter lilies** for our Church, please find in the vestibule forms and envelopes for making a donation.

You may designate a flower offering in memory of a loved one. Either mail/send the forms and envelopes to the Parish Office, or drop it in one of the collection baskets during Mass. Thank you.



As is the custom of the Parish, during the Easter Octave, **Novena Masses for the conversion of sinners** are offered. The Novena Masses begin on March 28 (8am) through April 2 (8am).

The forms for offering the Masses for your intentions are found in the vestibule.



The Adult Theology Seminar continues this Wednesday, March 16th at 7.15pm. The topic this week is from chapter eight of Pope Benedict's **Jesus of Nazareth**. Chapter Eight is on the first chapter of the Gospel according to John.

The Seminar is held in the Rectory. It is preceded by a light potluck at 7pm. After the Seminar, Compline is offered at 8.30pm in the Church.

Classes are open to all and are free.

The Fear of Death

If man is made for eternity, and this life is only a preface, though a very important preface, to another life in another world, then it is fitting that we should think of ourselves, here and now, as soldiers on sentry duty, ready to be relieved by our Commanding Officer at a time of his own choosing. It keeps us up to the mark, not knowing when we shall be called to account. It makes us work harder, serving God and helping our fellowmen, if we know that our opportunities are strictly limited; "it may be", we say to ourselves, "that I shall not pass this way again", and we hasten to do some act of kindness, because we may never have such another opportunity. The thought of death is good for us, too, because it prevents us getting too much wrapped up in this world, and the goods of this world; shrouds have no pockets. Oh yes, all the copybook considerations are quite unanswerable, if we try to argue that death is a kind of injustice on God's part. But all that doesn't stifle the instinct in us which makes us want to go on living. We are born for immortality, and although our faith tells us that death is not extinction, it is much too like extinction to let us feel comfortable about it.

Perhaps we try to console ourselves with the reflection that life gets more and more unpleasant as it goes on, and therefore when it comes to the point it won't much matter. How dreadful, the gradual failure of one's powers, the childish weakness of body, sometimes of mind! How dreadful the long months of pain that may precede death, the drastic efforts of the doctors to prolong life, the vista of bottles on the table over there in the corner! If death comes to us, quite soon, quite suddenly, at least it means we shall miss all that. If we live on, to go through all that, at least by the time we have gone through it we shall feel ready for death—we shall have gotten tired of waiting about in its antechamber. So we tell ourselves; but does it really help much? Rather, I think, the effect of brooding over those bottles is to magnify the stature of death in our own minds, make us shy at it still more. How formidable an enemy, which can thus cast its shadow before it! And can we really believe that death is only the gate to immortality, when we see, or think of, a human body being taken to pieces bit by bit, first one faculty deserting it and then another?

People with lively imaginations who feel like that about death ought not...to meditate on it. Let them meditate on the shortness of life...But to feast their terrors by deliberately reconstructing the picture of a death-bed or of a graveyard will be a waste of time. (Taken from *A Retreat for Lay People* by Ronald Knox).

This week's second collection is for the Bishop's Appeal. Last week's second collection for the Building Fund totaled \$1,356.36. Next week's second collection will be for Catholic Relief Services. Thank you for your support.

Weekly update	March 5th & 6th	Year-to-Date
Actual - 1st Plate	\$5,821	\$45,785
Parish Pay 1st Plate	\$1,160	\$14,800
Total 1st Plate	\$6,981	\$60,585
Goal	\$6,400	\$64,000
Shortfall	\$0	(-\$3,415)

MUSIC

Prelude (5&10:30): Organ choral on “What wondrous Love”, Dale Wood

Hymns for today: #360 Lord, who throughout #365 Parce, Domine

5pm (Sat.) Mass of Christian Unity, Vermulst

10:30am: Mass for Lent, by Charlotte Ellis

Offertory: "Turn thy Face", Attwood.

During Communion: "God so loved the world", Stainer.

12:30pm: Lenten Gregorian Mass XVII

Postlude (5&10:30) Erhalt uns Herr bei deinem Wort, Buxtehude

Little Catechism Of The Life Of Prayer

Chapter III: Preparation and Reading

What is the negative element of the remote preparation?

The negative element of the remote preparation is the avoidance of distractions of the mind and attachments of the heart. For the practice of the love of God to be easy, one needs to have a free heart; this requires a great detachment from creatures. Whoever wishes to love God greatly ought to reserve for Him the vigor and tenderness of his affections and not squander them on person and thing which easily captivate an unguarded heart. Moreover, liberty of spirit is not attained without great mortification of the senses which are windows opened upon earthly things, and of the memory which with its recollections carries the mind back into the world; thus the mind itself ought to avoid useless thoughts. It is necessary therefore to watch over the heart and the mind.

What is the positive element of the remote preparation?

The positive element of the remote preparation is the exercise of the presence of God, which we endeavor to render continuous as far as possible. With this holy exercise which recollects the thought and will in God, we preserve a certain contact with God, even among the most material occupations, and we converse with Him often during the day. Fidelity to this

practice, therefore, creates a certain facility in speaking with God, as also in putting ourselves in a more personal contact with Him: in this consists the proximate preparation.

What spiritual attitude is most helpful in facilitating contact with God?

The attitude of a humble confidence, which places us before God in a more suitable relationship. God is indeed our Father and wants us to act with Him as helpless children. We shall awaken in ourselves the sense of our poverty by the remembrance of our many faults which reveal our misery. Far, however, from shutting ourselves up at the sight of our littleness, we will seek refuge in the arms of Jesus, Who taught us: “Without Me you can do nothing,” thus spurring ourselves on to have recourse to Him. For this reason St. Teresa invites us to examine our consciences at the beginning of prayer, to recite the Confiteor, and then to seek the company of Jesus.

(By Fr. Gabriel of St. Mary Magdalene, O.C.D.)

[RETURN TO HOMEPAGE](#)