

Catholic Churches of Barber County, Kansas

April 2, 2017

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Fifth Sunday of Lent

Thoughts on Today's Liturgy

Reading 1: All those in exile will be brought safely home

Reading 2: Whoever does not have the spirit of Christ does not belong to him

Gospel: The story of the raising of Lazarus

Theme: I am the resurrection and the life, whoever believes in me will never die

Sacrament of Reconciliation 30 minutes before Mass or by appointment

Mass Schedule and Intentions

Sat.	01	5:00 p.m.	SH	Vaughn Spencer	✠	Fifth Sunday of Lent
Sun	02	8:30 a.m.	KW	Robert Loewenstein	✠	Fifth Sunday of Lent
Sun	02	10:30 a.m.	ML	Parishioners		Fifth Sunday of Lent
Mon	03	6:00 p.m.	ML	Art and Omah Tatera	✠	<i>Stations of the Cross then Mass</i>
Tue	04	9:00 a.m.	ML	Albert Blahut	✠	
Wed	05	8:30 a.m.	SH	John Ditgen	✠	
Thur.	06	6:00 p.m.	KW			<i>Stations of the Cross only</i>
Fri.	07	5:30 p.m.	SH	Larry Traffas	✠	<i>Stations of the Cross then Mass</i>
Sat.	08	5:00 p.m.	SH	Parishioners		Palm Sunday of the Passion of the Lord
Sun	09	8:30 a.m.	KW	Tom Doherty	✠	Palm Sunday of the Passion of the Lord
Sun	09	10:30 a.m.	ML	Intention of celebrant		Palm Sunday of the Passion of the Lord

Reflection: We are drawing near to the end of Lent. Clearly Jesus' passion and death are in view as we see in the Gospel the detail about Lazarus' sister, Mary—the one who anointed the Lord for burial. His disciples warn against returning to Judea; Thomas even predicts they will "die with Him" if they go back. Throughout the Gospels, Jesus encounters people in dark moments and invites them into a new fullness of life through physical and spiritual healing. His journey through death to resurrection offers us hope in new life no matter what darkness may come. "I am the resurrection and the life," Jesus said. Like the blind man in last week's readings, Lazarus represents all humanity. He stands for "dead man"—for all those Jesus loves and wants to liberate from the bands of sin and death. Recalling the blind man again today -like the man's birth in blindness, Lazarus' death is used by Jesus to reveal "the glory of God." Like last week, Jesus' words and deeds give sight to those who believe. If we believe, we will see—that Jesus loves each of us as He loved Lazarus, that He calls us out of death and into new life. By His Resurrection Jesus has fulfilled Ezekiel's promise (*see the First Reading*). He has opened the graves that we may rise, has put His Spirit in us that we may live. This is the Spirit that Paul writes of in today's reading. The same Spirit that raised Jesus from the dead will give life to we who were once dead in sin. Faith is the key. If we believe, as Martha does in today's Gospel -that Jesus is the resurrection and the life—even if we die, we will live. "I have promised and I will do it," the Father assures us. We must trust in His word, as we sang in the Psalm—that with Him is forgiveness and fullness of redemption. "Lazarus, come out! ... Untie him and let him go." These words carry meaning for us, too. We may be living in the dark, dank, dreary tombs of our bad habits and wrong choices, bound by prejudices, desires, attachments, and addictions. Even when we become dead to the fullness of life or to the needs and feelings of others, Jesus can resurrect us. ***The witness of history is that he has resurrected millions from sin, from inertia, from insensitivity, from selfishness, and his touch has not lost its ancient power.***

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**Prayer Intentions for the Sick and Shut-Ins:** Jim Fischer, Ella Rundle, Alice Burenheide, Edna Swayden, John Dohm, Lori (Hughes) Wilcox, Gary Noland, Raymond Schmidt, Cindy Archuleta, Carol Iron  
**Prayer Intentions:** *for the members of our parish family who are serving our country in the armed forces.*  
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For the Faithful Departed: Elizabeth Terry, Pete Swingle, Robert Loewenstein, Tom Doherty, Dennis Hammersmith, Dwayne Kruckenberg, Luke Hendricks, Fern Beckerman, Omaha Tatera, Agnes Eck, Larry Traffas, William (Bill) Hitchcock, John Ditgen, Dave Rausch, Albert Blahut, and the souls in Purgatory. May they rest in perfect peace, Amen
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## **Parish News:**

**ETERNAL REST:** We pray for the repose of the soul of Elizabeth Terry who was buried from St John the Apostle Church on Saturday, April 1. We extend sympathy and a promise of prayer to the family.  
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ST JOHN THE APOSTLE – Kiowa:

Parish School of Religion: Sunday, April 2 after Mass

PENANCE SERVICES FOR EASTER:

Wednesday, April 5, 5:30 p.m. Addition priest present

STATIONS OF THE CROSS: Thursday, April 6, 6:00 p.m. No Mass because of chrism mass in Dodge City

April 9--GATHER IN THE PARISH CENTER
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**HOLY ROSARY – Medicine Lodge:**

**PENANCE SERVICES FOR EASTER:**

Wednesday, April 5, 7:30 p.m.

Same time: Parish School of Religion

**APRIL 9-GATHER IN THE HOSPITALITY AREA**  
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ST BONIFACE - SHARON

Parish School of Religion: Wednesday- April 5- 6:30 p.m.-- H.S. -7:00 p.m.

APRIL 8-GATHER IN THE PARISH CENTER
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**ALTAR SOCIETY** meeting, Monday, April 10, 6:30 pm. Election of officers. Roll call is favorite TV show. Hostesses Rayann Rucker and Anne Schreiner.  
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Lenten Supper/Service at Holy Rosary ML: Tuesday, April 4- 6:00 p.m. Terry Deokaran gives the message

VOCATION VIEWS: Jesus calls us forth from our graves of apathy and passivity. How will your new life make a difference? Consider ministry in the Church. (*John 11:1-45*). If you think God is calling you to priesthood or to consecrated life, visit our website:
www.dcdiocese.org/vocations.

STEWARDSHIP: When Jesus heard about the illness of His friend, Lazarus, He responded, "This illness is not to end in death; rather it is for God's glory, that through it the Son of God may be glorified." Every aspect of our lives – our gifts as well as our sufferings – can, if

surrendered to Christ, lead to blessing for ourselves and others

A LOOK FORWARD: The collection taken up on Holy Thursday in accord with the Church custom is **for the poor and needy**. There are funds to which you can donate, the Rice Bowl, which serves the poor of the world, disaster relief...for individuals and families who have lost homes and property to wildfire in Southwest Kansas. (100% of your donation will be used to help these individuals and families get back on their feet.) ((Visit <http://catholiccharitiesswks.org/>)). and the food bank which serves the local poor and needy.

Should you wish your contribution to be recorded on your parish financial record, please mark whatever envelope you use with your name, the fund to which you are contributing and the amount that you are giving. Any unmarked money will go to the local poor. At Mass on Holy Thursday, food items will also be gathered for the local food bank. Boxes will be at the entrance of Church for this purpose.

HOW HAVE I DONE? Lent's forty days are for remembering and becoming what baptism made us. It is thoroughly personal, this Lenten time, but only because we are persons of the church and it is the church that embraces and is embraced by Lent.

We cannot keep Lent unless it has its own space, greatly free of the usual round of activities.

What is Lent to be free for? For hearing and pondering the scriptures that hold us to the shape and meaning of our own baptism! In practice, Lent is free for the disciplines of prayer and of fasting and of almsgiving that provide today, as they have for centuries, the way Christians keep their Lent, the way we charge into the battle with all that we renounced at baptism.

Can we be a Church at prayer in Lent unless we are a church that is fasting? Can the words and the gestures -- things like ashes, stories of wilderness and transfiguration and Lazarus, prayer on our knees and the sacrament of reconciliation -- can these find any place when life is already full?

I still have a little time left --maybe plan ahead for Holy Week?!

SOMETHING TO PONDER: Reading along with the proclaimed scripture readings is like watching the news on TV with a script in your hand. No one does that in real life. (*Yes, I know all the arguments about different learning intelligences – and we definitely shake our fingers at poor lectors*). When I read at the same time as listening, I control the text, and I control what I get out of it. Listening without text enables God to speak the word into my heart, conveying God's meaning rather than the meaning I assign to it. It is much easier to graft my own interpretation onto the proclaimed word when I am reading along.

When I 'play' a role in the Passion, it actually changes the way I listen. I am subconsciously waiting for the next time 'I come in.' It is a bit like attending a Shakespearean play and reading along in a book; it feels artificial.