

2nd Sunday of Lent February 17, 2008

Stewardship is a way of life.

Tithing is God's Plan for Giving:

Tithing income: February 10, 2008	\$ 1617.00
Income for February 11, 2007	\$ 2102.00
Income for February 12, 2006	\$ 1527.00
Student Offerings	\$ 10.00

Next Week's Tithe: Next week's tithe will be for the Poor Missions of the US.

From the Pastor: Thank you for your sacrificial support of our parish every weekend. Since it was also Valentine's Day this past week, we can talk about a love gift, a gift of love which is always sacrificial because it has to be the best we have even when it hurts a little. Now we're in Lent, and we focus on the Lord's sacrifice for us. It didn't "hurt"? With His 100% sacrifice in mind, our dedicated 10% will keep us on the path to giving our all for Him.

Comments on Tithing from the Pews: "It has taken me a whole year to get up the courage to begin this [tithing]. I started it as a Lenten sacrifice and I have decided to continue. I feel wonderfully free."

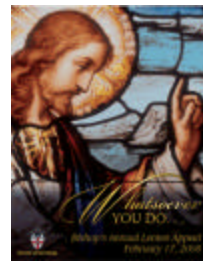
My Good Deed for the Week: Here's what several of our young people offered as their tithe, in addition to their financial gift. A 1st grader said, "I shared." A 5th grader said, "I read to my brother." A 9th grader, "I helped people understand the physical science homework."

Building Fund / Construction Update: Well, as you all know, there was a serious problem last Sunday and the structure collapsed. ECI has cleared the debris and is getting back to work. We have yet to determine whose insurance company will be responsible for the damage. When that is settled, we'll let you know. We've been assured by Mr. Eichelberger (the owner) and Mr. Wright (the president) of ECI that they will meet the substantial completion date of July 4. ECI has committed to putting extra workers on the job to keep us on track for a July 27, 2008 dedication. Trusses have been re-ordered and are already in production. Another **BIG THANK YOU** to all who helped move pews from Ashley to Mifflintown. Your help is absolutely invaluable and the entire parish is grateful for your sacrifices and hard work. **Thank you!**

Weekly Reflection: Here is the human condition: the endurance of temptation contrasts with the fleetingness of glory. Here is the Divine invitation: listen to Jesus and our fears are dispelled so we, too, can share in Jesus' glory. Temptation and Christ's glory are both enduring; they parallel the pervasive dying and rising of the Paschal Mystery. The issue with living the Paschal Mystery is always to take the "theory" and put it into practice. Peter responded "practically" to Jesus' transfiguration by wanting to "make three tents," make the experience of glory permanent. Christian living is about being "touched" by Jesus so that the fleeting moments of glory are made permanent in bettering the lives of others. We don't build tents; we feed the hungry, clothe the naked, touch the downhearted, visit the lonely, encourage the discouraged, etc. In this way Christ touches others through us. This kind of living is eminently practical and requires a real and constant dying to self.

About Liturgy: The "new" of liturgy's repetition: Repetition is the "stuff" of which good ritual is made. Some people see repetition at Mass as tedious and boring – doing the same things over and over – while others are able to see it for what it is meant to be: drawing the assembly deeper and deeper into the mystery being celebrated. Thus, repetition always leads us to something new, partly because different contexts allow us different interpretations. And also partly because we are always growing; since growth makes us someone different, we "hear" and pray in new ways. Therefore, in a sense, liturgy is never "repetitious" – it is always new because we are always new.

One usually thinks of liturgy's repetition in terms of what is in the roman Missal, but the Lectionary includes its own fortuitous repetition. For example, often a Sunday's Gospel is repeated during the early part of the next week. The first readings for the first three Sundays of Lent (creation, covenant with Abraham, the Israelites in the desert) in Year A have a close parallel (repetition) to the first three readings of the Easter Vigil. The different contexts for these similar readings draw us to interpret them in different ways. Further, these readings at the vigil might draw us to think back to these beginning weeks of Lent and become more aware of how we have grown – how we are "new." In this way, repetition teaches us something valuable. It is hardly boring!



Bishop's Annual Lenten Appeal: Thanks to all of you who contributed to the Bishop's Annual Lenten Appeal this weekend. Next week we will provide another opportunity to make your contribution by utilizing the In-Pew program. Please take advantage of this convenient method,

which conserves precious volunteer time. Remember, this year's goal is **\$8,600**. You do not have to bring a check or cash to church next weekend for our In-Pew Program since coupon booklets will be sent again this year. If you want to make a down payment, or pay in full, that's fine, too. Thank you very much for helping us reach our parish goal.

Lenten Ecumenical Services: Each Wednesday evening at 7pm. This week the service is at Aldersgate UMC with Pastor Martha Carlson offering the Lenten message.

MASS SCHEDULE



Sat. Feb 16 – (Deut 26:16-19; Mt 5:43-48)
6:30pm (bilingual) – Frank Schilling
Sun. Feb 17 – (Gen 12:1-4; 2 Tim 1:8-10; Mt 17:1-9)
9:15am – People of the Parish
Mon. Feb 18 – (Dan 9:4b-10; Lk 6:36-38)
9:00am – **NO MASS**
Tues. Feb 19 – (Is 1:10, 16-20; Mt 23:1-12)
Wed. Feb 20 – (Jer 18:18-20; Mt 20:17-28)
Thurs. Feb 21 – (Jer 17:5-10; Lk 16:19-31)
Fri. Feb 22 – **Feast: Chair of St. Peter** (1 Pt 5:1-4; Mt 16:13-19)
9:00am – Francis O'Day, Sr.
Sat. Feb 23 – (Micah 7:14-15, 18-20; Lk 15:1-3, 11-32)
6:30pm (bilingual) – Esther Meyers
Sun. Feb 24 – (Ex 17:3-7; Rom 5:1-2, 5-8; Jn 4:5-42)
9:15am – Delores Zangrilli



Congratulations to our young people who made their first confessions on Saturday afternoon: Sarah Irvin, Karrigan Zeiders & Sarah Connell.

Lenten Penance Service: Sunday, March 9 at 3:30pm here at St. Jude (6pm at Sacred Heart in Lewistown). There will be several priests here to assist in the celebration of Reconciliation in preparation for Easter. If you plan to celebrate the Sacrament before Easter, please use this opportunity. Thank you.

St. Jude Knights of Columbus Annual Lenten Fish Dinner: St. Jude Knights' fish dinners have begun, and go until March 14, 2008, in the church social hall. The meal is all you can eat and includes fried and baked fish, popcorn shrimp, fried clams, French fries, macaroni and cheese, stewed tomatoes, corn, green beans, coleslaw, applesauce, rolls, puddings, and a selection of homemade desserts. Pay at the door: \$9.00 for adults; \$5.00 for children 6-12. Children 5 and under are free. Please come and enjoy a delicious meal while supporting the fundraising efforts of our Knights.

Week at a Glance in our parish:

Sunday	CCD/10:30am/parish house
Wednesday	Lenten Tea/9:30am/social hall
Friday	Fish Fry/4-7pm/social hall Stations of the Cross/7:30pm/church
Saturday	Spanish Choir Practice/5:30pm/parish house Confessions/5:45pm/church Mass/6:30pm/church

A Course on Introduction to Morality will be offered here at Sacred Heart Parish on Saturday mornings (March 1, 8 & 15) from 8:30am until 12 noon. Prior registration is required – contact Marie Bender at Sacred Heart office (242-2781). **Registration deadline is February 20.** So far, only 5 people have registered – there is a minimum of 15 participants. If you plan to attend, register now!

Fish Dinners! The Knights of Columbus are looking for help with the upcoming fish dinners. They need: youth to help serve (a sign up sheet is in the back of the church); Knights or men to work set-up, clean-up and at the fryers; women to make your delicious deserts. Please speak to Joe Schilling.

Abortion and Catholic Social Teaching by Rev. Thomas D. Williams, L.C. *Conclusion...* A case in point is the Church's *preferential option for the poor*, an evangelical principle, which refers to a deliberate emphasis on and attention to those most in need. Pope John Paul II called it "a special form of primacy in the exercise of Christian charity" that should affect the life of every Christian (*Sollicitudo Rei Socialis*, no. 42). On numerous occasions the Magisterium has clarified that the "poor" in question are not a social class, or merely those who suffer material need, but include the entire sphere of human misery and indignity. "This misery," we read in the Catechism, "elicited the compassion of Christ the Savior, who willingly took it upon himself and identified himself with the least of his brethren" (no. 2448).

Just as a mother or father dedicates a disproportionate amount of time and energy to a child who is sick, without for that reason loving their other children any less, Christians are called to focus their efforts preferentially toward the most needy and defenseless among us. Applying this principle to contemporary society, the social injustice that most cries out to Christian conscience, for the reasons we saw earlier, is the deliberate and massive attack on the

most vulnerable members of society, the unborn.

In its venerable tradition of standing up for society's most defenseless members, the Catholic Church is uniquely qualified to speak out authoritatively on the abortion issue. This, as John Paul the Great so clearly taught, is the number one priority for Catholic social thought today—which must inevitably be expressed not only as social *thought*, but as social *action*.

Father Thomas D. Williams L.C. is Dean of Theology and professor of Catholic Social Doctrine at Rome's Regina Apostolorum University and author of, most recently, Spiritual Progress: Becoming the Christian You Want to Be (New York: Hachette, 2007).

Food Pantry needs for February: Canned fruit, OTC pain and cold medicines, diapers sizes 4-6 only, wipes, baby lotion, baby powder, diaper rash ointment. Volunteers are needed. Contact Kathy Queitzsch to volunteer 436-9718.

Protecting Marriage: Twenty-seven states have already amended their constitutions in order to define marriage as between one man and one woman. It is time for Pennsylvania to follow suit and give the people of this Commonwealth the opportunity to determine how they would like to define marriage. Pennsylvania law already states that marriage is between one man and one woman, but in Iowa, a judge ruled their state's Defense of Marriage Act (DOMA) unconstitutional. Pennsylvania cannot avoid this debate. Therefore, we must encourage the state legislature to allow voters to decide the fate of marriage before a judge determines it for us.

The Pennsylvania Legislature is considering SB 1250, which will amend the Pennsylvania Constitution to define marriage as the union between one man and one woman, and will prevent civil unions, which are in effect the same as marriage. Your state representative and state senator need to hear from you that marriage makes a difference. Log on to www.pacatholic.org to send a message telling your legislators to support the marriage amendment, and check out www.youranswer matters.org for more ideas about how you can get involved in the effort to protect and preserve marriage.

What have you done for YOUR marriage today?

Living Wills & Advance Health Directives: In December of 2007 the Bishops of Pennsylvania released a question and answer booklet entitled, *What You Should Know about Advance Health Care Directives*. In that document the Bishops remind us that "death is not to be feared as the end of our existence, rather it is the doorway to our eternal destiny." They encourage Catholics to plan ahead for the end of earthly life by signing a living will and health care power of attorney.

A living will is a written document that gives instructions about how you want to be treated if you are terminally ill and cannot speak for yourself. A health care power of attorney is a written document that names a specific person to make health care decisions for you. Together these documents are considered an advance health care directive.

For Catholics, health care decisions should be made in the light of our Faith. A Catholic must consider the sanctity and dignity of life when discussing and planning an advance directive. Having an advance directive gives a Catholic a way to profess the Faith and helps to ensure that the decisions about the care received, when he or she cannot speak or decide, are made in accord with Catholic religious beliefs. *A link to the document can be found on the parish website: www.StJudeMifflintown.org.*