

February 21, 2010

**Holy Dormition Friary
Sybertsville, Pa.**



**Divine Liturgy
Feb. 21st—28th**

Sunday 21—8AM + Olga Hoda
Monday 22—No Liturgy
Tuesday 23—No Liturgy
Wednesday 24—5PM Presanctified Liturgy
Thursday 25—No Liturgy
Friday 26—5PM Presanctified Liturgy
Saturday 27—12N Second All Souls Sat.
Saturday 27—5PM +Helen Laberson
Sunday 28—8AM + Dr. John Dabinsky

**Reconciliation
Thurs. & Fri. 3—4.30 & 7—8:00 PM**

Under The Fig Tree

Jerome Wolbert, OFM

Sundays

The Sundays of Lent are not like the other days of the season of Lent (Great Fast). Every Sunday of the year, including the six Sundays of Lent, is a celebration of the Resurrection of the Lord, a *“Little Easter.”* That is why the Church does not expect its members to fast on Sundays.

Sundays are still part of the Lenten season, but they are like *“oases”* along the way, times to rest a bit and to spend some additional time with the Lord in prayer.

There’s nothing tricky about prayer. It is simply tuning into God’s presence.

We never have to get God’s attention. We have God’s total attention, always.

We never have to make an appointment with God. We are *“first on the list”* and the appointment is always *“right now.”*

When we call God we never get voice mail. It’s a direct connection.

To draw near to God we don’t have to travel anywhere. God does all the traveling.

Wherever we are, God is present to us. All we have to do is to turn off the mute button and let prayer happen.

On the following five Sundays of this Lent, there will be a reflection on five classic traditions of prayer and gentle encouragement to try each method.

You may be surprised to find how refreshing prayer can be.

We do not know what Jesus saw Nathaniel doing under the fig tree, but since he had no duplicity, we know that he was not two-faced but honest. That kind of honesty with others begins with being honest with ourselves before God. In order to be honest, we first need to quiet the competing voices that push us to make the most of our little selves, the voices that urge us to trumpet ourselves even at the expense of others.

We need silence. This is a world of noise: TV, radio, internet, traffic, machinery, everything necessary for society to function and then the many voices in our family, at work and school, our own fears and anxieties all jumbled together and echoing in our heads.

To listen to God, we need silence. One of my college German instructors said that people in Germany thought he didn't know German well, because he spoke slowly--but he spoke English at the same pace. He suggested we not be afraid to speak slowly, and then we would be better able to think in German while speaking. Mr. Rogers was also known for speaking slowly, taking time: *“I like to take my time to do it right,”* an approach helpful not only for dealing with children, but also for seeing more clearly, especially to see the blessings of life. Some of us operate at a fast pace, and we can take a lesson from such people. If we slow down a bit during this Great Fast, we will be better able to quiet the noise in our hearts and listen to the loving mercy of our God.



As Christians begin the observance of Lent, we enter this sacred season mindful of how personal reflection and sacrifices over these next 40 days can bring us closer to our neighbors -- especially the poor and most vulnerable.

Pope Benedict XVI has emphasized care for the environment as an urgent issue of our day. *"If you want to cultivate peace, protect creation,"* Pope Benedict said recently. The Vatican has become the world's first "carbon-neutral" state, and the Holy Father's frequent appeals for environmental justice have earned him the nickname of the "Green Pope."

[Go Green for Lent: Faith, Stewardship and the Common Good](#) is our effort to bring this message home and to provide suggestions for prayer, reflection and action that respond to our faith's call to respect creation. We're inviting Catholics to take the St. Francis Pledge developed by our friends at the Catholic Coalition on Climate Change:

This Lent, I pledge to...

PRAY and reflect on the duty to care for God's creation and to protect the poor and vulnerable.

LEARN about and educate others on the causes and moral dimensions of climate change.

ASSESS how we-as individuals and in our families, parishes, and other affiliations-contribute to climate change by our own energy use, consumption, waste, etc.

ACT to change our choices and behaviors to reduce the ways we contribute to climate change.

ADVOCATE for Catholic principles and priorities in climate change discussions and decisions, especially as they impact those who are poor and vulnerable.

**Each Sunday of Lent
Solemn Vespers is at 3 PM
All Are Welcome**

**Thank You For Your Support
February 7th–14th
Weekly Offering \$470.00**

Global climate change is not only an urgent public policy challenge; it's also a profound moral issue. Famine, war, disease, and the plight of refugees are all related to ecological degradation. A global economy dominated by multinational corporations that often put profit before people, a lack of sustainable development and even our personal lifestyle choices all play a role. It is the poor that are most affected by this grave threat to human dignity.

You know that building the common good means we are all in this together. Thanks for joining us as we do our small part in cutting greenhouse gases, supporting local agriculture, reducing dependence on foreign oil, and building a green economy that keeps our world healthier, safer and more prosperous.

The Hairdresser Saint?

Born in 1766, Pierre Toussaint was a slave in his native Haiti. His owner, Jean Berard, taught the young man how to read and write. When slave revolts broke out, the Berard family brought him with them, when they fled to New York City in 1787.

Shortly after their arrival, Mr. Berard died, and Pierre became the main support of Mrs. Berard and the household. He studied to become a hairdresser and soon developed a large clientele among the rich. Upon her deathbed in 1807, Mrs. Berard gave Pierre his freedom.

Pierre married; he and his wife purchased the freedom of many Haitian slaves. Once the refugees arrived in New York, the couple helped them find jobs, gave them money, and cared for them when they were sick—often bringing them into their home.

The Toussaints were childless but often took care of abandoned children, giving them a home and opening a school to help the children learn a trade. They provided financial support for the Oblate Sisters of Providence (a religious order for black women), the first New York City Catholic school for black children, and an orphanage begun in 1817 by a fellow New Yorker, Mother Elizabeth Seton.

Pierre died June 30, 1853, at the age of 87. He is buried behind the main altar of St. Patrick Cathedral in New York City.

On December 18, 1996, Pope John Paul II declared Pierre Toussaint "Venerable", a step towards eventual canonization. Toussaint is considered a founder of Catholic charities work in the United States.

Spend some quiet time with the Lord