

KEEP YOUR EYES ON  
THE PRIZE! HOLD ON!

fifth  
sunday  
of LENT



San Ignacio de Loyola Parish

March 22, 2015

## REFLECTION ON THE WORD

In today's Gospel, Jesus speaks of different kinds of pain. There is the physical pain of his crucifixion—being “lifted up from the earth”. He also speaks of the pain of dying, of losing our life, of serving him by following him. In all this pain, the focus is not on the suffering but on the fruits that come from being faithful. In all these examples, Jesus does not so much emphasize the pain but the gain. By Jesus giving his life over for our salvation, glorification bursts forth. The Father is glorified in the very giving over of the Son. The Son is glorified in giving himself over to the cross. We are glorified in giving ourselves over to following Jesus to the cross.



Jesus taught us the most important lesson about the paschal mystery: death (self-giving) is the way—the only way—to fullness of Life. The dying itself is a gift and grace because it is a harbinger of new Life. Our glorification is in the very dying because in dying we fully identify with Jesus, who passed through death to risen Life. So will we.

### Words to reflect upon:

**Life (with a capital L) - the focus is not on the suffering but on the fruits.**

Fill me with  
wonder of your goodness,  
O Lord!

A musical Lenten meditation with  
**Bruce Springsteen**  
**Keep your eye on the prize. Hold on!**

[www.youtube.com/embed/95dFcWTBOK?rel=O](http://www.youtube.com/embed/95dFcWTBOK?rel=O)

## THE PRACTICE OF LENT

### ARE WE WHO WE SAY WE ARE? A CLARIFICATION

Our rucksacks are packed, our walking shoes and water bottles wait by the front door; we've marked our foreheads with ashes and set our eyes firmly on the prize: **Jesus**. We're ready to depart, but-- at the last possible moment-- new instructions arrive-- a clarification regarding penance, courtesy of the prophet Isaiah, who advises us **to leave the sackcloth and ashes at home**. Isaiah warns us, in no uncertain terms, that God expects a different kind of penance, a penance characterized by action, not piety. On this particular pilgrimage, our acts of penance must ease the hunger and suffering of others, promote freedom and justice and bring about the Heavenly Kingdom.

*This, rather, is the fasting that I wish: releasing those bound unjustly, untying the shackles; setting free the oppressed, breaking every yoke; sharing your bread with the hungry, sheltering the oppressed and the homeless; clothing the naked when you see them and not turning your back on your own.*

What gives value to fasting is not our growling bellies but the people who eat because of our growling bellies. What gives value to almsgiving is not the satisfaction of a Christian duty completed, but the liberation that springs forth whenever we reject the claim that possessions make on our soul.

*First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people,*  
1 Timothy 2:1

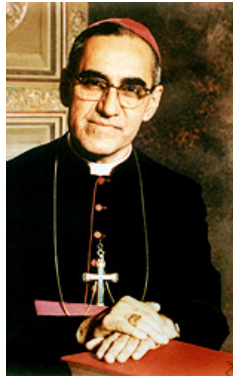
Let us pray together today for the chronically ill: Sylvia Tasner, Jerry and Albert Vega, Fr. Vega, Rudy & Sonia Méndez, **Maggie Maziarz**, and Peter and Leida Fiorito. *Let us ask the Holy Spirit for the grace to persevere in our Lenten resolve to grow in love and knowledge of Jesus so that we may recognize Him on the road to Calvary and help Him carry His cross, which represents the sufferings of all humanity.*



**Prayer  
Requests**

## OSCAR ROMERO, **MARTYR** FOR THE FAITH

Archbishop Romero was killed while celebrating mass on March 24, 1980, one day after he had given a sermon calling on soldiers in his country to stop enforcing his government's policies of oppression and violations of human rights. The archbishop frequently spoke out against the government of the time.



People around the world have been calling for him to be declared a saint every since that day. Pope Francis has responded. The note from the Vatican on the matter was typically brief, saying Francis had authorized the Congregation for the Causes of the Saints to promulgate a decree of: "The martyrdom of Servant of God Oscar Arnolfo Romero Galdámez, Archbishop of San Salvador...killed, in hatred of the faith, March 24, 1980, in san Salvador."

**May the Holy Spirit, so alive in Oscar Romero, nurture our faith in the Lord Jesus Christ as we prepare to enter Holy Week.**

### Preparing for the Sacrament of Reconciliation with the Daily Examen of St. Ignatius

#### 1. Ask God for light.

I want to look at my day with God's eyes, not merely my own.

#### 2. Give thanks.

The day I have just lived is a gift from God. Be grateful for it.

#### 3. Review the day.

I carefully look back on the day just completed, being guided by the Holy Spirit.

#### 4. Face your shortcomings.

I face up to what is wrong—in my life and in me.

#### 5. Look toward the day to come.

I ask where I need God in the day to come.

## Finding God In All Things

*All I have is a voice  
To undo the folded lie,  
The romantic lie in the brain  
Of the sensual man-in-the-street  
And the lie of Authority  
Whose buildings grope the sky:  
There is no such thing as the State  
And no one exists alone;  
Hunger allows no choice  
To the citizen or the police;  
We must love one another or die.*

— W.H. Auden



## FRANCIS

### Lenten Meditation: *Praying as loved sinners*

In an interview for Jesuit magazines across the world in 2013, Pope Francis was asked to define himself. His first words in response were, **"I am a sinner."** Some people professed surprise that a pope would categorize himself as sinful, but for most Christians the response was probably, "So am I."

It's true, we are all indeed sinners. This is not to say that we are all unredeemed reprobates or terrible criminals; rather, we are all imperfect human beings who sin. Thus, a humble stance before God is natural.

Yet there is another equally important part of this equation. We are sinners—but we are loved passionately by God. That was the second part of Pope Francis's answer: **"I am a sinner whom the Lord has looked upon."** When praying, we must keep both realities in mind: we are sinful; we are loved.

**Lent** is a time of penance, and a time of prayer with a contrite heart. But it also is a time to pray with a heart that trusts in the love of God and hopes in the mercy of God.

If you doubt that, think about the Parable of the Prodigal Son, or the Parable of the Lost Sheep, or the Parable of the Lost Coin. God welcomes us, seeks us out, searches for us. sinners though we may be—and loves us all the while.

The distinctive feature of Christian action, therefore, is the following of Christ. This Jesus Christ is in person the living, archetypal embodiment of his case: embodiment of a new attitude to life and a new way of life. As a concrete, historical person, Jesus Christ possesses an impressiveness, audibility, and realizability, which is missing in an eternal idea, an abstract principle, a universal norm, a conceptual system. Jesus makes possible in the concrete a new basic orientation and basic attitude, new motivations, dispositions, projects, a new background of meaning and a new objective.

— Hans Kung

## PRAYING WITH SCRIPTURE

### *Psalm 50: 1-3, 4, 8, 22-23*

The God of gods—it's God!—speaks out, shouts, "Earth!" welcomes the sun in the east, farewells the disappearing sun in the west.

From the dazzle of Zion, God blazes into view.

Our God makes his entrance, he's not shy in his coming.

Starbursts of fireworks precede him.

He summons heaven and earth as a jury,  
he's taking his people to court.

The whole cosmos attests to the fairness of this court,  
that here God is judge.

"Time's up for playing fast and loose with me.

I'm ready to pass sentence, and there's no help in sight!

It's the praising life that honors me.

As soon as you set your foot on the Way,  
I'll show you my salvation."