

## Catholic Culture Update for the week beginning April 14, 2019

Quote to carry in your heart this week

**“With the Lord there is mercy, and fullness of redemption.”** Psalm 130:7

**April 14th is the Palm Sunday of the Lord’s Passion. “Practice of Charity** – During Holy Week, we walk with Christ through his passion, death, and Resurrection. As we do so, we seek to recognize the face of Christ in all who suffer injustice and recommit ourselves to serve the suffering Christ in our brothers and sisters. ♦ Carry a cross in your pocket this week as a reminder to pray for those who bear the burdens of violence and suffering. ♦ Learn more about the Church’s response to torture and take action: <http://www.usccb.org/issues-and-action/human-life-and-dignity/torture/torture-is-a-moral-issue.cfm>. ♦ Pray that the Church will stand strong in defending the dignity of the human person as you prayerfully reflect on these words of St. Oscar Romero: “The church...believes that in each person is the Creator’s image and that everyone who tramples it offends God. As holy defender of God’s rights and of his images, the church must cry out. It takes as spittle in its face, as lashes on its back, as the cross in its passion, all that human beings suffer” (Homily, December 31, 1977).” AT HOME with WORD 2019. LTP, page 73

**“Scripture Insights >** Today’s readings for Palm Sunday highlight the resolve of God’s servant to fulfill his will. In the First Reading, the “servant” speaks. This is the third of four servant oracles in the Book of Isaiah. The servant goes unnamed, but he is depicted as freely giving over his will to God. Here we are told that he did not refuse when God opened his ear to hear what a disciple needs to know, and he set his face like flint to do God’s will, knowing that God would not allow him to be put to shame. The Second Reading invites us to join our voices in praise of the Christ who emptied himself to take on the form of a slave and accept death on a cross. Because of his openness to God’s will, he is exalted above every other name in the universe, but Paul situates the hymn in an admonition, “Have among yourselves the same attitude that is also yours in Christ Jesus.” Thus, we are called to join our lives to the self-emptying of Christ. Today’s Gospel recounts the story of Jesus’ passion and death as told by Luke, beginning with the Passover meal that he shared with his disciples to his burial by Joseph of Arimathea. But this journey to death began much earlier in Luke’s Gospel account. In Luke 9:51, we are told, “when the days for his being taken up were fulfilled, he resolutely determined to journey to Jerusalem.” Indeed, Jesus’ entire life was oriented to the Paschal Mystery, the process of dying and rising to new life. As his disciples, we are called to do the same.

- In the Gospel, how do we see Jesus’ resolve to accomplish what God called him to do?
- When have you needed to set your face like flint (First Reading)? Why?
- Ask God to open your heart to more deeply ponder and give thanks for Christ’s self-emptying.”

AT HOME with WORD 2019. LTP, page 73

April 18th is **Thursday of the Lord’s Supper (at the Evening Mass) / Holy Thursday**. “The Triduum begins with radiant glory at the Evening Mass of the Lord’s Supper on Holy Thursday. The laws of the Church permit no other parish Masses on this day. Like the Jewish Passover custom, this liturgy begins after sundown. The Scriptures for the Lord’s Supper remain the same each year. The First Reading from the Hebrew Scriptures recalls how Moses led the Hebrew people out of the land of Egypt. The Lord commanded Moses and Aaron to instruct the people of Israel to sacrifice year-old male lambs, without blemish, and smear the blood on their door. When the angel of death came to their house, it would pass over if it saw the blood of the sacrifice, thus sparing their firstborn child. This passage ends by instituting this as a yearly memorial feast. It lays the foundation for the Christian feast of the Lord’s Supper. The Second Reading recounts the Apostle Paul instructing the people of Corinth to offer a sacrifice of praise. He tells them how on the night before he died, “Jesus took bread, and after he had given thanks, he broke it and said, ‘This is my body that is for you. Do this in remembrance of me.’” The priest uses a variation of these words at every Mass to consecrate the bread and wine into the body and blood of Christ. The Gospel comes from John’s account of the Last Supper. Unique among the Gospel accounts, John omits references to bread and wine. Instead, he describes a meal during which Jesus takes a bowl and pitcher of water to wash the disciples’ feet. The image is clear. Eucharist is not simply a ritual meal. It must also move us from worship to service for one another. Following the homily the priest may wash his parishioners’ feet. By imitating the Gospel just proclaimed, the pastor and any associate priests demonstrate the commitment made at their Ordination to serve the community in the likeness of Christ Jesus. The Liturgy of the Eucharist continues as normal, though with these vivid Eucharistic images in the minds of those assembled. This evening’s liturgy ends differently from other Masses. This is no official ending, as this was the beginning of a three-day liturgy. Following the distribution of Holy Communion, an elaborate Eucharistic procession makes its way through the assembly. Using incense, candles, and a processional cross, the priest processes with the consecrated Eucharistic bread to a chapel or side

altar. There the faithful can remain in presence of the Lord. The procession and prayer hint at the somber tone to come on Good Friday.” Companion to the Calendar – A guide to the Saints, Seasons, and Holidays of the Year, Second Edition, page 15

April 19 is **Friday of the Passion of the Lord/Good Friday**. “Good Friday commemorates the Crucifixion, Death, and burial of Christ Jesus. Only one liturgy is permitted this day, and it continues the one begun on Holy Thursday evening. The Good Friday liturgy consists of reading the Passion of Jesus Christ, the Adoration of the Cross, and concludes with the reception of Holy Communion. The liturgy begins in silence as the priest enters the sanctuary and prostrates himself on the floor before the altar and cross. The assembly silently kneels in this gesture of penance. After arising, the Scriptures follow in the usual way. The First Reading comes from the prophet Isaiah. He tells of an unnamed suffering servant who will give his life for the sins of others. Like an innocent lamb led to slaughter, yet bearing the guilt of many, this servant will see the fullness of light for his sacrifice. The Second Reading offers the image of Christ Jesus as the priest offering his own life. St. Paul states this great high priest became the source of eternal salvation. The highlight of the Scriptures for Good Friday is the Passion reading from John’s account of the Gospel. Various details reveal how John’s Passion differs in tone and content from the others. Jesus is clearly in command of the course of events. Jesus and Pilate exchange powerful dialogues. John’s account of the Gospel introduces an unnamed beloved disciple, who appears at the foot of the Cross with Mary and two others. Following the homily, the priest or deacon, along with other ministers, presents a large cross to the assembly. The priest chants, “Behold the wood of the Cross, / on which hung the salvation of the world.” All respond, “Come, let us adore.” So closely identified with Christ himself, the cross receives the adoration of the faithful. One by one all approach, to genuflect, kneel, caress, touch, or softly kiss it in an act of worship. This simple liturgy ends with the distribution of Holy Communion from hosts consecrated at the Holy Thursday liturgy. All depart in silence, longing for a joyful conclusion to this prayer come Saturday night.” Companion to the Calendar – A guide to the Saints, Seasons, and Holidays of the Year, Second Edition, page 116

April 20 is the **Easter Vigil in the Holy Night / Holy Saturday**. “Lent and Holy Week reach a climax at the Easter Vigil. This solemnity of all solemnities begins after sundown on Holy Saturday. Like the ancient Jewish custom, Catholics believe the sun’s setting completes a day, and therefore the festivals for the next day (Easter Sunday) may begin. The Vigil starts outdoors with all gathered around a fire. A new and stately paschal candle takes its flame from the fire, and the priest blesses it as the light of Christ. All process into the empty church, illuminated only by vigil candles to hear the *Exsultet* (Easter Proclamation), an ancient text summarizing the significance of this holy night. The procession of light concludes and leads to the Liturgy of the Word. This night calls for a more generous use of the Scriptures to emphasize God’s saving work throughout history. The rite offers no fewer than seven Hebrew Scriptures readings, each followed by a Responsorial Psalm. Fittingly, the creation story itself is first, followed by Abraham’s sacrifice of Isaac. The vivid imagery of Moses leading the Hebrew people through the Red Sea to freedom from their Egyptians oppressors prominently highlights the significance of this night. Passing through water to new life foreshadows the Baptisms that will take place in this celebration. Readings from Isaiah and the prophet Hosea are also offered. The Christian Scripture reading is always from Romans, when Paul reminds the believers of the significance of their Baptism. In that ritual they died to Christ and were given the divine promise to live with him forever in his Resurrection. After fasting from Alleluias for six weeks of Lent, musicians jubilantly lead the community in this act of praise before the Gospel account of the Lord’s Resurrection from the dead. The third major act of this night, the Baptism of the elect, follows the homily. The priest baptizes each adult and then must confirm them with the oil of chrism. Having witnessed these new believers professing their faith, the entire assembly then renew their own baptismal promises and sign themselves with the fresh baptismal waters. Clothed in radiant white garments, like the image of the Risen Lord, the newly baptized join the assembly for the first time at the Lord’s table for the Liturgy of the Eucharist. The liturgy concludes in the normal way, with the addition of a double Alleluia to the final blessing to signify the jubilant nature of this solemnity.” Companion to the Calendar – A guide to the Saints, Seasons, and Holidays of the Year, Second Edition, page 15

### Doing Justice and Creating Hope – a quote for the week

“Make us stewards – of one another’s dignity, of one another’s safety, of one another’s lands, of one another’s right to a cultural identity...” Morning Prayer from the Indigenous Education Day of Learning and Professional Networking

**Ontario Catholic Student Graduate Expectations – A Self-Directed, Responsible, Lifelong Learner Who** sets appropriate goals and priorities in school, work and personal life. I remember when one of my students would tell me that they wanted to be a doctor or a veterinarian and I knew that that was not possible. Was I supposed to steer them toward a more appropriate field of study or let them discover that themselves?

## Catholic Character Education and the Virtue of Respect, Stewardship and Reverence Minaadendamowin – Le respect

“Don’t judge each day by the harvest you reap, but by the seeds you plant.” Robert Louis Stevenson

### Living Our Mission Statement

**We strive to celebrate God’s love in prayer, at Eucharist and in all sacramental moments of life.** As we approach the High Holy days of our faith it is important to live this message from our Mission Statement. The Triduum is the high point of the liturgical year. It is the reason we exist as a Catholic learning community.

**Staff Self-Care Tip of the Week** – Look for the visible signs of Spring, despite the wintery weather forecasted. Some days nature can be as confused as the rest of us.

**Christian Meditation Insight** – “**Daily Wisdom** Religion and culture are woven together. When one evolves so must the other. Otherwise they split and we feel increasingly disconnected. Of course, we are more than our cultural conditioning. So, the life of the spirit still teaches and touches us: when we fall in love, when we fall out of love, when we fall sick, when we briefly enjoy physical perfection, when we give birth, when we sit by a death-bed. But increasingly, daily life, however affluent, looks like a wasteland even to the young who normally see things with hope and optimism. The dimensions of time and space themselves are filled with stress, psychological suffering and the feeling of entrapment. We can try to escape because there is no lack of escape routes in fantasy, distraction, addiction and other ways of self-harm.” Meditatio Newsletter April 2019, Laurence Freeman OSB

### Truth and Reconciliation Commission of Canada 2012 Calls to Action

“In order to redress the legacy of residential schools and advance the process of Canadian reconciliation, the Truth and Reconciliation Commission makes the following calls to action.

#### National Centre for Truth and Reconciliation

77. We call upon provincial, territorial, municipal, and community archives to work collaboratively with the National Centre for Truth and Reconciliation to identify and collect copies of all records relevant to the history and legacy of the residential school system, and to provide these to the National Centre for Truth and Reconciliation. [Mona was sharing with us that recently some elders were sharing their stories with a class of Grade 5 students and when they were finished, one of the 10 year olds said “Thank you for sharing and I am going to do whatever I can to make sure no one else experiences what you did.”](#)

### Twenty-first Century Learning

[https://www.godtube.com/watch/?v=YYZDZLNx&utm\\_source](https://www.godtube.com/watch/?v=YYZDZLNx&utm_source) > As You Find Me – Hillsong UNITED Live Performance – 8:38 mins  
Christian Music Video – Jesus’ grace will never fail us.

<https://www.devp.org/en/lent/resources> > Shared Lent resources are available for download. Check it out!

<http://theturtleislandnews.com/> the news from an indigenous perspective

[www.biblestudytools.com](http://www.biblestudytools.com)

<https://www.loyolapress.com/3-minute-retreats-daily-online-prayer>

<http://www.sacredspace.ie/plain/daily-prayer> > joint ministry of Irish Jesuits and Loyola Press

[www.gratefulness.org](http://www.gratefulness.org) > subscribe to this daily email to provide yourself with messages of gratefulness

<http://wccm.org/> > World Community for Christian Meditation > This is a site for Christian Meditation for teachers and students alike.

[www.CARFLEO.com](http://www.CARFLEO.com) > best kept secret for religious education teachers of every grade

<https://www.facinghistory.org/educator-resources> > Resources for teaching difficult topics in history

**Saints Kit – All the saints of the Roman Calendar and More** by Sister Mary Kathleen Glavich, S.N.D., and other Sisters of Notre Dame, Chardon

**“St. Bernadette – April 16** – St. Bernadette was favoured as a child with visions of the Blessed Virgin Mary. Through Bernadette’s obedience and faith, the famous shrine of Our Lady of Lourdes now exists. Thousands of pilgrims go there each year, many of them hoping to be cured by the miraculous spring water. Bernadette’s life, however, was not an easy one. Bernadette was the oldest of six children. She was named Marie Bernarde Soubirous, but nicknamed Bernadette. The family was very poor and

lived in the dark basement of an old building. Bernadette had asthma and was in poor health all her life. She was not very smart and at age fourteen had not yet received Communion. However, she was good, obedient, and kind to her younger brothers and sisters. Beginning on February 11, 1858, Bernadette had eighteen visions of Mary at a grotto beside a river. On that day Bernadette was collecting firewood when she saw a beautiful young lady in a cave. The lady was dressed in white with a blue sash, and there were yellow roses on her feet. She was holding a rosary. Bernadette prayed it with her, and the lady was silent during the Hail Marys. Mary instructed Bernadette to have a chapel built there where pilgrims could wash in and drink from a spring. The spring appeared when Bernadette dug in the ground. Sometimes thousands of people gathered when Bernadette was to have her visions. They could not see the lady. The lady's message was to do penance and pray for sinners. On March 25 when Bernadette asked the lady's name, she replied, "I am the Immaculate Conception." Bernadette did not know what this meant. Just four years earlier the Church has proclaimed the immaculate conception a dogma of faith. It meant that Mary was always without sin. After the visions ended, Bernadette was bothered by countless visitors. In 1864 she entered a convent where she worked in the infirmary and sacristy. She was often very sick. To the sisters she lived with, she was humble and happy. She did not like people to make a fuss over her. She said, "What does one do with a broom when one has finished the sweeping? Why, put it in the corner." When Bernadette was slowly dying of tuberculosis, she knew the healing waters of Lourdes were not for her. Before her death, the basilica at Lourdes was begun. Bernadette was canonized on the feast of the Immaculate Conception. *St. Bernadette, pray for us!*" Card 44

**CATHOLIC I.Q. – Quizzes for Fun and Learning by David O'Brien – Catechist March 2019 page 14**

**The Family of God**

1. Only children have to go to religious education classes because adults don't sin. T or F
  
2. Parents and godparents promise to help protect the gift of faith given to new Christians in baptism from the poison of \_\_\_\_\_.  
 A. too much fast food                      B. high fructose corn syrup                      C. cocaine                      **D. sin**
  
3. Fr. Patrick Peyton, CSC, coined the phrase: "The family that prays together \_\_\_\_\_ together."  
 A. lives                      B. eats                      **C. stays**                      D. plays
  
4. The lists of all Jesus' ancestors found in the beginning of the Gospels of Matthew and Luke are called \_\_\_\_\_.  
**A. genealogies**                      B. unpronounceable                      C. boring                      D. weird
  
5. The patriarchs of the Jewish and Christian faith are Abraham, Isaac, and \_\_\_\_\_.  
 A. Cain and Abel                      **B. Jacob**                      C. Julius Caesar                      D. Jesus

**CATHOLIC I.Q. – Quizzes for Fun and Learning by David O'Brien – Catechist March 2019 page 14**

1. According to the Bible, Jesus prayed with his family. T or F
  
2. Catholics receive their sacraments \_\_\_\_\_.  
 A. at various ages                      B. only at birth                      C. only right before death                      D. only in second grade
  
3. The first person to witness the resurrection of Jesus was \_\_\_\_\_.  
 A. Judas                      B. King Herod                      C. Pontius Pilate                      D. Mary Magdalene
  
4. The leaders who had Jesus crucified said that \_\_\_\_\_.  
 A. Jesus was God                      C. Jesus was a magician and disappeared  
 B. Jesus miraculously rose from the dead                      D. Jesus' disciples stole his body
  
5. Family life only teaches us about avoiding personal sins but doesn't prepare us to deal with the sins of society, such as corporate greed and human rights violations. T or F

**Taking Jesus to the Movies ...A blog by Sister Pat**

**Roma (2018)** – This is an international film directed by Alfonso Cuarón won the foreign film Oscar this year. It is filmed in black and white to give the movie a special effect. The movie shows the lives of indigenous housemaids/nannies in the home of a wealthier (middle class) family going through divorce. This movie celebrates the resilience of the indigenous women, and one in particular

named Cleo. Cleo becomes pregnant through relations with a young man who disrespects her when she shares with him that she is going to have their child. I give this movie ♥♥♥♥♥/5 hearts.

**A Blog for Eclectic Readers** – by Pat Carter csj

**No book for this week.**

### **Catholic WORD of the Week – For Those Who Read to the end...Just like the credits at the movies**

**“Yahweh** – The vocalization of the four consonants of the covenant name for God, which is believed to approximate the original pronunciation of the word. There is a welter of opinion about the basic, etymological meaning of the word and about its original form as well. In biblical tradition, “Yahweh,” God’s proper name, was disclosed to Moses during the Exodus. IN this moment of revelation, Israel came to know more precisely the identity of God as the One Who snatched His chosen people from slavery in Egypt. The Yahwist tradition cites people using the name of Yahweh in the time of Enosh, grandson (Gen. 4:26). This tradition seems eager to show Yahweh is the God of the whole human race and not just of Israel. According to the Priestly tradition, though God appeared to Abraham, Isaac and Jacob, He did not identify Himself to them by this name (Ex. 6:2-3). The Elohist tradition appears to confirm this by not using the word “Yahweh” in Genesis, that is, before it is revealed to Moses in Exodus 3:11ff. All the traditions, however, are one in maintaining that Moses did not encounter a new God in the burning bush. The God of the bush was the “God of the fathers.” Originally, God’s name appeared in Hebrew as a four-consonant word, YHWH, not displaying any vowels, which were added at a much later time. Hence, the original Hebrew pronunciation can only be conjectured. The abbreviated form “Yah” occurs twenty-five times in the Old Testament text. It appears, for example, in the aspiration “hallelu-Yah,” i.e., “Praise Yah.” Sometimes the abbreviated forms “Yahm” or “Yo” are found in proper names (Isaiah: “Yahm is salvation”; Joel: “Yo is God.”) The basic linguistic meaning of the word has not to date been established beyond doubt. Some of the possible meanings that have been put forward are: “He Who is,” “He Who acts passionately” (this latter suggestion does justice to the vigorous, dynamic image of God as detailed in the Old Testament), “He Who speaks” (this emphasizes the revealing character of God), “sustainer.” One suggestion that has attracted special attention is one that derives the meaning from a form of the verb “to be,” in the sense of “to come into being.” In this case, “Yahweh” would mean “The One Who causes to be whatever come to be.” Obviously, there is a stress here on God as Creator and Sustainer. Still another appealing suggestion is that the word means “I am” in the sense, “I am here standing by, ready to be of assistance.” In the end, it must be observed that Israel’s faith in God was not based on or much affected by the etymology of His name but by His mighty deeds.” Our Sunday Visitor’s Catholic Encyclopedia, page 971

### **Something new for 2019**

**Church bulletins** – these sentences actually appeared in church bulletins or were announced at masses.

The pastor would appreciate it if the ladies of the Congregation would lend him their electric girdles for the pancake breakfast next Sunday.