
WEEKLY NEWS

✠ The First Sunday in Lent ✠

On Sundays

Low Mass at 8 a.m. at The Lady Altar after which silence is kept in S John's Chapel for

Centering Prayer. At 10 o'clock we pray the **Rosary.**

Confessions are heard in Church from 10.30-10.50. **Terce** is recited at 10.30 followed by

Solemn or Sung Mass at 11 and

Coffee Hour just after Mass in the Parish Hall. When scheduled, the **Sunday Forum** is then held in the adjacent Yarnall Room.

Vespers is chanted in Latin at 3 p.m. in the church followed by the **Novena** to Our Lady of Clemency and **Benediction.**

Weekdays

Daily Mass is offered Monday through Friday at 12.10 p.m. (10 a.m. on Saturdays and holidays).

Vespers is recited in the Church at 5.30 p.m. Monday through Friday and at 3 p.m. on Saturdays followed by **Shrine**

Prayers to Our Lady of Clemency. Throughout Lent,

Stations of the Cross and **Benediction** are offered each Friday at 6.30 p.m. followed by a light, meatless meal in the Parish Hall.

NOW IS THE TIME!

Dearly Beloved in Christ,

As Easter is quite early this year so is this beginning of Lent when we hear S Paul's urgent exhortation not to receive the grace of God in vain.

Brethren: We beseech you that ye receive not the grace of God in vain. For he saith: I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is the accepted time, behold now is the day of salvation.

While it is difficult to imagine, this Sunday's entire Epistle, all ten verses, form one long sentence in Greek focusing on a verse from the Septuagint version of Isaiah 49.8 (*acceptable time* or in the Hebrew a *time of favor*). S Paul wants us to join him in his heart-widening ministry of reconciliation characterized by *purity, truthful speech, forbearance, kindness, the Holy Spirit, genuine love*. Like him we too are called to be awash in paradox, *unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything.*

Everything we're invited to do in Lent at S Clement's is grounded in Christ's reconciling love. Here we are always learning and re-learning what it means to be fully alive in Christ Jesus, loving Him and loving all others in Him.

In today's gospel our Lord joins our Lenten fast with his own when he *was led up of the Spirit into the wilderness to be tempted of the devil*. Here we are invited to experience the perfect resistance of our Strong Deliverer thwarting the tempter. *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* This primacy of God's word is lesson one for our Lenten pilgrimage with the scriptures anciently appointed for each day's office and mass providing the church's curriculum for the renewal of the faithful and catechetical instruction guiding

About today's Mass

On this Sunday which was formerly the first day of Lent the station at Rome was held at St. John Lateran which is dedicated to our Lord under the title of St. Saviour's.

The scene of the temptation, which opens the public life of Jesus, declares in the Gospels in very forceful manner the great change in our lives that He introduces into the world by His work of redemption. Where Adam fell, Christ, the new Head of humanity, triumphs over the power of Satan: at the time of His passion "the prince of this world" will be cast out. The Gospel of the temptation heralds Christ's victory in advance.

By appointing this Gospel for the beginning of Lent the Church proclaims that this victory would be ours also. In us, as all round us, it is Christ's temptation, Christ's struggle, Christ's victory which is prolonged; our effort is His and so is our strength; His will be our victory at Easter. Thus we should enter confidently on the struggle whose source is traced out for us by St. Paul in today's Epistle. It means a renewal of our whole life as Christians. We should be encouraged by the thought that increase of Christian life in each of us is a continuance of Christ's victory.

— Dom Gaspar Lefebvre, O. S. B.

those preparing for Holy Baptism, all culminating in the high drama of the Twelve Prophecies chanted at the Vigil of Easter.

Christ's next temptation seeks to trivialize the truth set forth in Psalm 91 and quoted so extensively in the minor propers of holy mass for this First Sunday in Lent:

Qui hábitat in adjutório Altíssimi: in protectióne Dei celi commorábitur. Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

While we are indeed thoroughly, perfectly safe in the love and care of God, we should expect some share of mockery from those for whom the Jesus' Cross is foolishness. At the Stations of the Cross each Friday in Lent (at 6.30 p.m.) we hear the taunting of Christ in his agony. *Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross* (Matthew 27.40). Lenten lesson number two: *Thou shalt not tempt the Lord the God.* Instead, as with S Paul, we too may prayerfully, gracefully embrace those paradoxes of our new life hidden with God in Christ where joy and sorrow are intermingled, where, sometimes, we are quite afraid yet precisely then and there we are able to trust in God. *What time I am afraid, I will trust in thee* (Psalm 56.3). In the Christian life, that "time" is perpetually now. Each morning, every day we awaken with new things to pray about, new ways to settle our hearts and minds in God's providential care for us and all those for whom we pray.

Finally Satan brings Jesus to the top of a very high mountain where he can show him *all the kingdoms of the world, and the glory of them.* "All these things will I give thee, if thou wilt fall down and worship me." Jesus is having none of it. "Get thee hence, Satan, for it is written: *Thou shalt worship the Lord thy God, and him only shalt thou serve.*" Lenten lesson number three: Worship comes first. Always. It is *our bounden duty and service.* May these forty days and nights be a time of favor for us, a time when our sorrow for sin is met with a lively sense of God's mercy, a time when each and every pilgrim of the night is welcomed by angels, a time for the music of the Gospel to lead us home, a time for that peculiar *peace which passeth all understanding* even while it calms and gladdens our hearts.

Yours faithfully,
Fr. Alton