Music

(All songs from Breaking Bread, 2004)

Gathering Hymn
(#602) Sing of the Lord’s Goodness
Responsorial Psalm
(# ) The Lord is Kind and Merciful
Preparation of the Gifts
(#475) The Prayer of St. Francis
Communion
(#485) We Have been Told
Recessional
(#559) We are the Light of the World

Responsorial Psalm:
“The Lord is kind and merciful.”

Next Week’s Readings:
Deuteronomy 26:4-10
Ps 91:1-2, 10-11, 12-13, 14-15
Romans 10:8-13
Lk 4: 1-13

February 25, 2004

Ash Wednesday-
Ecumenical Service, Rooke Chapel
12:00 noon and 5:00 pm
Mass, Hunt Hall
10:00 pm

CCM Lenten Masses and Lunch
On March 9, 23 and 30th CCM will be celebrating Mass in the LC Center Room with lunch served immediately after Mass.

Stations of The Cross
Stations of the Cross will be held every Friday, starting February 27th at 4:30 in the Newman House Chapel

Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God of true God, begotten, not made, one in Being with the Father. Through Him all things were made. For us men and for our salvation, He came down from heaven. By the power of the Holy Spirit, He was born of the Virgin Mary and became man.

For our sake He was crucified under Pontius Pilate, He suffered, died, and was buried. On the third day He rose again in fulfillment of the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and Son, He is worshiped and glorified. He has spoken through the prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

Church Guidelines for Lent

In 1966 Pope Paul VI reorganized the Church’s practice of public penance in his “Apostolic Constitution on Penance” (Poenitemini). The 1983 revision of the Code of Canon Law incorporated the changes made by Pope Paul. Not long after that, the U.S. bishops applied the canonical requirements to the practice of public penance in our country.

To sum up those requirements, Catholics between the ages of 18 and 59 are obliged to fast on Ash Wednesday and Good Friday. In addition, all Catholics 14 years old and older must abstain from meat on Ash Wednesday, Good Friday and all the Fridays of Lent.

Fasting as explained by the U.S. Catholic bishops means partaking of only on full meal. Some food (not equaling another full meal) is permitted at breakfast and around midday or in the evening—depending on when a person chooses to eat the main or full meal.

Abstinence forbids the use of meat, but not of eggs, milk products or condiments made of animal fat.

The Code of Canon Law and our bishops remind us of other works and means of doing penance: prayer, acts of self-denial, almsgiving and works of charity. Attending Mass daily or several times a week, praying the rosary, making the way of the cross, attending the parish evening prayer service, teaching the illiterate to read, reading to the blind, helping at a soup kitchen, and visiting the sick and shut-ins—all of these can be even more meaningful and demanding than simply abstaining from meat on Friday.
A Note from Fr. Marty

Starting Ash Wednesday, liturgical purple will shroud worship spaces around the world as we Christians begin our Lenten journey toward Easter. Lent provides a time to ponder how we have missed the mark in our lives, but perhaps more important, it is a time to focus on the generosity of God’s forgiveness and to compare our own attempts to forgive in the light of God’s grace.

“Forgetness,” after all, is a common word in the English language. We know what it means—or do we? In Webster’s New College Dictionary I went searching for “forgiveness,” which means “to cease to feel resentment against an offender or to give up claim to requital for an insult.” In other words, for the dynamic of forgiveness to work, we have to let go of the pain in our hearts and quit carrying rage and anger that continually gnaw at the center of our being.

In the Gospel of Luke, Jesus challenges his disciples and us with his radical teaching of love and forgiveness. The good news, according to Jesus, is we do not have to do this sometimes incredibly difficult task of forgiving alone. God gives us the ultimate example of kindness, mercy and forgiveness in Jesus while at the same time Jesus himself reflects the amazing truths about God that assure us we are never alone in our struggles.

Jesus assures us that if we can return good for evil, if we can forge bring overly critical and condemning, if we can stop clinging to the pain of past injustices, if we can place all the baggage of our lives in his hands, we can know the peace of being forgiven and the certainty that God is truly with us.

Respect Life Thought

I offer my forgiveness to you. I forgive you not because you had a rough childhood for that is not an excuse. I forgive you not because you were depressed, because that is not an excuse. I excuse you because I have been forgiven.—Chris Muha (speaking to a young man who killed his brother) If you are interested in Respect Life issues please contact Patricia Hohl at Phohl@Bucknell.edu

Sacrament of Reconciliation

Saturday 4:45—5:15 pm
Sunday 3:30—3:45 pm
University Chaplain’s Office (Rooke Chapel) or by appointment with Father Marty: moran@bucknell.edu

CCM Lenten Confession
Thursday March 25, 2004
6:30—12:00 midnight—Newman House

Weekday Masses are at Newman House Chapel, 610 Saint George Street

Monday, February 23, 2004
Polycarp, bishop, martyr
11:15 am - Mass
Newman House Hours: 8 AM—1:30 PM

Tuesday, February 24, 2004
Weekday
8:00 am - Mass
Bible Study—Biblical Themes, LC Forum (272)
Newman House Hours: 8 AM—3 PM

Wednesday, February 25, 2004
Ash Wednesday
12:00 noon—Ecumenical Service, Rooke Chapel
5:00 pm—Ecumenical Service, Rooke Chapel
10:00 pm —Mass, Hunt Hall
Newman House Hours: Closed

Thursday, February 26, 2004
Lenten Weekday
No Mass
6:00 pm- Thursday Dinner & Discussion, Newman House
7:00 pm– Compline, Newman House
Newman House Hours: 8 AM—7:30 PM

Friday, February 27, 2004
No Mass
Lenten Weekday
Newman House Hours: 8 AM—11:00 PM

Saturday, February 28, 2004
5:30 pm – Mass, Rooke Chapel
Lenten Weekday
Newman House Hours: 8 AM—4PM

Sunday, February 29, 2004
4 pm– Mass, Rooke Chapel
10 pm– Mass, Hunt Hall Formal

First Tuesday
Biblical Themes Lunch
March 2nd is the date of the next Bible Study lunch sponsored by CCM. The title of the talk by Sr. Pamela Smith will be “The Holy Spirit and the Story of the Church.” Held at noon in LC 217. Reservations required for the lunch. If interested email: newmanhouse@bucknell.edu

The Bible, the Jews and the Death of Jesus: A Collection of Catholic Documents
The Bishops’ Committee for Ecumenical and Interreligious Affairs of the U.S. Conference of Catholic Bishops has published a collection of key documents of Catholic teaching on the Church’s relationship to the Jews and its opposition to anti-Semitism. An excerpt is available at the end of Mass today.

CCM Greek Outreach Coordinators: This year’s CCM Greek Outreach Coordinators are Paulo Castelo (pcastelo@) and Megan McGraw (mmcgraw@). They are both eager to work with the fraternities and sororities in conjunction with CCM and would appreciate if each fraternity and sorority would send the names of its president and community service chairs to them in order to establish a connection for upcoming community service projects. They are also interested in speaking on community service in meetings and would welcome invitations to do so when possible.
The Bible, the Jews and the Death of Jesus:
A Collection of Catholic Documents

On February 5, 2004, in a meeting with Jewish representatives at the Vatican, Pope John Paul II, noted: "As we now approach the 40th anniversary of this historic document (Nostra Aetate, the Second Vatican Council's condemnation of anti-Semitism), there is regretfully a great need to repeat our utter condemnation of racism and anti-Semitism." In order to re-affirm the Church’s teaching on its relationship to the Jews and its stand against anti-Semitism, the BCEIA has decided to re-publish its 1988 Criteria for the Evaluation of Dramatizations of the Passion, and to do so in a volume which gathers together key documents of Catholic teaching over the years. The volume, entitled The Bible, the Jews and the Death of Jesus: A Collection of Catholic Documents. The documents included clarify Catholic teaching on the interpretation of Scripture, Catholic understanding and proper presentation of the Passion and Death of Christ, and the Church’s ongoing condemnation of the sin of anti-Semitism.

Two major developments within the Church awakened and fostered a new understanding of the relationship between the Church and its roots in Judaism. The first was the biblical movement, which led the Church to a re-reading of the Gospels through analysis of literary and historical forms in order to identify a fuller theological understanding. This movement, launched in 1943 by Pope Pius XII with his encyclical Divino Afflante Spiritu, was fully incorporated into the teaching of the Church with the Dogmatic Constitution on Revelation, Dei Verbum, in November of 1965 (especially, 3, 12). The second movement was that in the Second Vatican Council the Church formulated its commitment to re-examining its relationship with the Jewish people, beginning with a profound reflection on the ongoing nature of God's covenant with the Jewish people and its implications for all of Catholic theology.

The first readings included in this volume, following the Conciliar declaration, Nostra Aetate, no. 4, were issued by the Pontifical Biblical Commission beginning in 1964. They examine how the Church reads its Scriptures in general, and the New Testament with reference to the Jews (Section A). These are followed by statements of the Pontifical Commission for Religious Relations with the Jews (Section B), the Holy Father (Section C) and, finally, our own Conference (Section C), concluding with our 1988 Criteria, which is thereby set within the larger framework of pertinent magisterial teaching.

Behind all of these statements lies the determination of the Church to oppose anti-Semitism and to understand more fully the salvation of all humanity in Christ while affirming the unique place of Jews and Judaism in the unfolding of the mysteries of salvation universally proclaimed by the Church. We trust they will be useful for those entrusted with preaching and teaching in the Church, and in parish discussion and Catholic-Jewish dialogue groups.

Cardinal William H. Keeler, who as Episcopal Moderator for Catholic-Jewish Relations raised the idea for this book with the committee, commented: ‘The charge of collective guilt of the Jews as a people for the death of Jesus for many centuries distorted in the minds of many Christians the central truth that our sins are responsible for His death. So pervasive was this misconception even in the 16th Century that the Roman Catechism of the Catholic Church specifically sought to rebut it (1, 5, 11), by reminding us that our sins, committed knowingly as Christians, are much worse than whatever was done by the few Jews actually involved in the historical event. Sadly, many ignored the Roman Catechism and the Second Vatican Council had to reaffirm this truth in even stronger terminology. Any Christians involved the presentation of the events of Jesus' death must hold, in the words of the 1974 Guidelines of the Holy See to implement Nostra Aetate no. 4, an 'overriding preoccupation' not only to avoid portrayals of Jews that might lead to collective guilt, but also to replace them with positive ones.’"