

Saint Francis Xavier Parish

Second Sunday of Lent

March 17, 2019



REV. DENNIS M. DINAN, PASTOR

ABBY RODDEN, PARISH SECRETARY

OFFICE HOURS: MONDAY-FRIDAY 7:30AM-11:30AM

OR BY APPOINTMENT

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Our Lady of the Lake Church

Rt. 52, Lake Huntington

Masses

Sunday	8:30am
Holydays of Obligation	As Announced

Confessions & Daily Mass

At St. Francis Xavier

St. Francis Xavier Church

151 Bridge St., Narrowsburg

Masses

Saturday	4:30pm
Sunday	11:00am
Daily (Wednesday & Friday)	8:30am
Daily (Tuesday & Thursday)	6:30pm
Holydays of Obligation	As announced

Confessions

Saturdays	4:00pm
	Or by appointment

SECOND SUNDAY OF LENT, MARCH 17, 2019

FATHER DENNIS M. DINAN

Dear Parish Family,

Do we know where Lent is leading us? Our Lord and the Church's Liturgy are calling us to walk with him to the city where his saving act of redemption took place. Peter, John, and James are with Jesus on a mountain, traditionally called Tabor, and they witness his face and clothing now changed in appearance, becoming "dazzling white" (Lk 9:28, ff.). As well, Jesus is talking with "Moses and Elijah, who [also] appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem" (Lk 9:31). This was eight days after Jesus fed the five thousand; and Peter had just declared Jesus was the "Messiah of God." Jesus then instructs his disciples that, "The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised" (Lk 9:22). A few verses later we hear Jesus is, "resolutely determined to journey to Jerusalem" (Lk 9:51).

Why is Jesus in such a hurry? Why is the Father so bent on all this happening? Why must Jesus willingly and knowingly walk into this planned setup where he will be rejected, suffer and die? Yes, there is the new "Exodus" that he spoke about to Moses and Elijah. Yes, he has to save the people, of all generations, from a slavery that sin has brought down upon them. Yes, he wanted to open the Gates of Heaven which have been closed since our first parents turned from God. Yes, all of this was foretold in the writing of the Prophets. But why is it required to go this route? Isn't there any other option?

Hint! Hint! Jesus is being faithful to an oath that was sworn by God about 1,800 years earlier. Our First Reading contains the story. The first part is told very simply. The rest is puzzling and seeming to have a hidden meaning. To begin with, God promised to give Abram [Abraham], who is old and childless, a blessing, land, and then told him to "Count the stars, if you can. [And] just so," he added, "shall your descendants be." (Gen 15:5). God planned Salvation History to be played out through this man (we are all sons and daughters of Abraham). Of course, Abram could not see God's plan, or how he would receive the promise. So, he asked, "How am I to know that I shall possess it?" (Gen 15:8).

Without a doubt, God's promise could have been enough. Still, God went further: He swore an oath! If that's so, why isn't it told to us? Why don't we see it as part of the reading? It's there! Sacred Scripture repeatedly points to it. (see Gen 26:3, 50:24; Num 32:11; Dt 9:5; 1Chr 16:16; Ps 105:10; and Bar 2:34) A more familiar text is during the circumcision of John the Baptist. His father Zechariah proclaims, "[God] promised through the mouth of his holy prophets from of old: salvation from our enemies and from the hand of all who hate us, to show mercy to our fathers and to be mindful of his holy covenant and of the oath he swore to Abraham our father" (Lk 1:70-73). Also, the author of the *Book of Hebrews* mentions it, showing that through Jesus, we "are inheriting the promises" made to Abraham—that, "When God made the promise to Abraham, he swore [an oath] by himself ... for an oath serves as a guarantee and puts an end to all argument ... [and] in which it was impossible for God to lie" (see Heb 6:12-18).

The trouble: we do not grasp the *covenantal language* used in today's First Reading. Not surprising either! We do not enter into covenants today as the people and nations did in past times. The oath was implicitly part of the ritual, even if all we hear is, "on that occasion that the LORD made a covenant with Abram" (Gen 15:18). The key lies in the verses preceding this. Before taking a look at these, let's take a look at an *oath-swearing* process with which we are quite familiar.

Those becoming doctors take the *Hippocratic Oath*. This dates back to the fifth century BC. As you read it—a translation of the original Greek—you'll realize it does not have the same meaning or binding force for doctors today, though it should. Calling on the Greek gods (later, the Christian God), the doctor

then would swear it. Note: the blessings & curses joined to it.

I will apply dietetic measures for the benefit of the sick according to my ability and judgment; I will keep them from harm and injustice. I will neither give a deadly drug to anybody who asked for it, nor will I make a suggestion to this effect. Similarly I will not give to a woman an abortive remedy. In purity and holiness I will guard my life and my art. I will not use the knife, not even on sufferers from stone, but will withdraw in favor of such men as are engaged in this work. Whatever houses I may visit, I will come for the benefit of the sick, remaining free of all intentional injustice, of all mischief and in particular of sexual relations with both female and male persons, be they free or slaves. What I may see or hear in the course of the treatment or even outside of the treatment in regard to the life of men, which on no account one must spread abroad, I will keep to myself, holding such things shameful to be spoken about. If I fulfill this oath and do not violate it, may it be granted to me to enjoy life and art, being honored with fame among all men for all time to come; if I transgress it and swear falsely, may the opposite of all this be my lot.

So, a like formula was used by people entering covenants, even like, "I will be your God, and you will be my people" (Lv 26:12). It presumes both sides have sworn to keep a covenant.

With Abraham, God puts him into a "deep trance" (Gen 15:12). Normally, both parties would pass through the split, dead animals. Doing so, would ratify terms of the covenant while swearing an oath. The terms would stipulate all the blessings that would come with the keeping the covenant. Like above, in the *Hippocratic Oath*, the curse for not keeping the covenant also would be made clear, "May my lot be like these animals if I transgress the covenant and swear falsely." With this in mind, God knew the weakness of the human race and the inability of any of us to honor our part of the covenant. And so, "there appeared a smoking fire pot and a flaming torch [symbols of the Godhead], which passed between those pieces" (Gen 15:17). Knowing we would fail, as we already had, God ratified the covenant with Abraham in such a way that he agreed, "May my [God's] lot be like these animals if we transgress the covenant." He knowingly took on the curse for our failure. Yet he could not suffer the penalty as God. So, when God came to fulfill the promise, "He said: '... a body you prepared for me'" (Heb 10:5). "He emptied himself, taking the form of a slave, coming in human likeness" (Phil 2:7). "This God has done: by sending his own Son in the likeness of sinful flesh and for the sake of sin" (Rom 8:3). And so, "Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, 'Cursed be everyone who hangs on a tree' that the blessing of Abraham might be extended to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through faith" (Gal 3:13-14).

It was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins, upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; But the LORD laid upon him the guilt of us all (Is 53:4-6).

So, as time for the "exodus that he was going to accomplish in Jerusalem" (Lk 9:31) drew near, in order to bring us out of our slavery, Jesus, resolute on fulfilling the oath, "determined to journey to Jerusalem" (Lk 9:51), "becoming a curse for us," the price of our unfaithfulness.

God's Peace, ✠
Father Dennis



CATECHETICAL OFFICE
ARCHDIOCESE OF NEW YORK
SULLIVAN COUNTY REGIONAL OFFICE



****FAST FEAST – TWILIGHT RETREAT****
Sponsored by the Sullivan County Coordinators of Religious Education

WHEN Friday, March 29, 2019
WHERE St. George's Church, Jeffersonville
TIME 5:45 P.M. - Dinner followed by presentation
PRESENTER Father Francis, Amodio, O.Carm.
COST \$16.00 per person
THEME Holiness

To prepare for the evening of PRAYER and REFLECTION, we suggest that you:

MEDITATE ON *Leviticus 11:44*
"Be Holy for I am Holy"

FAST Those who are able, are encouraged to fast

LENT is the season to deepen our faith.

Take the time during the Twilight Retreat to reflect prayerfully on God's presence in your life and your faithfulness to God's call

To join with others involved in the Catechetical Ministry

To prayer before dinner.....

To feast at a simple (but delicious) meal.....

To listen and reflect.....

To be joy filled.....

Please clip and return the form below to the Religious Education Center no later than **Wednesday, March 20**

THERE WILL BE NO REGISTRATION AT THE DOOR

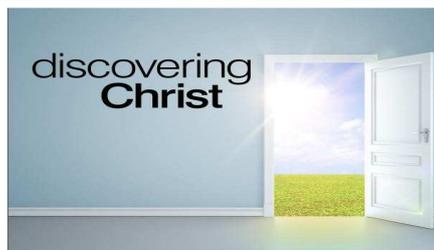
NAME: _____ PHONE: _____

PARISH: _____ PARISH CRE: _____

(An agreed policy of the CREs states that if a person registers for the FAST-FEAST but does not attend, the person is expected to cover the cost of his/her meal. Please make checks payable for \$16 to "Sisters of St. Dominic.")

COME... RETREAT JOIN US...

P.O. Box 1011, Liberty, New York 12754 Telephone (845) 292-9100 Fax (845) 292-9100
www.nyfaithformation.org



Sundays 5:00-7:30pm

St. Peter's, Liberty

FREE REGISTRATION
FREE TRANSPORTATION
FREE DINNER

Join our parish group of 10 that has been going together each Sunday.
Join us by calling the Rectory.

Toiletry Donation Drive



Safe Homes of Orange County is holding a toiletry drive for victims of domestic violence.

There is a box in the vestibule of St. Francis Xavier Church for your donations. Please consider donating to this worthy cause.

For more information please contact Barbara Drollinger at 252-3224.



Daily Mass Time Change
All Tuesday and Thursday Daily Masses will now be at 6:30pm
at St. Francis Xavier Church.

Anyone who needs to report an alleged incident of sexual abuse by a priest, deacon, religious or lay person serving the Archdiocese of New York, is asked to contact Sr. Ellen Clifford, O.P. at 212-237-1000 X 2949, or by email at: victimassistance@archny.org. Information can be found on the Archdiocesan website: www.archny.org. In keeping with the Archdiocesan policy regarding the sexual abuse of minors, this information is provided to ensure that our children remain safe and secure.

THE WAY OF THE CROSS



Please Join
The Sullivan County PTAF
Pallottine Teenage Federation

For

"THE LIVING STATIONS"

Wednesday, March 27, 2019 at 7:00 PM
at
St. Anthony/St. Thomas
YULAN



Stations of the Cross



Every Friday evening during Lent
at 5:30pm at St. Francis Xavier

Mass Intentions

Saturday, March 16th

SFX 4:30pm -Josephine Kelly
 Requested by Her Friend
 -Lillian Smith & Wayne Smith
 Requested by Al & Linda Smith

Sunday, March 17th

OLL 8:30am -John Obermeyer
 Requested by Septemberr Totten &
 Family
 SFX 11:00am -Muriel Maers
 Requested by Her Family
 -Stan Rembish
 Requested by Wendell & Lillian Putz

Monday, March 18th

NO MASS

Tuesday, March 19th

PLEASE NOTE TIME CHANGE

SFX 6:30pm -Stan Rembish
 Requested by Bob & Rose Meyer
 -Frank Niessen
 Requested by The Family

Wednesday, March 20th

SFX 8:30am -Our Parish Family

Thursday, March 21st

PLEASE NOTE TIME CHANGE

SFX 6:30pm - Francis Wyss III
 Requested by Al & Linda Smith

Friday, March 22nd

SFX 8:30am -Our Parish Family

Saturday, March 23rd

SFX 4:30pm -Christina Hubert
 Requested by Regina Moran

Sunday, March 24th

OLL 8:30am -Ralph Rielly
 Requested by Septemberr Totten &
 Family
 SFX 11:00am -Arthur & Rita Holmes
 Requested by Ed Holmes

Collection

Ash Wednesday

1st Collection

St. Francis Xavier \$403.00

Other (Poor, Al-Anon, AA)

St. Francis Xavier \$200.00

Total
\$603.00
Thank you!

Collection

March 9/10, 2019

1st Collection

Our Lady of the Lake \$71.00
 St. Francis Xavier \$691.00

2nd Collection (Catholic Relief Services)

Our Lady of the Lake \$38.00
 St. Francis Xavier \$273.00

Other (Repairs & Maintenance)

St. Francis Xavier \$50.00

Total
\$1,123.00
Thank you!

Parish Heating Costs

2018/19 Season

Our Lady of the Lake Church \$4,692.66
St. Francis Xavier Church \$6,266.63
St. Francis Xavier Rectory \$2,342.46

Total
\$13,301.75

2nd Sunday of Lent

Genesis 15:5-12, 17-18
 Philippians 3:17-4:1 or 3:20-4:1
 Luke 9:28b-36

Please Pray for our Parish Family

Please see the new prayer list sign-up sheets at the back of the church.

For the Sick: Christina Hubert, Peggy Lee Romano, Barbara Walter, Floyd Campfield, Lydia Newton, Kenneth "Boomer" Meyer, Connie Moser

For the Deceased: Mary Weiden, Muriel Maers, Stan Rembish

For those Serving in the Military: Justin Warnick