



CHURCHES OF

Holy Family

DEANERY COUNCIL:

PASTORAL COUNCIL:

Robert Mayo	937-337-1725
Betty Baltes-Spring	419-582-2148
Alma May	419-582-2144
Mary Hartke, Vice President	419-582-2063
Mark Stucke	937-526-5624

CEMETERY:

Adam Dirksen	937-526-4601
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St. Denis

DEANERY COUNCIL:

Christopher Borchers	937-526-5590
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PASTORAL COUNCIL:

Christopher Borchers	937-526-5590
John Harman	937-526-5714
Brian Condon, President	937-526-3996
Cindy Dapore	937-526-3317
Mike Beisner	937-526-3806
Jean Grieshop	937-526-9851

CEMETERY:

Terry Haines	937-526-3566
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Mission Statement

As a parish community, Holy Family and St. Denis Family Parishes are united in our mission to glorify God.

Mass Schedule:

Sunday: (Location D = Denis; HF = Holy Family) Eve: 5:00 p.m. (D) Day: 8:00 a.m. (D) 9:30 a.m. (HF) 11:00 a.m. (D)	Weekdays (except for funerals) 8:00 a.m. (D) Reconciliation (Sacrament of Penance) Thursday: 3:00-4:00 p.m. & 7:00-8:00 p.m. (D)
Holy Day Eve: 6:30 p.m. (D) Day: 6:30 a.m. (D) 3:30 p.m. (D) 7:30 p.m. (HF)	Saturday: 3:45-4:45 p.m. (D) Other times by appointment.

Programs and Services:

Prayer Chain, Ginny Moorman	526-4945
Health, Wellness, Grieving, Home Visits	526-4945
Baptismal Program, Joyce Liette	526-9117
"Elizabeth Blessings," Jeanne Turpen	526-4664
Emergency Meals, Kathy Miller	526-3836
Soup and Salad, Rosemary Paulus	526-4232

Offices located at:

14 E. Wood Street, Versailles, OH 45380-1440

Phone: **937-526-4945**

Fax: **937-526-4893**

www.stdenishf.org • dvincent@bright.net

www.catholiccincinnati.org

Holy Family Church: Intersection of Burns Road and S.R. 185.

St. Denis Church: Corner of Second Street and E. Wood Street.

Sacrament of the Sick

We celebrate the Anointing of the Sick at the first signs of serious illness or weakness, or immediately in case of emergencies. Please call the Rectory.

Communion to the Sick

We bring communion to the sick. Please call the Rectory to schedule Sunday communion in your home.

Bulletin Deadline

Monday at 12:00 noon

Pastor

Rev. David P. Vincent

Deacon

Rev. Mr. Jack Borgerding

Secretary

Ginny Moorman
gmoorman@stdenishf.org

Youth Services

Mike Meyer
mikem@stdenishf.org

CCD

Linda Meyer 937-526-3957
ccd@stdenishf.org

Natural Family Planning

Eric & Nicole Voisard 526-3305

Pregnancy Help Center

937-547-1112

Maintenance Engineer

Louis J. Huber

Baptisms

We usually baptize on Sundays, at Mass or after Mass, by appointment (526-4945).

Marriages

We ask you to contact a Pastor at least eight months in advance so that we can help you prepare for marriage.

RCIA

(Rite of Christian Initiation of Adults)
Jane Pierron (526-4002)

A process for looking at the Catholic Church to see if God has called the person to the Catholic Church and a process for entering the Catholic Church.

Newcomers Welcome!

We invite you to register in the parish as soon as possible. You may do so after Mass or by phone (526-4945).

MARCH 6, 2011 THE NINTH SUNDAY IN ORDINARY TIME

Sunday, March 6: Ninth Sunday in Ordinary Time

Monday, March 7: Weekday

Tobit 1:3, 2:1a-8; Mark 12:1-12

8:00 a.m. Mass (D): Lester Lehmkuhl

7:30 p.m. Prayer Meeting (D)

Tuesday, March 8: Weekday

Tobit 2:9-14; Mark 12:13-17

8:00 a.m. Mass (D): John P. Simon

7:00 RCIA

Wednesday, March 9: Ash Wednesday (Fast & Abstinence)

Joel 2:12-18; 2 Corinthians 5:20-6:2; Matthew 6:1-6, 16-18

8:00 a.m. Mass (D): Parishioners

7:30 p.m. Mass (D): Mary, Lowell, David Magoteaux

5:00-6:30 p.m. Community Meal (Lutheran Church)

No CCD or Youth Ministry today

Thursday, March 10: Weekday

Deuteronomy 30:15-20; Luke 9:22-25

8:00 a.m. Mass (D): Doug Condon

8:45-5:30 p.m. Exposition (Benediction at 5:30 p.m.)

3:00-4:00 Sacrament of Penance

7:00 p.m. Life After Divorce Workshop

Friday, March 11: Weekday (Day of Abstinence)

Isaiah 58:1-9a; Matthew 9:14-15

6:00-6:25 Sacrament of penance; 6:30 Communion (D)

6:30 a.m. Breakfast with the Lord (D)

8:00 a.m. Mass (D): Roberta Schlater

3:30 p.m. Divine Mercy prayers (D)

Saturday, March 12: Weekday

Isaiah 58:9b-14; Luke 5:27-32

3:45-4:45 Sacrament of penance

5:00 p.m. Mass (D): Joseph and Delores Eischen

Sunday, March 13: First Sunday in Lent

8:00 a.m. Mass (D): Parishioners

9:30 a.m. Mass (HF): Parishioners

11:00 a.m. Mass (D): Parishioners

12:00 Noon Prayer Hour (HF)

Lions Club Breakfast after all Masses

6:00-8:00 p.m. Confirmation Session IIII

READINGS FOR NEXT SUNDAY:

The readings: Genesis 2:7-9; 3:1-7; Psalm 51; Romans 5:12-19; Matthew 4:1-11.

MARRIAGE ENRICHMENT PROGRAMS

Marriage Encounter enhances marriages. The next weekends will be March 18-20, 2011. Call 1-800-547-1251 Code 00 or on the web at www.esharing.org. **Retrouaille** (French for Rediscovery) can help save your marriage.

PROJECT RACHEL, AFTER ABORTION

The Archdiocese sponsors Project Rachel for healing after abortion. Call 937-492-4449 for more information. Call 513-588-0080 or email pfeirstine@cinci.rr.com for more information.

PRAYER MEETINGS

Weekly on Mondays at 7:30 p.m. in church basement (SD).

At noon on the thirteenth day of the each month at HF.

Divine Mercy at 3:30 p.m. each Friday at SD.

BAPTISMS

The next pre-baptismal program will take place on in April 3 at 9:00 a.m. Please call the rectory to register. The next baptisms after Mass will be on March 5, April 24, and May 21. We have baptisms during Mass with two weeks' notice. We normally do not celebrate baptism during Lent, except for emergencies.

LITURGICAL APPOINTMENTS: March 9-13, 2011

8:00 a.m. Mass (D): **Wednesday, March 10 Ash Wednesday**

Ushers: Group 4 *Lector:* Elaine Bergman

Eucharist: Michael Kramer, Sharon Kramer, Brian Kramer (P); Ben Ahrens, Courtney Anderson, Matthew Hileman, Therese Pohlman, Matt Stover, Mitchell Stover, Dan Subler (C);

Servers: Andrew Kramer, Emily Kramer, Megan VanSkyock

Gifts: Volunteers

7:30 p.m. Mass (D): **Wednesday, March 9 Ash Wednesday**

Ushers: Group 12 *Lector:* Emily Pitsenbarger

Eucharist: John Harman, Krista Harman, Nicholas Harman (P); Daniel Condon, Matt Harman, Thomas Jokerst, Beth Ann Jokerst, Mitchell Jokerst, Dan Schrader (C);

Servers: Emily Harman, Chloe Rawlins, Mitchell Rawlins

Gifts: Volunteers

5:00 p.m. Mass (D): **Saturday, March 12**

Ushers: Group 3 *Lector:* Cynthia Subler

Eucharist: Brittany Drees, Diane Martino, Judy Pierron (P); Bryant Ahrens, Erica Monnier, Donna Monnier, Bonnie Philipot, Sandy Pierron, Cheryl Subler, Tim Subler, Sam Subler (C);

Servers: Cody Browder, Kyle Dapore, Grant Keller, Camille Watren

Gifts: Volunteers

8:00 a.m. Mass (D): **Sunday, March 13**

Ushers: Group 9 *Lector:* Roberta Mangan

Eucharist: Betty Jutte, Michael Liette, David Pohl (P); Abbey Didier, Caitlin Liette, Mary Jean Meyer, Kim Murphy, Jim Nerderman, Mary Lou Nerderman, Katie Schwieterman, Rich Schwieterman (C);

Servers: Elizabeth Didier, Lindsey Didier, Mallory Marshal

Gifts: Volunteers

9:30 a.m. Mass (HF):

Ushers: Justin and Lewis May

Lector: Dena Wuebker

Eucharist: Patrick Berman (P); John Fischer, Ted Mangan (C);

Servers: Katie Fischer, John A. Fischer, Rick Mayo

Gifts: Brad and Penny Henry Family

Cleaning: Irene Berning, Janice Dirksen, Esther Heckman

11:00 a.m. Mass (D):

Ushers: Group 13 *Lector:* Robert Goubeaux

Eucharist: Nicole Frantz, Connie Grillot, Kristen Philipot (P);

Joe Gehret, Joe Gigandet, Paige Holsapple, Jacquie Moorman, Kelsey Schlater, Ted Schmitmeyer, Michael Schmitmeyer, Reyna Shardo (C);

Servers: Sarah Gigandet, Kirstie Hartzell, Lewis Kremer

Gifts: Volunteers

VOCATIONS

"I set before you a blessing and a curse." To obey the commands of God is to come to the Lord in humility and love, and life to its fullest erupts. (Deuteronomy 11:26)

WELLNESS TIPS

Body: Eat foods high in fiber to reduce constipation. **Mind:** Change a problem to an opportunity. **Spirit:** Read a daily devotion.

ASH WEDNESDAY COLLECTION

The annual collection for the Churches in Central & Eastern Europe will be taken up on Ash Wednesday. Please use the envelope in your box. See insert for more information.

WEDDING

Sarah Drees and Greg Algie will marry on Saturday, March 26 in Cincinnati, OH.

FATHER DAVE'S COLUMN

Thank you for the palm you have given us. We now shall turn them into ashes. The beauty and suppleness of last spring has grown brittle and dry this winter. We recycle the palm and recycle our lives, truing them according to Christ as a cyclist aligns the wheels of the bicycle.

LITURGY: LENT

Such importance has Lent to prepare us for the Easter mysteries of the Lord Jesus, that only three celebrations supersede the Lenten celebration. The Chair of St Peter (February 22) and the Solemnities of St Joseph (March 19) and the Incarnation of the Word (Annunciation, March 25). Such a celebration we have in Easter that we also include many memorials of the saints.

Let the ashes of Ash Wednesday remind us of our need to repent of our sins so that we can live in the strength given us by our baptism into the sacred mysteries of Christ at Easter.

LIFE AFTER DIVORCE

We offer Life After Divorce, a series of workshops to help people cope with divorce. Jean Grieshop will coordinate the series for the six Thursdays of Lent, starting March 10, from 7:00 to 9:00 p.m. The sessions include DVD's on anger, acceptance, early emotions, forgiveness, grief and releasing the pain. The workbook costs \$5.00. For more information, call the parish office or Jean Grieshop at 526-9851. You can consult the flyers at the entrances to church.

CONFIRMATION SESSIONS:

We have our next session for Confirmation on March 13, April 3 (changed from April 10) and May 1 from 6:00-8:00 each evening, plus a Confirmation Retreat on Wednesday, May 11. We expect all ninth graders to attend all the sessions.

PILGRIMS TO MADRID WORLD YOUTH DAY

The following have signed on to go on pilgrimage in the name of the parish to Madrid in Spain August 9 to 22: Fr. Dave, Angie DeMange, Joanna Cruz, Bethany Huelskamp, Bailey DeMange, Brittany Brand, Marisa Coons, Mary Grillot, Kristen Kueterman, Jaclyn Lawrence, Kristi Luthman, Andrea Schmittmeyer. If you would like to make a special contribution to help some or all of them go, please use the envelopes available at the entrances to church. Make checks payable to St Denis or Holy Family Church. We shall record your contributions on our records of contributions.

PILGRIMS TO MADRID GARAGE SALE

Bring items to the church basement today through Tuesday. The sale runs Thursday, March 10 (5:00-8:00), Friday, March 11 (9:00-5:00) and Saturday, March 12 (9:00-12:00). All proceeds go the World Youth Day Madrid group.



"The one who hears my word and acts on it is like one who builds a house on rock."

**COLLECTIONS
February 27, 2010**

Holy Family	
Envelopes (43)	\$ 778.00
Loose (36)	\$ 279.00
Children (0)	\$
Total	\$1057.00
Catholic Telegraph	\$
St Denis	
Envelopes (199)	\$ 3545.00
Loose (151)	\$ 936.32
Children (16)	\$ 14.83
Total	\$ 4496.15
Catholic Telegraph	\$ 88.00

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MANY THANKS

????????? **YOUTH MINISTRY** ??????????

BBQ Chicken Dinners: BBQ Chicken Dinner tickets will go on sale this week. Carryout only on Sunday, March 20, 11:00 -1:00 p.m. at the rectory porch. All proceeds will benefit the youth ministry.

Steubenville Youth Conference: Register for the Steubenville Youth Conference (July 15 to 17). A deposit of \$40.00 reserves a spot. The cost of \$230.00 covers meals, housing, transportation and T-shirt. Turn in your deposit at youth ministry, CCD, or the office.

Garage Sale-Madrid-March 10-12: The World Youth Day Madrid group is having a garage sale March 10-12. You can bring donations of clothing, appliances and household items to the church basement starting Sunday, March 6 through Tuesday, March 8 (Please do not bring anything on Ash Wednesday.). The sale runs Thursday, March 10 (5:00-8:00), Friday, March 11 (9:00-5:00) and Saturday, March 12 (9:00-12:00). See posters on the bulletin boards.

Life in the Spirit Seminar for Youth and Young Adults: March 18-20 at the Maria Stein Spiritual Center: Call 419-678-8649. If interested, contact Mike for registration forms and more information. Those who are going should turn in forms and money to Mike as soon as possible.

Young-Adult Mexico Work Trip: From July 28 to August 10, the Archdiocesan Mission Office will sponsor a trip for young adults, 21 and older, to Oaxaca Mexico. The trip will enable young adults to share their spirituality and appreciate the spirituality of others. It will involve some manual labor, with young adults of Oaxaca. It will cost about a thousand dollars, but the Mission Office has some financial assistance available. Contact the office for more details.

NOTICES:

Lions Club Breakfast: Sunday, March 13, 7:30-12:30 in St. Denis church basement. Adults \$6, children (12 and under) \$3. A collection container will be available for your old eyeglasses.

Walleye Fish Fry: 4:00-7:00 p.m., March 18, April 1 & 15 at St. Teresa Church, Rt. 36, Covington. Dine in or carry out, plus bake sale and homemade desserts.

Babysitter Course: The Versailles Girl Scouts will offer a babysitting course on Saturday, March 19, 9:00-3:00 p.m. for boys and girls, ages 10 and older, at Trinity Lutheran Church. Register by March 12 by email at tubarlage@gmail.com or call 419-582-2020.

Kindergarten Registration: Call Mrs. Watren at 526-4681 for information on Kindergarten screening (April 7 & 8) for next year.

Theology on Tap Series: An opportunity for young adults, (20's & 30's) married or single, to listen to a free speaker; engage in discussions about things Catholic in a relaxing atmosphere. The series runs four Tuesdays, March 1, 7-9 p.m. at Al's Place in Ft. Loramie. Join them on Facebook "Theology on Tap Midwest Ohio" or go to www.TheologyOnTapMidwestOhio.com

COMMUNITY SUPPER – ALL WELCOME
Every Wednesday, 5:00-6:30
At Trinity Lutheran Church
We cook next on March 16.

WELCOME

We welcome all here, whether longtime residents or newly-arrived, whether Catholic or not, whether interested in the Catholic Church or not. If you have a comment or would like to register or give a change of address, please fill out the form below and put it in the collection basket or mail it to the office.

Name: _____ Address: _____
ZIP: _____ Phone: _____

Great Needs Remain

"In the winter we have very cold in our convent and in our church. We need to do a new central heating, because the sisters become very often sick."

—Sr. Teresa Bandarska
Order of St. Clare, Przasnysz, Poland

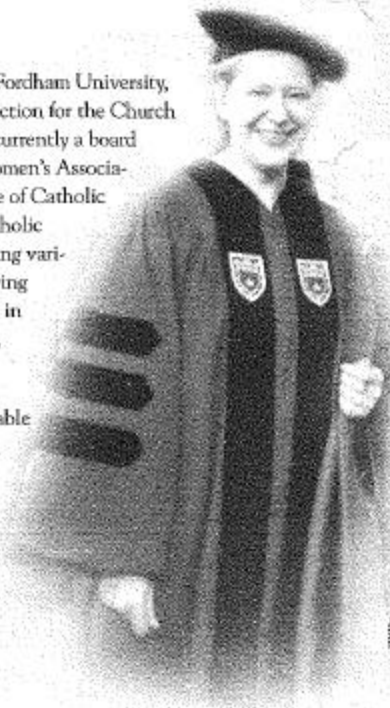


In a convent in Przasnysz, Poland, great needs remain for the Poor Clares, an order of contemplative nuns. Twenty-two sisters live in a convent to carry out their ministry of prayer: for those who come to them with specific intentions, and for the life of the whole Church. The convent's heater is broken and conditions are critical in the long, cold Eastern European winters.

In dioceses throughout Central and Eastern Europe and the former Soviet Union regions of Asia, aging physical structures, insufficient funding, and a lack of trained lay persons and religious are common challenges. One way the Collection for the Church in Central and Eastern Europe responds is through educational grants. With our support, lay students, priests, religious, and seminarians receive graduate education in places as diverse as Vienna, Rome, Lublin, and Washington, D.C. They then return home to serve the local church in vital ways, building the capacity of the church of the region. Donations to the Collection reach far beyond the student recipient.

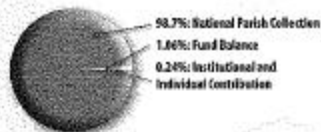
Lasma Latsoņa received her doctorate at Fordham University, due in part to scholarships from the Collection for the Church in Central and Eastern Europe. Lasma is currently a board member of both the Latvian Catholic Women's Association and ANDANTE (European Alliance of Catholic Women's Associations). The Latvian Catholic Women's Association is active in organizing various workshops for women, as well as carrying out charity work, especially with children in need. In addition to her association work, Lasma is involved in adult catechesis.

Through your donations, the Church is able to provide support for the Poor Clares in Poland and prepare students like Lasma for a life of service to the Church. Please be generous in your parish Collection to continue this important work for the Church in Central and Eastern Europe, where great needs remain.

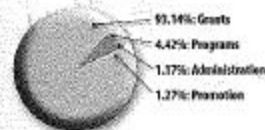


The 2009 Collection for the Church in Central and Eastern Europe

Sources of Funds: \$7,705,871



Uses of Funds: \$7,705,871



Collection for the Church in
Central and Eastern Europe
Office of National Collections
3211 Fourth Street NE
Washington, DC 20017-1194
www.usccb.org/nationalcollections

THE CHURCH AND WORKERS

In 2004, the Church published a book called *Compendium of the Social Doctrine of the Church*. It treats of the social concerns of society. It gives biblical, moral and theological aspects of the social questions discussed. In an age when even Wisconsin, Ohio and perhaps other states want to curtail the activity of public workers in some respects, I thought it could help the discussion by bringing out the moral, biblical and theological teachings of the Church on social questions relating to work.

The modern impetus for the Church's teaching stem from the conditions of labor in the late nineteenth century. For centuries, the Church and civil society had lived in an agricultural society. With the coming of the industrial revolution, the face of the work force changed. The agricultural society had regular cyclic patterns, but the industrialization brought a more dynamic and mechanized society. The new industrialization made exploitation of workers a very real aspect of life (See *Compendium of the Social Doctrine of the Church*, Vatican Press: 2005, §267 [hereafter *Comp*]).

To meet the challenge, on May 15, 1891 Pope Leo XIII issued his encyclical on labor and the rights of workers. He wanted to defend the inalienable right of workers and the rights of the weak, the poor children and women (*Comp* 268). Starting with this encyclical, the Church has never stopped considering the problems of workers within the context of the social question which has progressively taken on worldwide dimensions (*Comp* 269).

Human work has a twofold significance: objective (the sum of activities, resources, instruments and technologies used by people to produce things) and subjective (the activity of the human person as a dynamic being capable of doing various things that correspond to his vocation). Objectively, work constitutes the contingent aspect of human activity; subjectively, it represents the stable element, that which does not depend on the thing produced, but on the inherent dignity of the person (*Comp* 270). The subjective quality gives work its dignity and does not allow us to consider it as a mere commodity. This subjective quality takes precedence over the objective dimension (*Comp* 271). Human work proceeds from the human person and has its final goal in the human person. Ultimately, we work because of our humanness, not because we need money. The work of humans also has social dimensions. We cannot judge work justly without considering the social and individual nature of work (*Comp* 272-273). Humans have a duty to work and work confirms the profound dignity of men and women created in the image and likeness of God (*Comp* 274-275).

The subjective and personal character of work makes it superior to every other factor connected with productivity, especially in regards to capital. Labor has an intrinsic priority over capital. Nevertheless, work and capital have a complementary relationship: neither can stand alone. In considering this relationship, the human person makes up the principal and decisive factor (*Comp* 276-278). The next two sections refer to antagonism between labor and capital (*Comp* 279-280).

The compendium also encourages having workers participate in the ownership, management and profits of their labor (*Comp* 281). The right to private property must serve the principle of the universal destination of goods. Private and public property must serve the whole of mankind (*Comp* 282-283). Workers have a right to rest and to have time for divine worship (*Comp* 284-286).

People have an innate need for work and have a deep and intrinsic right to work (not in the sense of a political slogan, but in the true sense that each has a fundamental personal right). The state has a duty to promote employment policies that encourage job opportunities (*Comp* 287-293). It speaks of the family and the right to work, women and the right to work and child labor (*Comp* 294-296). In speaking of immigration and work, the document teaches that host countries must avoid the temptation to exploit foreign laborers and must not deny foreign laborers the same rights enjoyed by nationals, rights guaranteed to all without discrimination (*Comp* 297-298).

Workers have rights, to a just wage, to rest, to have time off for worship, to a working environment and to manufacturing processes that are not harmful to the workers physical health or to their moral integrity, to have their personality safeguarded, to appropriate subsidies that are necessary for the subsistence of the unemployed workers and their families, including a pension and insurance for old age, sickness and work-related accidents, to social security connected with maturity, to assemble and form associations (*Comp* 301). It also speaks of the right to strike as a last resort (*Comp* 304).

It speaks favorably of the growth of unions in the history of labor relations. Unions have vindicated and defended workers. They have also acted as representatives working for the proper arrangement of economic life and of educating the social consciences of workers so that they feel they have an active role in the economic and social development of the common good. They must continue this work (*Comp* 305-309).

Politicians, political parties and advocates for social reform need to form their consciences according to good sound biblical, moral and theological principles. This compendium seeks to call these principles to mind and teach them with the authority entrusted to the Church by the Lord through the Apostles. I hope that the leaders of government on all levels form their consciences according to the teachings of the Church.

How Does the Liturgy Shape Our Lives?

Kristopher W. Seaman

Being the science fiction fan that I am, I finally had occasion to watch the blockbuster movie, *Avatar*. The main character, Jake Sully, who does not have use of his legs, entered a computer machine that allowed him to connect to an avatar. To the natives of the planet Pandora, the avatar looked like the indigenous peoples, the Na'vi. Jake Sully has to learn the culture of the Na'vi. Learning the language, the customs, and the rituals takes him an astonishing three months. For many of us, it probably would have taken much longer. In the attempts at colonizing Pandora, some humans side with the Na'vi. During the course of the movie, Jake becomes open to the possibility of learning the Na'vi culture that moves his heart to be empathetic to the Na'vi's plight.

Though liturgy is not science fiction, there is something that is quite similar by comparison, that in the action of liturgy, that is, in the participation in the liturgy, our hearts have to be open to being moved by the Holy Spirit present through the liturgical event. For instance, during the Liturgy of the Word, the scriptures are proclaimed. The *Constitution on the Sacred Liturgy* is clear that these scriptural words become Christ the Word in our liturgical assemblies. Christ "is present in his word, since it is he himself who speaks when the holy Scriptures are read in the Church" (CSL, 7). It is Christ speaking to us, calling us to become better disciples, to become holy.

It is not only the scripture, but also other texts and rituals during liturgy that shape us: The opening prayers, or collects, the Eucharistic prayer, the music, the space, the environment, the bread and wine transformed into the Body and Blood of Christ, the blessed or consecrated oil, the baptismal water, and so forth. Words, music, space, and rituals not only educate or inform us, but, we believe, that Christ is active, is present, in the liturgical event and sacraments. In liturgy, not only are our minds shaped, but also our hearts and our feet in order to live what we pray in liturgy.

An example is the Eucharistic prayer. In the revised translation of Eucharistic Prayer II, we pray twice for the Holy Spirit to transform something or someone.

You are indeed, Holy, O Lord,
the fount of all holiness.
Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like the dewfall,
so that they may become for us
the Body and Blood of our Lord, Jesus Christ.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit. (*The Roman Missal*, 100-105)

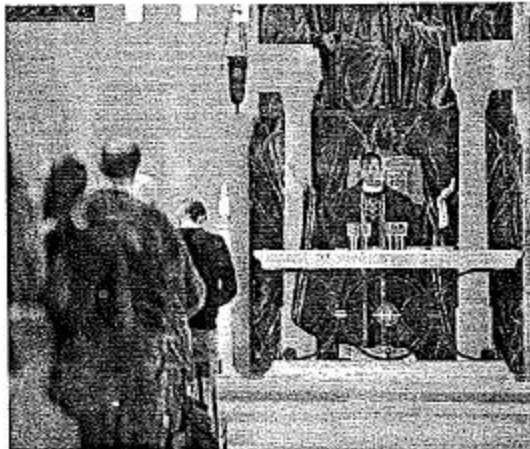
Therefore, the Holy Spirit changes bread and wine and those who participate in Communion. The Eucharistic prayer proclaims that the Lord is holy and "the fount of all holiness;"

a marvelous image of God's overflowing love, goodness, and truth. God freely pours out holiness. In liturgy this holiness is offered to those who participate in order to grow in holiness to which the Triune God calls us. And if we are to become holy in faith, we, too, must become fountains that share compassion, goodness and truth in our daily lives. To paraphrase Saint Augustine: We are to become what we pray.

Jake Sully, in the movie *Avatar*, had a profound change. Faith in the God of Jesus Christ whom we worship, calls us to change our hearts. In liturgy,

the Triune God calls us to holiness, strengthens our faith, nourishes us and sends us, hopefully, changed, in order to grow in communion, in unity, with one another and with God. This is most eloquently proclaimed at the first scrutiny for the elect on the Third Sunday of Lent: "Lord Jesus / . . . / [T]ouch their hearts with the power of the Holy Spirit, / that they may come to know the Father / in true faith, which expresses itself in love . . ." (RCIA, 154). The Triune God invites us to be shaped in and through liturgy. The texts, symbols, music, space, environment, and gestures communicate God's call to us to become what God intends: his holy people.

KRISTOPHER W. SEAMAN, MA, MAT, is the associate director of the Office for Divine Worship of the diocese of Gary, Indiana.



LENT

The Purpose, Aim and Goal of Lent:

The Apostolic letter on the Roman Calendar issued by Pope Paul VI on February 15, 1969 (in paragraph 27)cites the document of the Second Vatican Council (*Sacrosanctum Concilium*, #109). It describes the proper purpose of Lent:

1. Lent is ordered to prepare people for the celebration of Easter. The liturgy of Lent prepares the following to celebrate the paschal mystery:
 - a. Catechumens (those preparing for baptism), by taking them through the stages of Christian initiation:
 - i. Having the Bishop approve them for baptism at the Easter Vigil;
 - ii. Going through the ceremonies called Scrutinies;
 - iii. Receiving in solemn ceremonies both the Our Father and the Apostles Creed;
 - iv. Receiving the sacraments of initiation at the Easter Vigil
 1. Baptism
 2. Confirmation
 3. Eucharist
 - b. The faithful (those already baptized)
 - i. By remembering their own baptism
 - ii. And by doing penance
 1. penance as a group
 - a. (days of fast or abstinence)
 - b. Repentance of sin (sacrament of penance)
 2. Penance as individuals in the group (other things done)
2. Lent runs from Ash Wednesday to supper of the Thursday of Holy Week.
3. The Easter Triduum starts with supper on Holy Thursday and ends Easter Sunday evening.
 - a. Lent uses violet vestments except for palm Sunday (red)
 - b. The Easter Triduum uses white vestments, except for Good Friday (red)

Days of Penance:

1. In general, all Fridays throughout the year in honor of the Lord's suffering and death
 - a. By abstaining from meat (aged 14 and older);
 - b. Or by dedicating the day to works of charity.
2. During Lent:
 - a. The six Fridays by abstaining from meat (aged 14 and over);
 - b. By fasting and abstaining on Ash Wednesday (18-59 years of age).
3. Easter Triduum:
 - a. By abstaining from meat on Good Friday (aged 14 and over);
 - b. By fasting and abstaining from meat on Good Friday (18-59 years of age);
 - c. By fasting (18-59 years of age) and abstaining from meat (aged 14 and over) on Holy Saturday in solidarity with those preparing for baptism (recommended).
4. The laws of fasting and abstinence apply in the larger context; they do allow of exceptions:
 - a. We may eat meat if served inadvertently by our host at a dinner;
 - b. We eat in a cafeteria that does not have alternatives to eat;
 - c. We have ordered a meat dish in a restaurant;
 - d. Where charity and love demand we not make a scene or embarrass another.