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EPIPHANY

CATHOLIC CHURCH

First Sunday of Lent

February 21, 2021

FROM POPE FRANCIS

LENT: A TIME FOR RENEWAL



“Behold, we are going up to Jerusalem” (Mt 20:18)

Lent: a Time for Renewing Faith, Hope and Love

Dear Brothers and Sisters,

Jesus revealed to his disciples the deepest meaning of his mission when he told them of his passion, death and resurrection, in fulfilment of the Father’s will. He then called the disciples to share in this mission for the salvation of the world.

In our Lenten journey towards Easter, let us remember the One who “humbled himself and became obedient unto death, even death on a cross” (Phil 2:8). During this season of conversion, let us renew our faith, draw from the “living water” of hope, and receive with open hearts the love of God, who makes us brothers and sisters in Christ. At the Easter vigil, we will renew our baptismal promises and experience rebirth as new men and women by the working of the Holy Spirit. This Lenten journey, like the entire pilgrimage of the Christian life, is even now illumined by the light of the resurrection, which inspires the thoughts, attitudes and decisions of the followers of Christ.

Fasting, prayer and almsgiving, as preached by Jesus (cf. Mt 6:1-18), enable and express

our conversion. The path of poverty and self-denial (fasting), concern and loving care for the poor (almsgiving), and childlike dialogue with the Father (prayer) make it possible for us to live lives of sincere faith, living hope and effective charity.

1. Faith calls us to accept the truth and testify to it before God and all our brothers and sisters.

In this Lenten season, accepting and living the truth revealed in Christ means, first of all, opening our hearts to God’s word, which the Church passes on from generation to generation. This truth is not an abstract concept reserved for a chosen intelligent few. Instead, it is a message that all of us can receive and understand thanks to the wisdom of a heart open to the grandeur of God, who loves us even before we are aware of it. Christ himself is this truth. By taking on our humanity, even to its very limits, he has made himself the way – demanding, yet open to all – that leads to the fullness of life.

Fasting, experienced as a form of self-denial, helps those who undertake it in simplicity of heart to rediscover God’s gift and to recognize that, created in his image and likeness, we find our fulfilment in him. In embracing the experience of poverty, those who fast make themselves poor with the poor and accumulate the treasure of a love both received and shared. In this way, fasting helps us to love God and our neighbor, inasmuch as love, as Saint Thomas Aquinas teaches, is a movement outwards that focuses our attention on others and considers them as one with ourselves (cf. Fratelli Tutti, 93).

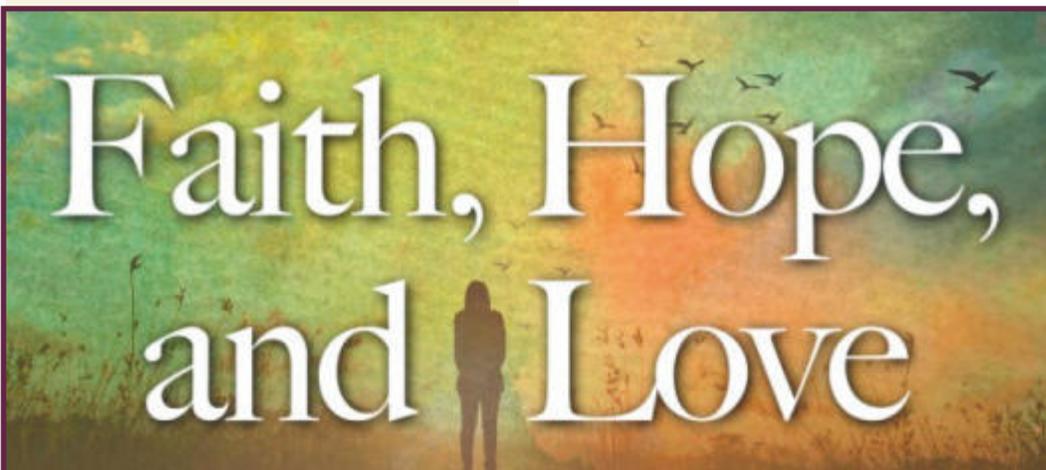
Lent is a time for believing, for welcoming God into our lives and allowing him to “make his dwelling” among us (cf. Jn 14:23). Fasting involves being freed from all that weighs us down – like consumerism or an excess of information, whether true or false – in order to open the doors of our hearts to the One who comes to us, poor in all things, yet “full of grace and truth” (Jn 1:14): the Son of God our Savior.

2. Hope as “living water” enabling us to continue our journey.

The Samaritan woman at the well, whom Jesus asks for a drink, does not understand what he means when he says that he can offer her “living water” (Jn 4:10). Naturally, she thinks that he is referring to material water, but Jesus is speaking of the Holy Spirit whom he will give in abundance through the paschal mystery, bestowing a hope that does not disappoint. Jesus had already spoken of this hope when, in telling of his passion and death, he said that he would “be raised on the third day” (Mt 20:19). Jesus was speaking of the future opened up by the Father’s mercy. Hoping with him and because of him means believing that history does not end with our mistakes, our violence and injustice, or the sin that crucifies Love. It

means receiving from his open heart the Father’s forgiveness.

In these times of trouble, when everything seems fragile and uncertain, it may appear challenging to speak of hope. Yet Lent is precisely the season of hope, when we turn back to God who patiently continues to care for his creation which we have often mistreated (cf. *Laudato Si’*, 32-33; 43-44). Saint Paul urges us



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FROM FATHER MERZ

MEANING OF 'FAST'



Dear Brothers and Sisters,

In the early Church and, to a lesser extent still today, there were two fasts. There was the "total fast" that preceded all major feasts or sacramental events. The ancient name for this fast was "statio" from the verb "sto, stare" to stand watch, on guard or in vigil. The second fast was a fast of abstinence from certain foods, e.g., meats or fats. This was more an act of self-discipline and self-

control. The statio fast was total and a means of watching and waiting...i.e. for something. The fast of abstinence was more general and personal, to help oneself be more disciplined or self-controlled. The total fast is still kept today prior to reception of Holy Communion. Following Holy Communion, the total fast ceases because Jesus had explicitly stated that we don't fast when the bridegroom is here, in other words, what we're keeping vigil for has arrived, the wait is over. On the other hand, the fast of abstinence was allowed on Sundays because the continuity of abstinence can be important for it to be effective.

These initial observations, then, teach us that the Eucharist is always the end of a preparation. It is always the fulfillment of an expectation. But how did fasting become such an important means of preparing for the Eucharist and of learning virtue through self-discipline? Christian fasting is revealed in an interdependence between two events in the Bible: the "breaking of the fast" by Adam and Eve; and the "keeping of the fast" by Christ at the beginning of his ministry.

Humanity's "Fall" away from God and into sin began with eating. God had proclaimed a fast from the fruit of only one tree, the tree of knowledge of good and evil (Gen. 2:17), and Adam and Eve broke it. Fasting is here connected with the very mystery of life and death, of salvation and damnation. Food perpetuates life in this physical world, which is subject to decay and death. But God "created no death." (Wis. 1:13) Humanity, in Adam and Eve, rejected a life dependent on God alone for one that was dependent rather on "bread alone." (Dt. 8:3; Mt. 4:4; Lk. 4:4) The whole world was given to man as a kind of food, as a means to life, but "life" is meant as communion with God, not as food. ("Their god is their belly." Phil. 3:19) The tragedy is not so much that Adam ate food, but that he ate the food for its own sake, "apart" from God and to be independent of Him. Believing that food had life in itself and thus he could be "like God." And he put his faith in food. This kind of existence seems to be built on the principle that

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CELEBRATING OUR FAITH

SACRAMENTS SCHEDULE

Mass Times

Incense is used at 10:30am Sunday Mass. All Ministers have Gluten-free Hosts. 7:30 am Sunday Masses are Broadcast on Facebook at Epiphanyparish.com Drive Up Communion is available Sundays till 8:30am (Canopy).

Note: 8:15am School Masses are currently closed to the public due to the Pandemic.

Sunday, February 21, First Sunday of Lent

4:00pm	Anthony Valone
7:30am	Sally Leahy
10:30am	Mary Lou Guernsey

Monday, February 22, Feast of the Chair of Peter

7:00am	Harry, Bernice and Lucille Wood
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Tuesday, February 23, Lenten Weekday

7:00am	John Loebach
8:15am	Kevin Martin

Wednesday, February 24, Lenten Weekday

7:00am	Ken Oleson
8:15am	Archbishop John Myers

Thursday, February 25, Lenten Weekday

7:00am	Clara and Issa Benyamin
8:15am	Martha Mercado

Friday, February 26, Lenten Weekday

7:00am	Kenny Flener
5:30pm	Steve Schultz

Sunday, February 28, 1st Sunday of Lent

4:00pm	George and Mary Fetsko
7:30am	Kenny and Roni Flener
10:30am	George and Lorraine Sweeney

Confession Times

5:00pm Friday and 3:00pm Saturday in the Parish Hall. Please enter from the Corridor and depart out the South Door onto the Parking Lot.

Adoration Chapel News

Adoration of the Blessed Sacrament has returned to the Chapel: Monday to Friday: 7:30am to 6pm.

to place our hope in reconciliation: “Be reconciled to God” (2 Cor 5:20). By receiving forgiveness in the sacrament that lies at the heart of our process of conversion, we in turn can spread forgiveness to others. Having received forgiveness ourselves, we can offer it through our willingness to enter into attentive dialogue with others and to give comfort to those experiencing sorrow and pain. God’s forgiveness, offered also through our words and actions, enables us to experience an Easter of fraternity.

In Lent, may we be increasingly concerned with “speaking words of comfort, strength, consolation and encouragement, and not words that demean, sadden, anger or show scorn” (Fratelli Tutti, 223). In order to give hope to others, it is sometimes enough simply to be kind, to be “willing to set everything else aside in order to show interest, to give the gift of a smile, to speak a word of encouragement, to listen amid general indifference” (ibid., 224).

Through recollection and silent prayer, hope is given to us as inspiration and interior light, illuminating the challenges and choices we face in our mission. Hence the need to pray (cf. Mt 6:6) and, in secret, to encounter the Father of tender love.

To experience Lent in hope entails growing in the realization that, in Jesus Christ, we are witnesses of new times, in which God is “making all things new” (cf. Rev 21:1-6). It means receiving the hope of Christ, who gave his life on the cross and was raised by God on the third day, and always being “prepared to make a defense to anyone who calls [us] to account for the hope that is in [us]” (1 Pet 3:15).

3. Love, following in the footsteps of Christ, in concern and compassion for all, is the highest expression of our faith and hope.

Love rejoices in seeing others grow. Hence it suffers when others are anguished, lonely, sick, homeless, despondent or in need. Love is a leap of the heart; it brings us out of ourselves and creates bonds of sharing and communion.

“‘Social love’ makes it possible to advance towards a civilization of love, to which all of us can feel called. With its impulse to universality, love is capable of building a new world. No mere sentiment, it is the best means of discovering effective paths of development for everyone” (Fratelli Tutti, 183).

Love is a gift that gives meaning to our lives. It enables us to view those in need as members of our own family, as friends, brothers or sisters. A small amount, if given with love, never ends, but becomes a source of life and happiness. Such was the case with the jar of meal and jug of oil of the widow of Zarephath, who offered a cake of bread to the prophet Elijah (cf. 1 Kings 17:7-16); it was also the case with the loaves blessed, broken and given by Jesus to

the disciples to distribute to the crowd (cf. Mk 6:30-44). Such is the case too with our almsgiving, whether small or large, when offered with joy and simplicity.

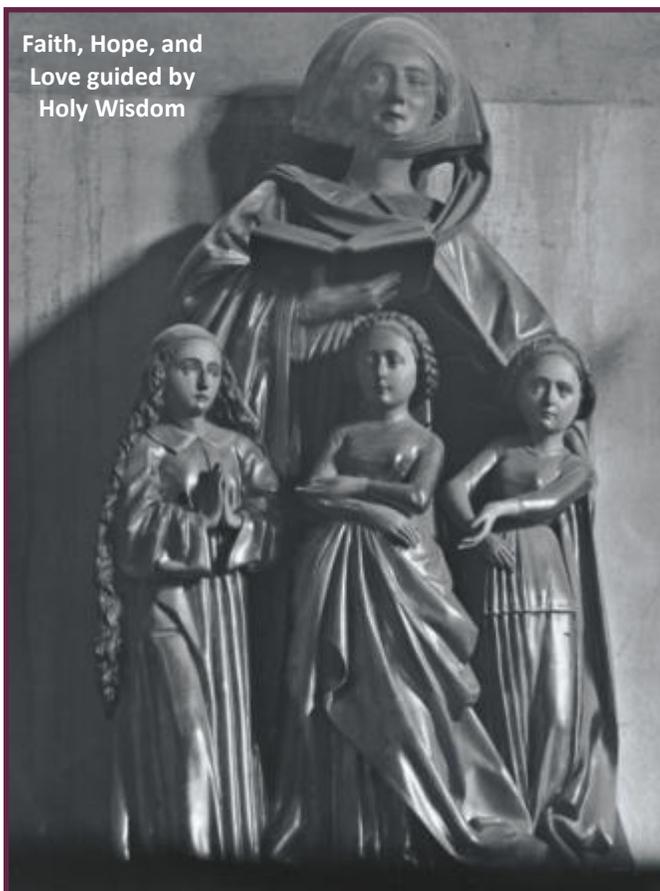
To experience Lent with love means caring for those who suffer or feel abandoned and fearful because of the Covid-19 pandemic. In these days of deep uncertainty about the future, let us keep in mind the Lord’s word to his Servant, “Fear not, for I have redeemed you” (Is 43:1). In our charity, may we speak words of reassurance and help others to realize that God loves them as sons and daughters.

“Only a gaze transformed by charity can enable the dignity of others to be recognized and, as a consequence, the poor to be acknowledged and valued in their dignity, respected in their identity and culture, and thus truly integrated into society” (Fratelli Tutti, 187).

Dear brothers and sisters, every moment of our lives is a time for believing, hoping and loving. The call to experience Lent as a journey of conversion, prayer and sharing of our goods, helps us – as communities and as individuals – to revive the faith that comes from the living Christ, the hope inspired by the breath of the Holy Spirit and the love flowing from the merciful heart of the Father.

May Mary, Mother of the Savior, ever faithful at the foot of the cross and in the heart of the Church, sustain us with her loving presence. May the blessing of the risen Lord accompany all of us on our journey towards the light of Easter.

—Francis



SAINT CLARE OF ASSISI

DEVOTION TO THE FIVE WOUNDS



Praise and honor be given Thee, O my Lord Jesus Christ, by reason of the Sacred Wound in Thy Right Hand.

By this adorable wound, I beseech Thee to pardon me all the sins I have committed by thoughts, words and deeds, by neglect in Thy service, and by self-indulgence, both waking and sleeping. Grant me the grace that, by a devout and frequent remembrance of Thy Holy

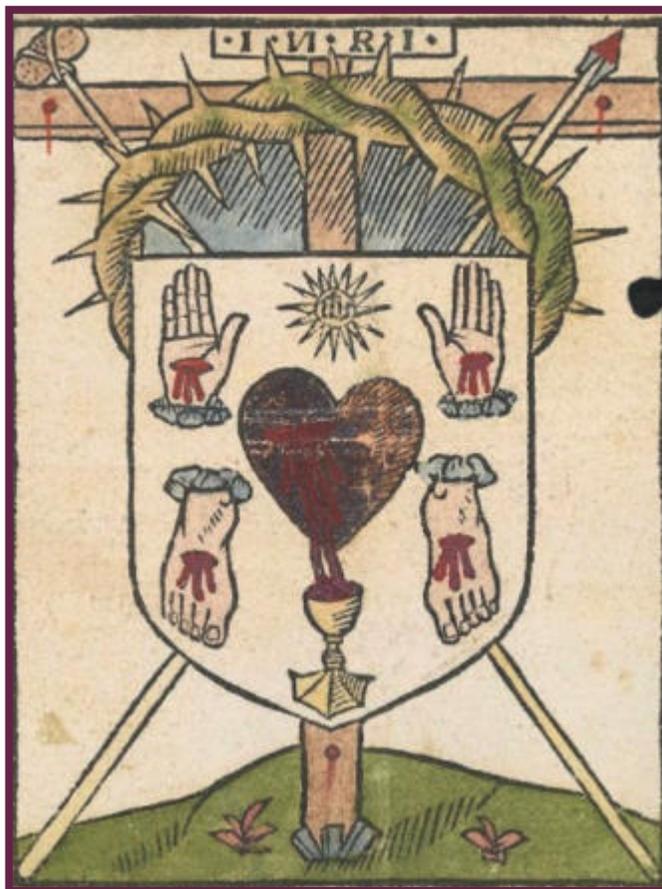
Passion, I may honor Thy sacred wounds and the death which Thou didst endure for love of me; and that, by chastising my body, I may testify my gratitude for Thy sufferings and Thy death: Who lives and reigns, world without end. R. Amen. Our Father (silently). Hail, Mary (silently).

Praise and honor be given Thee, O most amiable Jesus, by reason of the Sacred Wound in Thy Left Hand.

By this holy wound, I beseech Thee to have pity on me and to change within me whatever is displeasing to Thee. Grant me to be victorious over Thine enemies, so that, by the power of Thy grace, I may overcome them; and do Thou, by Thy holy and adorable death, deliver me from all dangers, present and to come, and make me worthy to share in the glory of Thy Blessed Kingdom: Who lives and reigns, world without end. R. Amen. Our Father (silently). Hail, Mary (silently).

Praise and honor be given Thee, O sweetest Jesus, by reason of the Sacred Wound in Thy Right Foot.

By this holy and adorable wound, I beseech Thee to enable me to bring forth worthy fruits of penance for my sins. I humbly entreat Thee, for the sake of Thine adorable death, to keep me, day and night, in Thy holy will, to preserve me from all adversity of soul and body, and, on the dreadful day of judgment, to deal with me according to Thy mercy, that I may



obtain eternal joys: Who lives and reigns, world without end. R. Amen. Our Father (silently). Hail, Mary (silently).

Praise and honor be given Thee, O sweet and merciful Jesus, by reason of the Sacred Wound in Thy Left Foot.

By this adorable wound, I beseech Thee to grant me pardon and full remission of all my sins, so that, with Thine aid, I may escape the rigors of justice. I entreat Thee, O good and merciful Jesus, for the sake of Thy Holy Death, to grant that at the hour of my death, I may have the grace to confess my sins with a perfect contrition, to receive the adorable Sacrament of Thy Body and Thy Blood, and likewise, the holy Sacrament of Extreme Unction for my eternal salvation: Who lives and reigns, world without end. R. Amen. Our Father (silently). Hail, Mary (silently).

Praise and honor be given Thee, O good and sweetest Jesus, by reason of the Wound in Thy Sacred Side.

By this adorable wound and by that immense mercy shown Longinus and to us all, in allowing Thy Sacred Side to be opened, I beseech Thee, O good Jesus, that as in Baptism Thou didst purify me from original sin, so now Thou wouldst be pleased, by the merits of Thy Most Precious Blood, Which is offered up this day over the whole world, to deliver me from all evils, past, present, and to come. I entreat Thee, by Thy bitter death, to give me a lively faith, a firm hope, and perfect charity, so that I may love Thee with my whole heart, with my whole soul, and with all my strength. Uphold me by Thy grace in the practice of good works, so that I may persevere to the end in Thy holy service and glorify Thee in time and eternity. R. Amen. Our Father (silently). Hail, Mary (silently).

V. We adore Thee, O Christ, and we bless Thee. R. Because, by Thy death and Thy precious blood, Thou hast redeemed the world.

Let us pray. O Almighty and Eternal God, Who has ransomed the human race by the five wounds of Thy Son, Our Lord and Savior Jesus Christ: we beseech Thee, by the merits of His precious blood, to grant unto us, who, each day, venerate these same adorable wounds, to be delivered from a sudden and unprepared death: Through the same Jesus Christ Thy Son, Our Lord, Who with Thee and the Holy Ghost lives and reigns, God, world without end. R. Amen.

man does indeed live "by bread alone."

Christ, however, is the new Adam. At the beginning of his ministry in the Gospel of Matthew, we read, "When He had fasted 40 days and 40 nights, He became hungry." Hunger is that state in which we realize our dependence on something else—when we face the ultimate question: "on what does my life depend?" Satan tempted both Adam and Christ, saying: Eat, for your hunger is proof that you depend entirely on food, that your life is in food. Adam believed and ate. Christ said, "Man does NOT live by bread alone." (Mt. 4:4; Lk. 4:4) This liberates us from total dependence on food, on matter, on the world.

Thus, for the Christian, fasting is the only means by which man recovers his true spiritual nature. In order for fasting to be effective, then, the spirit must be a part of it. Christian fasting is not concerned with losing weight. It is a matter of prayer and the spirit. And because of that, because it is truly a place of the spirit, true fasting may well lead to temptation, and weakness and doubt and irritation. In other words, it will be a real fight between good and evil, and very likely we shall fail many times in these battles. But the very discovery of the Christian life as "fight" and "effort" is an essential aspect of fasting.

Christian tradition can name at least seven reasons for fasting:

- 1) From the beginning, God commanded some fasting, and sin entered into the world because Adam and Eve broke the fast.**
- 2) For the Christian, fasting is ultimately about fasting from sin.**
- 3) Fasting reveals our dependence on God and not the resources of this world.**
- 4) Fasting is an ancient way of preparing for the Eucharist—the truest of foods.**
- 5) Fasting is preparation for baptism (and all the sacraments)—for the reception of grace.**
- 6) Fasting is a means of saving resources to give to the poor.**
- 7) Fasting is a means of self-discipline, chastity, and the restraining of the appetites.**

PARISH UPDATES

CATCH UP HERE

Epiphany Youth Ministry

High School Youth Group meets Sundays from 6:30-8 pm in the Parish Hall. We grow in our faith together, deepen our relationship with God, serve others, and grow in community and friendship with each other. This weekend (February 14th) we will partner with The Village at Mercy Creek to create "spiritual bouquets" that will brighten up residents' rooms and help them know how much they are loved. On February 21st, instead of our regular youth group, we'll take part in the Bloomington-Normal TEC event at St. Patrick of Merna (details below!). **Junior High Youth Group** meets once a month to play games, share faith, and grow together in our journey towards Christ. The next Junior High Youth Group is Friday, February 19th from 7-8:30 pm in the Parish Hall. To receive Youth Ministry updates, join our Flocknote group or email kara.esker@epiphanyparish.com to be added to the email list!

Connect with TEC Tonight!

We invite all teenagers, from 8th grade through high school, and their parents to join us for Connect With TEC [Teens Encounter Christ]. We will meet at St. Patrick's Church of Merna on Feb 21st from 4:00 to 6:00 pm for music, a speaker and Mass. Masks and social distancing is required. More information is available on the TEC web site bn-tec.org or call Dcn. Bob at 309-275-6844

Homebound Outreach

We are trying to stay connected with our parishioners who are home-bound due to the pandemic or age-related issues. You have a family member, close neighbor or friend who is an Epiphany Parish member who would may benefit from a friendly phone call or assistance with Flocknotes, our online communication tool. With their permission, please call the parish office at: 309-452-2585 x 2 or email: office@epiphanyparish.com so we can reach out.

Discerning Priesthood or Consecrated Life?

"Christ suffered for sins once for all." Is He asking you to suffer with Him and bring others to God as a priest or in the consecrated life? Call Fr. Chase Hilgenbrinck at (309) 671-1550, or email: fr_hilgenbrinck@cdop.org. That prayer, penance and almsgiving will enable more men and women to follow the Holy Spirit as He leads them to discover their vocations in Christ, we pray to the Lord.

Catholic Post Renewal Month

We strongly encourage support and readership of our diocesan newspaper, The Catholic Post. We hope all members of our parish will use this valuable resource for Catholic living and uni-

ty in our diocese, especially during this challenging time. Follow The Catholic Post on Facebook to get breaking news first and to share stories and images of faith with your friends and family. Stay connected to your family of faith, especially in this time of pandemic, by subscribing instantly via credit or debit card online at thecatholicpost.com; by calling (309) 671-1550 during business hours; or sending a check to The Catholic Post, PO Box 1722, Peoria, IL 61656. The subscription rate remains at \$30. Additional levels of support are invited.

ECS School Principal Sought

Normal Epiphany Catholic School, a Pre-K – 8 school of approximately 380 students, is seeking applicants for the position of principal for the 2021-2022 school year. The school, a 2011 recipient of the United States Department of Education’s Blue Ribbon Award, provides a student-focused, standards-driven and secure educational environment. Instruction is based upon the Gospel values that promote the spiritual, emotional, moral, intellectual and physical development of all students. Previous administrative experience is desired. A principal application packet outlining qualifications and procedures is available at <http://cdop.org/careers> or by calling the Office of Catholic Schools at (309) 671-1550. A review of applicants will start in late march with interviews in mid-April.

Knights of Columbus Free Throw Competition

The Epiphany Knights of Columbus Free Throw Contest will be Sunday, March 7, 1:00-4:00 PM in the Lyceum. All 9-14 Year-Olds from the local parishes are welcomed. Strict safety protocols will be followed. Text Joe at 309-242-6367 to receive the registration link.

Showcase Central Is Virtually Live All The Time

Showcase Central is the best way to get to see Central Catholic High School. We couldn't bring everyone to our school this year, so we found a way to bring our school to everyone. Our teachers and administrators put together a video tour of the school that you can access through our website: www.blmcchs.org.

8th Grade Students, Aspire To Be Saints

We love showing families of 7th and 8th grade students around our school! 8th grade students also have the opportunity for a Shadow Day - spend the day with a freshman, go to their classes, enjoy our lunch and meet your future classmates. Call Scott Vogel, Director of Enrollment at 533-2200 to schedule a day. Central Catholic's online application is live now. Visit www.blmcchs.org and click on the "Apply Today" button. This begins your registration process and keeps you informed about all of the important dates and opportunities to find out more about our school. If you're thinking about Central Catholic, apply today!

Pope Francis’ Prayer Intentions

February: Violence Against Women. We pray for women who

are victims of violence, that they may be protected by society and have their sufferings considered and heeded.

March: Sacrament of Reconciliation. Let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the infinite mercy of God.

April: Fundamental Rights. We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even in democracies in crisis.

SHARING IN THE WORK OF GOD

Thank you for your generosity in support of our mission.

Gifts from Our Parish Family

February 14, 2021	\$18,080
E-giving.....	\$9,766
Special.....	\$1,194
Parish Endowment.....	\$200
School Endowment.....	\$338
Capital Improvement.....	\$656
Weekly Budget	\$24,500
YTD Budget (33 weeks)	\$808,500
YTD Income.....	\$806,724
YTD Balance.....	(\$1,776)



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at Epiphany Church**

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DOROTHY DAY

THE MYSTERY OF THE POOR



From *Servant of God*, Dorothy Day.

On Holy Thursday, truly a joyful day, I was sitting at the supper table at St. Joseph's House on Chrystie Street and looking around at all the fellow workers and thinking how hopeless it was for us to try to keep up appearances. The walls are painted a warm yellow, the ceiling has been done by generous volunteers, and there are large, brightly colored icon-like paintings on wood and some colorful banners with texts (now fading out) and the great crucifix brought in by some anonymous friend with the request that we hang it in the room where the breadline eats. (Some well-meaning guest tried to improve on the black iron by gilding it, and I always intend to do something about it and restore its former grim glory.)

I looked around and the general appearance of the place was, as usual, home-like, informal, noisy, and comfortably warm on a cold evening. And yet, looked at with the eyes of a visitor, our place must look dingy indeed, filled as it always is with men and women, some children too, all of whom bear the unmistakable mark of misery and destitution. Aren't we deceiving ourselves, I am sure many of them think, in the work we are doing? What are we accomplishing for them anyway, or for the world or for the common good? "Are these people being rehabilitated?" is the question we get almost daily from visitors or from our readers (who seem to be great letter writers). One priest had his catechism classes write us questions as to our work after they had the assignment in religion class to read my book *The Long Loneliness*. The majority of them asked the same question: "How can you see Christ in people?" And we only say: It is an act of faith, constantly repeated. It is an act of love, resulting from an act of faith. It is an act of hope, that we can awaken these same acts in their hearts, too, with the help of God, and the Works of Mercy, which you, our readers, help us to do, day

in and day out over the years.

On Easter Day, on awakening late after the long midnight services in our parish church, I read over the last chapter of the four Gospels and felt that I received great light and understanding with the reading of them. "They have taken the Lord out of his tomb and we do not know where they have laid him," Mary Magdalene said, and we can say this with her in times of doubt and questioning. How do we know we believe? How do we know we indeed have faith? Because we have seen his hands and his feet in the poor around us. He has shown himself to us in them. We start by loving them for him, and we soon love them for themselves, each one a unique person, most special!

In that last glorious chapter of St. Luke, Jesus told his followers, "Why are you so perturbed? Why do questions arise in your minds? Look at My hands and My feet. It is I Myself. Touch Me and see. No ghost has flesh and bones as you can see I have." They were still unconvinced, for it seemed too good to be true. "So He asked them, 'Have you anything to eat?' They offered him a piece of fish they had cooked which he took and ate before their eyes."

How can I help but think of these things every time I sit down at Chrystie Street or Peter Maurin Farm and look around at the tables filled with the unutterably poor who are going through their long-continuing crucifixion. It is most surely an exercise of faith for us to see Christ in each other. But it is through such exercise that we grow and the joy of our vocation assures us we are on the right path.

Most certainly, it is easier to believe now that the sun warms us, and we know that buds will appear on the sycamore trees in the wasteland across from the Catholic Worker office, that life will spring out of the dull clods of that littered park across the way. There are wars and rumors of war, poverty and plague, hunger and pain. Still, the sap is rising, again there is the resurrection of spring, God's continuing promise to us that He is with us always, with his comfort and joy, if we will only ask.

The mystery of the poor is this: That they are Jesus, and what you do for them you do for him. It is the only way we have of knowing and believing in our love. The mystery of poverty is that by sharing in it, making ourselves poor in giving to others, we increase our knowledge of and belief in love.





COLOR

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1st Sunday of Lent • Mark 1:12-15



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