



## FOURTH SUNDAY OF LENT

WHOEVER IS IN CHRIST IS A NEW CREATION: THE OLD THINGS  
HAVE PASSED AWAY; BEHOLD, NEW THINGS HAVE COME.

—2 CORINTHIANS 5:17

MARCH 10, 2013

<p><b>PASSAGES</b></p>	<p>The point of today's first reading is fulfillment. The forty-year trek of the Israelites is over; they now camp in the Promised Land and celebrate the Passover. The manna that has sustained them in the desert ends; from now on they will eat of the produce of the land. Our Eucharist—the manna of our journey—will end when we enter heaven. Paul, in the second reading, speaks of change. The old order has passed away: all is new. Reconciliation has been secured in Christ. The message has to be proclaimed everywhere by the ambassadors for Christ. The beautiful parable of the prodigal son is given to us by Christ in answer to the criticism of the Pharisees, "This man welcomes sinners and eats with them." Jesus tells the story not to illustrate some vague human ideal of being broadminded or tolerant. He wants us to identify the father with God—a God who reaches out across rules, regulations, and even common sense to embrace and to forgive.</p>
<p><b>SPECIAL COLLECTION TODAY</b></p>	<p><b>Today's Catholic Relief Services Collection</b> theme: "<i>Jesus in Disguise: How will you help?</i>" invites Catholics to influence the lives of more than 100 million people at home and abroad, particularly families affected by persecution, war and natural disasters. Recent collection funds have helped CRS establish water programs in 40 countries around the world. In East Africa, for example, where a terrible drought sent millions from their homes in search of food and water, some farmers in Ethiopia stayed home. Long before the drought struck, CRS built more than 700 water sources that provide clean water to 2.1 million people there. Your generosity <i>DOES</i> make a difference.</p>
<p><b>YOUR LENTEN JOURNEY...  REFLECTION ON THE SEVEN WORDS OF JESUS (PART V)</b></p>	<p>Please take time this week to meditate on the 'word' of Jesus (below). You are encouraged to compare your personal experiences with those of Jesus and to utilize the question as a guide to enter his experience. You may share your thoughts with other parishioners next Sunday at 10:00a.m. in the rectory. <b>"MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"</b> Matthew 27:45-50 <i>Is it natural and normal to feel at times, deserted by everyone, even my God? Do I beat myself up for my lack of faith at these moments?</i> There are so many abandoned persons both within our community and our world. Have I chosen a specific cause to learn more about in order to make the world a better place? For instance, do I know slavery, child hunger; mental health, etc. Can I make an impact, no matter how small?</p>
<p><b>THESE HISTORIC TIMES</b></p>	<p><b><i>The Papal Transitions... What is the conclave?</i></b> The word "conclave" has two meanings. First, it refers to the physical space where the cardinals meet to carry out the election of a new pope. Consistent with the word's Latin origin, <i>cum clave</i> or "with a key," the conclave has traditionally been a locked area to ensure the sequestration of the electors. The word "conclave" has also come to refer to the meeting of the cardinals at which a new pope is elected. The practice of carrying out the papal election in conclave originated in 1268. Eighteen cardinals had assembled in the Italian town of Viterbo, where Pope Clement IV had died, to elect his successor. Two years and nine months later, no pope had been elected, and the frustrated townspeople decided to force a decision by walling up the doors of the meeting place. The cardinals' only contact with the outside was a small opening through which food was passed. Eventually, the townspeople even removed the roof of the building, exposing the electors to the elements. Pope Gregory X finally was elected on September 1, 1271, ending the longest papal election. <b><i>Who is allowed inside the conclave?</i></b> The list of those allowed inside the conclave is very limited. In addition to the cardinal electors, the only other "conclavists" allowed to remain include: the secretary of the College of Cardinals; the Master of Papal Liturgical Celebrations; two masters of ceremonies; two papal sacristans; a cleric to assist the Dean of the College; a number of priests for hearing confessions; two doctors; a few staff for preparing meals and housekeeping; a personal aide for any cardinal so ill or incapacitated that he needs one. All must be approved by the Particular Congregation and be sworn to absolute secrecy about anything they learn or observe during the conclave.</p>