

THE FOURTH SUNDAY OF LENT

MARCH 31, 2019

MASS READINGS

MONDAY: IS 65:17-21, JN 4:43-54

TUESDAY: EZ 47:1-9, 12, JN 5:1-16

WEDNESDAY: IS 49:8-15, JN 5:17-30

THURSDAY: EX 32:7-14, JN 5:31-47

FRIDAY: WIS 2:1A, 12-22, JN 7:1-2, 10, 25-30

SATURDAY: JER 11:18-20, JN 7:40-53

NEXT SUNDAY: FIFTH SUNDAY OF LENT- IS

43:16-21, PHIL 3:8-14, JN 8:1-11

MASS INTENTIONS

MONDAY: JEAN ANN DRYSDALE

TUESDAY: FR. GLENN O'CONNOR

WEDNESDAY: FR. KEVIN MORRIS

THURSDAY: DEACON FRANK ROBERTS

FRIDAY: CECILE PICKART

VIGIL: DONNA DEFOUW

7:30: MIKE CHURCHWARD

10:00: DONNA DEFOUW

NOON: FOR THE PARISH

MEMORIAL FLOWERS

Deceased members of Prather & Phillips families).

Jane Clapp. Ed & Judy Buckles. (Mike & Rosemary

Cavanaugh, Karen Fox). (Hank & Jean Corbin, Gene

& Genevieve Bollock). Charles Clapp & family.

Richard Rodgers. Charles Connor. (Jody Geller &

Johnna Parker). Pat Kingma

*But now we must celebrate and rejoice,
because your brother was dead and has come to life again;
he was lost and has been found."*

Such is the power of divine forgiveness! One who was once "dead" is now alive. The death of one due to sin is not necessarily and permanent one since God wishes all of us to be saved and come to the knowledge of the truth. We are given perfect witness of this in Jesus parable of the prodigal son. When we consider what our Lenten journey has consisted of up to this point, we can speak of an invitation to repentance, to change and not just change for change's sake but for the sake of a Kingdom. We come to realize that this Kingdom represents everything we are, everything for which we were created, and no created thing can satisfy in the same way this Kingdom is meant to do. We realize that this change to which are invited is affected through prayer, fasting and works of mercy. We also know that some resistance to this change occurs and we call this temptation. But just as our Lord was victorious over Satan in the desert so to we, armed with gifts and fruits of the Holy Spirit, with virtues and powers and divine graces we can overcome these temptations. We found in the Sunday of the Transfiguration God gives us consolations to assist us in our struggle to accept the change God demands of us for the sake of the Kingdom. Consolations which say that we are "one the right track" and are acceptable to the Lord. But sin is always a present danger and we should never allow ourselves for one moment to think that we are free of it. The story in this Sunday's gospel tells us of that reality while at the same time reminding us that no sin is so great that God will not forgive and welcome us back. In all of this we are more than conquerors in him who has loved "and forgiven" us. Up to this point our Lenten journey has provided us with valuable insights into the way in which God measures. One of our Lenten daily readings asked us to consider how we measure and to encourage us to change (repent) that practice and learn to measure after the manner of God for, the measure with which WE measure will be measured out to us. Therefore, we would do well to consider, using today's gospel by what standards do we measure. Are they our own personal standards of what we think is right and just and therefore permit ourselves, in certain circumstances to withhold forgiveness even though we are told be generous with it? If so, we have some changing (repenting) to do for the sake of the Kingdom which by the way, we do not deserve by virtue of our own works but by the saving work of Christ at Calvary which is the greatest example of God's standard at work. When we consider the depths to which God has gone and will go in not withholding his only begotten Son but giving him up for us all we are than challenged to see in that act of profound love for us and invitation to adopt the same standard of compassion and forgiveness to others. Setting aside the limitations of our own standards, limitations which we have allowed to define us to our own detriment, we can now be freed to let God set the standard for our forgiveness of others and thus be free to widen ourselves so that the Kingdom to which we are called becomes every clearer and closer to us. This then, takes us back do yet another consolation to give us a deeper sense of confidence and assurance that the Kingdom is truly within our grasp because we have responded to the change called for and forgiven as we have been forgiven.

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LENT AND THE PILGRIMAGE OF THE PRODIGAL SON

By Archbishop Gomez

Lent and the pilgrimage of the prodigal son

Our Lord's parable of the prodigal son is one of my favorite Scriptures (Luke 15: 11-32).

We all know the story.

A son leaves his father's house to go off to a far country. There he squanders his inheritance on bad living. He hits bottom, realizes he was wrong, and is sorry. He returns to his father to seek forgiveness. When his father sees him coming, he runs out to greet him with kisses and embraces. He orders a new robe for his son and a big feast.

I love this story for its drama and emotion. And because it rings true.

Each of us in our own way is that prodigal son. Sometimes we take our Father's gifts for granted. Sometimes we try to run away from God, or to live as if he doesn't exist.

This is the reality of sin. And we are all sinners.

That's what makes this parable so beautiful. Our Lord is telling us that sin does not have to be the last word in our lives.

Jesus --- by becoming like us in all things except sin, by dying for us while we were yet sinners --- revealed the power of God's love and mercy.

And our Father still comes to embrace his prodigal sons and daughters in the Sacrament of Penance and Reconciliation --- no matter how big our sins are or how many times we repeat them.

As often as we come to confession with a contrite heart, we will find our Father ready to forgive us, arms open wide to welcome us home to the Church and the Eucharist.

This is what Lent is all about --- reconciliation with God and his Church, and deeper conversion to Christ and his Gospel.

Lent is the season of renewal, the springtime of the spirit. It is a time for purification, for rooting out bad habits and making good resolutions.

These 40 days remind us that our Christian life is a call to ongoing conversion.

I encourage you to make a good confession before Easter. Even if it has been a long time.

Come home to our Father! Be reconciled to God through the ministry of his Church! Don't wait to change your life! You can hope in our Father's mercy. You can trust in his pledge of grace to help you lead a better life.

In the early Church, they called confession the "second conversion in tears." St. Peter wept in sorrow after denying Jesus, and in his mercy Christ spoke to him the tender words of his pardon and peace.

In the sacrament, we too can hear these words of compassion for our sins.

St. Ambrose, writing to his sister in the year 388, said that in the Church, "there are water and tears: the water of Baptism and the tears of repentance" (Catechism, n. 1429).

Our tears of repentance, and all our efforts to deepen our conversion to Christ, lead us back to the waters of our Baptism.

That is why Lent leads to the baptisms we celebrate at the Easter Vigil.

In Lent we are purifying ourselves so that we can live out the identity we were given in Baptism --- no longer prodigal sons, but children of God.

The Church Fathers read the prodigal son parable as the story of the human condition. Created as a child of God, the first man Adam rejected his birthright through original sin. But God in his forgiveness restored Adam's descendants --- all humanity --- to divine sonship in Christ.

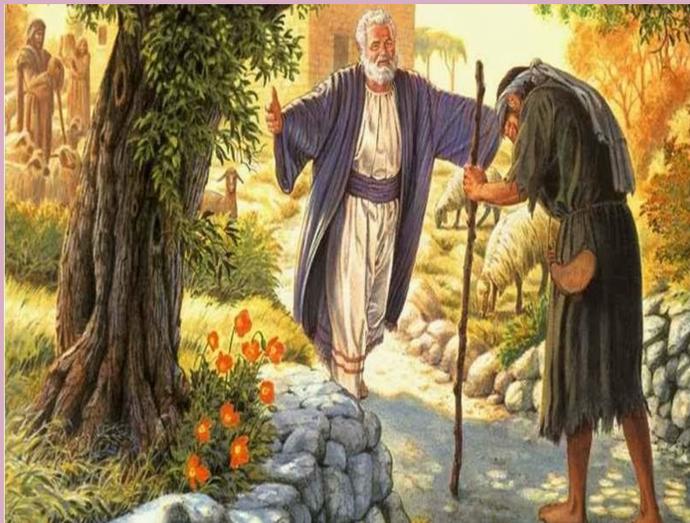
It is God who rejoices in the parable: "My son was dead and is alive again." When he gives his son a new robe, it signifies the white garment we are clothed with in Baptism. When he orders a feast of thanksgiving, it signifies the Eucharist.

My sisters and brothers, the pilgrimage of the prodigal son is the story of our lives!

This Lent, let us seek to deepen our awareness of our baptismal identity.

Our Father has raised us from the dead in Baptism and poured the Spirit of love and adoption into our hearts. We are his beloved children now, fellow heirs to Christ and his promise of the resurrection. We are brothers and sisters in his family, the Church.

Through our sacrifices and prayers this Lent, may we grow in gratitude for this great privilege. Let us live truly as God's children!



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HOMILY ON THE PRODIGAL SON—ST. CYRIL OF ALEXANDRIA

Ἡ ΠΑΡΑΒΟΛΗ ΤΟΥ ἈΔΥΤΟΥ Υἱοῦ

I Hear one of the holy prophets trying to win unto repentance those who are far from God, and saying, "Return, O Israel, to the Lord your God: for you have become weak in your iniquity. Take with you words, and return to the Lord our God." What sort of words then did he, under the influence of the Spirit, command them to take with them? Or were they not such as become those who wish to repent; such namely, as would appease God, Who is gentle, and loves mercy. For He even said by one of the holy prophets, "Return you returning children, and I will heal your breaches." And yet again by the voice of Ezekiel, "Return you altogether from your wickednesses, O house of Israel. Cast away from you all your iniquities which you have committed, that they be not to you for a punishment of iniquity. For I have no pleasure in the death of the sinner, as that he should turn from his evil way and live." And the same truth Christ here also teaches us, by this most beautifully composed parable, which I will now to the best of my ability endeavor to discuss, briefly gathering up its broad statements, and explaining and defending the ideas which it contains.

It is the opinion then of some, that by the two sons are signified the holy angels, and we the dwellers upon earth: and that the elder one, who lived soberly, represents the company of the holy angels, while the younger and profligate son is the human race. And there are some among us who give it a different explanation, arguing that by the elder and well conducted son is signified Israel after the flesh: while by the other, whose choice it was to live in the lust of pleasures, and who removed far from his father, is depicted the company of the Gentiles. With these explanations I do not agree: but I would have him who loves instruction, search after that which is true and unobjectionable. What then I say is as follows, "giving occasions to the wise, and to the just offering knowledge," as Scripture commands: for they will examine for a fitting meaning the explanations proposed to them. If then we refer the upright son to the person of the holy angels, we do not find him speaking such words as become them, nor sharing their feelings towards repentant sinners, who turn from an impure life to that conduct which is worthy of admiration. For the Saviour of all and Lord says, that "there is joy in heaven before the holy angels over one sinner that repents." But the son, who is described to us in the present parable as being acceptable unto his father, and leading a blameless life, is represented as being angry, and as even having proceeded so far in his unloving sentiments as to find fault with his father for his natural affection for him who was saved. "For he would not, it says, go into the house," being vexed at the reception of the penitent almost before he had come to his senses, and because there had even been slain the calf in his honour, and his father had made for him a feast. But this, as I said, is at variance with the feelings of the holy angels: for they rejoice and praise God when they see the inhabitants of the earth being saved. For so when the Son submitted to be born in the flesh of a woman at Bethlehem, they carried the joyful news to the shepherds, saying, "Fear you not: for behold I bring you glad tidings of great joy that shall be to all the people, that there is born to you today in the city of David a Saviour Who is Christ the Lord." And crowning with lauds and praises Him Who was born, they said, "Glory to God in the highest, and upon earth peace, and among men good will."

But if any one say, that Israel according to the flesh is meant by the virtuous and sober son, we are again prevented from assenting to this opinion by the fact, that in no way whatsoever is it fitting to say of Israel that he chose a blameless life. For throughout the whole of the inspired Scripture, so to say, we may see them accused of being rebels and disobedient. For they were told by the voice of Jeremiah, "What fault have your fathers found in Me, that they have wandered far from Me, and have gone after vanities, and become vain?" And in similar terms God somewhere spoke by the voice of Isaiah, "This people draws near unto Me; with their lips they honour Me, but their heart is very far from Me: but in vain do they fear Me, teaching as doctrines the commandments of men." And how then can any one apply to those who are thus blamed the words used in the parable of the virtuous and sober son? For he said, "Lo! all these years do I serve you, and never have I transgressed your commandment." But they would not have been blamed for their mode of life, had it not been that transgressing the divine commandments, they betook themselves to a careless and polluted mode of life.

And yet again, for I think it right to mention this also, some would refer to the person of our Saviour that fatted calf which the father killed when his son was called unto conversion. But how then could the virtuous son, who is described as wise and prudent, and constant in his duty, and whom some even refer to the person of the holy angels, treat it as a reason for anger and vexation that the calf was slain? For one can find no proof of the powers above being grieved when Christ endured death in the flesh, and, so to speak, was slain in our behalf. Rather they rejoiced, as I said, in seeing the world saved by His holy blood. And what reason too had the virtuous son for saying "you never gave me a kid." For what blessing is wanting to the holy angels, inasmuch as the Lord of all has bestowed upon them with bounteous hand a plentiful supply of spiritual gifts? Or of what sacrifice stood they in need as regards their own state? For there was no necessity for the Emmanuel to suffer also in their behalf. But if any one imagine, as I have already said before, that the carnal Israel is meant by the virtuous and sober son, how can he say with truth "you never gave me a kid?"

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For whether we call it calf or kid, Christ is to be understood as the sacrifice offered for sin. But He was sacrificed, not for the Gentiles only, but that He might also redeem Israel, who by reason of his frequent transgression of the law had brought upon himself great blame. And the wise Paul bears witness to this, saying, "For this reason Jesus also, that He might sanctify the people by His blood, suffered outside the gate."

What then is the object of the parable? Let us examine the occasion which led to it; for so we shall learn the truth. The blessed Luke therefore had himself said a little before of Christ the Saviour of us all, "And all the publicans and sinners drew near unto Him to hear Him. And the Pharisees and Scribes murmured saying, This man receives sinners and eats " with them." As therefore the Pharisees and Scribes made this outcry at His gentleness and love to man, and wickedly and impiously blamed Him for receiving and teaching men whose lives were impure, Christ very necessarily set before them the present parable, to show them clearly this very thing, that the God of all requires even him who is thoroughly steadfast, and firm, and who knows how to live holily, and has attained to the highest praise for sobriety of conduct, to be earnest in following His will, so that when any are called unto repentance, even if they be men highly blameable, he must rejoice rather, and not give way to an unloving vexation on their account.

For we also sometimes experience something of this sort. For some there are who live a perfectly honourable and consistent life, practising every kind of virtuous action, and abstaining from every thing disapproved by the law of God, and crowning themselves with perfect praises in the sight of God and of men: while another is perhaps weak and trodden down, and humbled unto every kind of wickedness, guilty of base deeds, loving impurity, given to covetousness, and stained with all evil. And yet such a one often in old age turns unto God, and asks the forgiveness of his former offences: he prays for mercy, and putting away from him his readiness to fall into sin, sets his affection on virtuous deeds. Or even perhaps when about to close his mortal life, he is admitted to divine baptism, and puts away his offences, God being merciful unto him. And perhaps sometimes persons are indignant at this, and even say, 'This man, who has been guilty of such and such actions, and has spoken such and such words, has not paid unto the judge the retribution of his conduct, but has been counted worthy of a grace thus noble and admirable: he has been inscribed among the sons of God, and honoured with the glory of the saints.' Such complaints men sometimes give utterance too from an empty narrowness of mind, not conforming to the purpose of the universal Father. For He greatly rejoices when He sees those who were lost obtaining salvation, and raises them up again to that which they were in the beginning, giving them the dress of freedom, and adorning them with the chief robe, and putting a ring upon their hand, even the orderly behaviour which is pleasing to God and suitable to the free.

It is our duty, therefore, to conform ourselves to that which God wills: for He heals those who are sick; He raises those who are fallen; He gives a helping hand to those who have stumbled; He brings back him who has wandered; He forms anew unto a praiseworthy and blameless life those who were wallowing in the mire of sin; He seeks those who were lost; He raises as from the dead those who had suffered the spiritual death. Let us also rejoice: let us, in company with the holy angels, praise Him as being good, and loving unto men; as gentle, and not remembering evil. For if such is our state of mind, Christ will receive us, by Whom and with Whom, to God the Father be praise and dominion with the Holy Spirit, for ever and ever, Amen.

*But now we must celebrate and rejoice,
because your brother was dead and
has come to life again;
he was lost and has been found."*

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Announcements and Upcoming Events



You can bring God's love and light to a local senior!

Are you looking for a simple, yet meaningful way to live out your faith? Your compassionate heart for others is needed to come alongside isolated seniors and weary caregivers who live around us with loving, non-medical help. Often just 1 hour a week is all that's needed to make a difference in someone's life and it could make a difference in your life, too!

Some current volunteer opportunities:

- Transportation for elderly who are unable to drive
- Light House Cleaning/Organizing for aging and frail community members
- Visiting and Companionship for isolated seniors
- Sitting with a caregiver's loved one so the caregiver can take a needed break
- Simple in-home repairs or yard work assistance

Come and be amazed at the blessings that come from being there for someone in Tippecanoe County during a season of need. Great opportunity for your family, too! **Contact our office at (765) 423-1879 or caregiver95@gmail.com before April 12th to attend our monthly training class.**



Central Catholic's Music Department would like to invite you to its spring musical Little Shop of Horrors music by Alan Menken and lyrics by Howard Ashman.

Please support the performing arts at CC and sing along to this wildly funny show. You won't want to miss it! Show times are Friday and Saturday, April 12th and 13th at 7:00 p.m., and Sunday, April 14th at 3:00 p.m. in McHale Gym. Tickets are \$8 for general admission and for \$5 children K-8th grade. Tickets will be available at the door, and advanced tickets can be purchased in through the following form. <http://tinyurl.com/cclittleshoptickets>



PARENTING IN A DIGITAL AGE

Wednesday, April 3, 2019
Central Catholic High School gymnasium
7:00 P.M.

DR. MARION K. UNDERWOOD is one of the foremost researchers in the developmental origins and outcomes of social aggression and how adolescents' digital communication relates to adjustment. Her work appears in numerous scientific journals, and the National Institutes of Health has supported her research program since 1995. In 2009, she authored the book, *Social Aggression among Girls*, and in 2015, she was featured in the CNN special report "Being 13: Inside the Secret World of Teens." Since 2008, Dr. Underwood and her research group have been conducting a longitudinal study on the origins and outcomes of social aggression and how adolescents use digital communication. Underwood is Dean of Purdue University's College of Health and Human Sciences. She is a graduate of Wellesley College with a bachelor's degree in psychology and holds a master's degree and doctoral degree, both in clinical psychology, from Duke University.

Today's adolescents use digital communication heavily: text messaging, Instagram, Twitter, Facebook, Snapchat, and many more platforms that change almost daily. In this 45-minute presentation will cover:

- What parents should fear most for their children
- How adults can teach children a code of conduct for "digital citizenship" to help them learn, communicate, and collaborate safely and responsibly
- What can parents do to guide their children's digital communication
- Additional resources

Sponsored by:
Lafayette Catholic School System
Purdue University College of Health and Human Sciences



We will now be able to run this high-impact ad on CityBus vehicles for the next 16 months. What a great gift from God! Unfortunately, we will only have this 16 month window to run the ad. That is because CityBus changed its advertising rules to only allow "commercial" ads in the future, and this ad is not commercial.

We have already started running the ad on one bus for the next 4 months, and we would love to flood the buses of CityBus with this ad for the full 16 months so everyone in and around Lafayette and West Lafayette would see this important message. Unfortunately, we have limited funds and can only afford so many bus ads. One ad on a single bus for a month costs about \$200.

So I'm making this appeal to all area churches. Please consider making a donation to Tippecanoe County Right to Life (TCRTL) so we can maximize this limited window of opportunity. Any amount is appreciated, and your parish's contribution is tax deductible.

TCRTL Board

SUNDAY OFFERING:

\$6256

"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"

ST. AUGUSTINE

April

SUN	MON	TUE	WED	THU	FRI	SAT
CH-CHURCH BT-BENNETT BL-BEHLER MH-MEMORIAL HALL	1	2 ^{SAA} 6PM BT	3	4	5 ^{SOUP/STUDY/ STATIONS 5PM MH/CH}	6
7 ^{5TH SUNDAY OF LENT SRE}	8	9	10	11	12 ^{SOUP/STUDY/ STATIONS 5PM MH/CH}	13
14 ^{PALM SUN- DAY LAST SRE CLASS}	15	16 ^{CHRISM MASS 7PM CA- THEDRAL}	17	18 ^{MASS OF THE LAST SUPPER 5PM}	19 ^{GOOD FRI- DAY LITURGY OF THE PASSION 3PM CH}	20 ^{VIGIL OF EASTER 8PM}
21 ^{EASTER SUN- DAY (NO PARISH BREAKFAST)}	22	23	24	25	26	27
28 ^{2ND SUNDAY OF EASTER (DIVINE MERCY) FIRST COMMUN- ION AT 10:00 MASS}	29	30	GROUPS, CONTACTS AND ACTIVITIES: <i>FINANCE COUNCIL</i> , STEVE SCHILLING- steve_schilling@hotmail.com <i>PAR- ISH COUNCIL</i> , SANDRA MCMAHON ssmcmahon1@comcast.net <i>RCIA</i> , TOM MATTINGLY tpmatt@gmail.com <i>ACTION COMMUNITY</i> , ROSE KILLIAN AL- LENDUF killianrm54@gmail.com <i>HOMEBOUND</i> kshatke@yahoo.com <i>RELI- GIOUS EDUCATION</i> , FR. DOMINIC dominic@stannli.comcastbiz.net			