

# Saint Francis Xavier Parish

Third Sunday of Lent

March 24, 2019



**REV. DENNIS M. DINAN, PASTOR**

**ABBY RODDEN, PARISH SECRETARY**

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

**OR BY APPOINTMENT**

**TELEPHONE: (845) 252-6681**

**FAX: (845) 252-6519**

**WEB ADDRESS: [www.sfxnarrowsburg.com](http://www.sfxnarrowsburg.com)**

**EMAIL: [sfxnarrowsburg@gmail.com](mailto:sfxnarrowsburg@gmail.com)**

**RELIGIOUS EDUCATION OFFICE: (845) 252-6681**

**EMAIL: [sfxololre@gmail.com](mailto:sfxololre@gmail.com)**

## 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,

I think we are all familiar with the story of Moses and the “burning bush.” We also might know some of the background that preceded it. Before being stoned, Saint Stephen gives us a synopsis of the life of Moses. He tells us Moses was 40 years old when he had killed an Egyptian who was beating a Hebrew. (See Acts 7: 23). Moses ran for his life from Egypt and the Pharaoh, going to Midian, a region east of the Jordan River, marrying Zipporah, the daughter of Jethro, the priest of Midian, and had two sons. Stephen cites it was 40 years later that “the voice of the Lord came” (Acts 7:31) to him “in the desert near Mount Sinai in the flame of a burning bush” (Acts 7:30). Then, regarding his kinsfolk, we are told, “This man led them out, performing wonders and signs in the land of Egypt, at the Red Sea, and in the desert for forty years” (Acts 7:36). This concludes his entire life since “Moses was one hundred and twenty years old when he died” (Dt 34:7). Notably, living 120 years deemed Moses to be an extraordinary person.

About such longevity, Cardinal Carlo M. Martini, in his book, *Through Moses to Jesus*, tells us, “It is also an idea that is commonly repeated in the living memory of Israel in the rabbinic tradition.” He says that *midrash* (Rabbinic literature consisting of commentary on and clarification of Old Covenant texts) in connection with Deuteronomy 34:7 says that Moses was “one of the four who lived to be 120.” We also find that the Bible divided Moses’ life into three periods, each comprised of a different series of events, each shrouded by that impetus by which Moses is driven, each a phase of life, complete in itself.

In his work, *The Life of Moses*, Saint Gregory of Nyssa, the “Introduction” tells us that “the theme that holds the whole work together [is] the idea of eternal progress.” This progress is central to Saint Gregory’s spiritual doctrine. Many, including Saint Augustine, have examined his treatise and have found the framework of his teaching resembles “that progress,” that people strive for, in what has been coined as “*The Spiritual Life*.” We’re talking general points that must be recognized and accepted if one is to make progress spiritually in this world. First of all, we were made in the image [the mirror] of God. Secondly, by our fall into sin, this image was tarnished. Thirdly, Christ took upon himself our nature in order to restore us to our original nature. Lastly, through Christ, conversion restores our capacity to reflect the divine nature. The “Introduction” tells us that Saint Gregory sees, in *The Spiritual Life*, “There is an incessant transformation into the likeness of God as man stretches out with the divine infinity; there is an ever-greater participation in God.” Saint Gregory observed this in the life of Moses. He had already been exposed to similar thoughts about this from the writings of Philo and Origen, who had “described the spiritual life as a succession of steps.” In this work, Saint Gregory expresses the idea of infinite progress in the never-completed journey to God towards perfection.

The idea of “progress and succession,” easily separates into three distinct stages in the life of Moses and, as Father Benedict Groeschel, CFR describes in the “Appendix” of his book *Spiritual Passages*, what we define as *The Spiritual Life*, something “deeply imbedded in the traditions of the Church.” Based on study by well-known and great spiritual directors and guides, down through the centuries, Father Benedict says this was adapted to the Christian experience, and has been called “the doctrine of the three ways ... a teaching based on observation.” The three ways have been known as the *Purgative*, the *Illuminative* and the *Unitive*.

Cardinal Martini takes the life of Moses, shows the “progress and succession,” and allows us to see ourselves in it. He shows how Moses had to learn how to yield to the Divine Will. He had to learn to be patient—to wait on God, and to grow in the knowledge, favor and service of God.

The Cardinal tells us that, maybe not to the extent of

Moses, we too are educated. We have learned many things we will need for life. We have developed a trade or profession. We have our own ideas and opinions of things. Given certain gifts and talents, God prepared us for some specific mission. Like Moses, we have learned to handle certain situations—how to act—how to talk. All of this, still, is not experience. It is not reality. Foolishly, Moses sets out to save his people with his own ideas, his own instincts. He cannot accept injustice. He has clear, valid motives. He was even willing to risk his life for them. Instead, he ends in failure, rejected by the people. Fear is now added to failure. Too easily we can all mistakenly think God has no part in our achievements. God, many times, has to let us fail—as he did Peter when he walked on water—as with Moses—so as to break into our lives.

Moses has renounced his life with Pharaoh. He gave up hopes to share the life and destiny of his people. He accepts solitude. He begins to live a hidden, reflective life. Realizing his efforts were disastrous, he steps back, giving God room to act. Possibly, he realized he was achieving his own goals—to become a leader—to seek his own glory—not acting with God, according to his will. Possibly, he realized that, in reality, he was not interested in God; but, like in the Gospel account of Zacchaeus (see Lk 19, ff.), God was interested in him. This can be true for us too. It is only when we are sharing in God’s compassion, not acting in self-interest, that there will truly be room in our life for others.

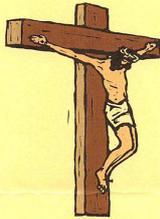
At the “burning bush,” Moses enters into a crucial moment in his life. He has undergone a purification. He no longer looks back at his mistakes and failures. He had a conversion. He has achieved a certain openness, along with a new understanding of God. Before, Moses was the one doing things for God. Now, there is room for God to step in. Moses is now willing to let God take the initiative. Yet, he’s fearful (a good sign—a *God sign*), but he is capable of letting God illuminate him and to use him as he wishes.

So, Moses made “eternal progress” in *The Spiritual Life*, as Saint Gregory described. For Moses, we could say, the Exodus experience was a journey to God. What Moses found was beyond anything that he had formerly strived for by himself. We see him speaking to the LORD, “You have said, ‘You are my intimate friend,’ and also, ‘You have found favor with me’” (Ex 33:12). This was reflected in the fact that, “The LORD used to speak to Moses face to face, as one man speaks to another” (Ex 33:11). After these intimate moments, “The Israelites would see that the skin of Moses’ face was radiant” (Ex 34:35). He had to cover it. I said last week that when things “radiate” there are intense things going on inside. Moses was “tasting and seeing.” He was “drinking deeply,” the Hebrew notion of: experience God for yourself! This is the *contemplative life*—the *Unitive* stage of *The Spiritual Life*.

Cardinal Martini concludes that by reflecting on the life of Moses we find occasions to ask ourselves, “Where are we?” Still in the initial preparation? Do we have voids in our lives? Are we recuperating from failure? Are we in bitterness? Must we control everything in our lives, even God? Could we be resigned and helpless? Can we let God take the initiative? Are we willing to change? Will we let God be “our intimate friend?” Can we decide on a journey to God? Will we be radiant with God? Will we some day say to God, “You have found favor with me?” All this with good reason: we all need spiritual development. So, if we are not growing during our lives into something that resembles a transformation to union with God, something is wrong! We must ask, “Where are we?”

God's Peace   


## 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



**Living Stations rehearsal  
will take place on Monday, March 25 at  
5:00pm at St. Anthony's in Yulan.  
Any teen wishing to perform in the  
“Living Stations” will be expected to  
attend the rehearsal.**

## Stations of the Cross



*Friday evenings during Lent  
St. Francis Xavier Church  
5:30pm*

discovering  
Christ



*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 SFX.**

### **TV Mass for the Homebound**

WLNY ch. 10/55 @ 7am & WRNN ch. 48 @ 8am

Is someone you love unable to join us at church during this holy time of Lent and Easter? For the homebound faithful, the Heart of the Nation Sunday TV Mass brings comfort and blessings of joy-filled hope in our Risen Savior.

For more information please visit:

[www.heartofthenation.org](http://www.heartofthenation.org)

*(For those able to get to church, TV or online Mass does not fulfill their Sunday Mass obligation.)*

## Mass Intentions

### Saturday, March 23<sup>rd</sup>

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

### Sunday, March 24<sup>th</sup>

OLL 8:30am- Ralph Rielly  
Requested by Septemberr Rielly &  
Family

Roberta Palumbo  
Requested by The Woss Family

SFX 11:00am- Arthur & Rita Holmes  
Requested by Ed Holmes

### Monday, March 25<sup>th</sup>

**NO MASS**

### Tuesday, March 26<sup>th</sup>

**PLEASE NOTE TIME CHANGE**

SFX 6:30pm- Our Parish Family

### Wednesday, March 27<sup>th</sup>

SFX 8:30am- Joseph Meyer  
Requested by Bob & Rose Meyer

### Thursday, March 28<sup>th</sup>

**PLEASE NOTE TIME CHANGE**

SFX 6:30pm- Our Parish Family

### Friday, March 29<sup>th</sup>

SFX 8:30am- Our Parish Family

### Saturday, March 30<sup>th</sup>

SFX 4:30pm- Francis Wyss III  
Requested by The Parish

### Sunday, March 31<sup>st</sup>

OLL 8:30am- Stan Rembish  
Requested by The Totten Family  
SFX 11:00am- Members of The Niebuhr & Kelleher  
Families  
Requested by Wendell & Lillian Putz

## Collection

March 16/17, 2019

### 1<sup>st</sup> Collection

|                      |            |
|----------------------|------------|
| Our Lady of the Lake | \$237.00   |
| St. Francis Xavier   | \$1,197.00 |

### 2<sup>nd</sup> Collection (Capital Improvements)

|                      |          |
|----------------------|----------|
| Our Lady of the Lake | \$210.00 |
| St. Francis Xavier   | \$340.00 |

### Easter Flowers

|                      |          |
|----------------------|----------|
| Our Lady of the Lake | \$100.00 |
| St. Francis Xavier   | \$210.00 |

### Other (Catholic Relief)

|                      |         |
|----------------------|---------|
| Our Lady of the Lake | \$5.00  |
| St. Francis Xavier   | \$35.00 |

**Total**  
**\$2,334.00**  
**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**

## 3<sup>rd</sup> Sunday of Lent

Exodus 3:1-8a, 13-15  
1 Corinthians 10:1-6, 10-12  
Luke 13:1-9

### 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