

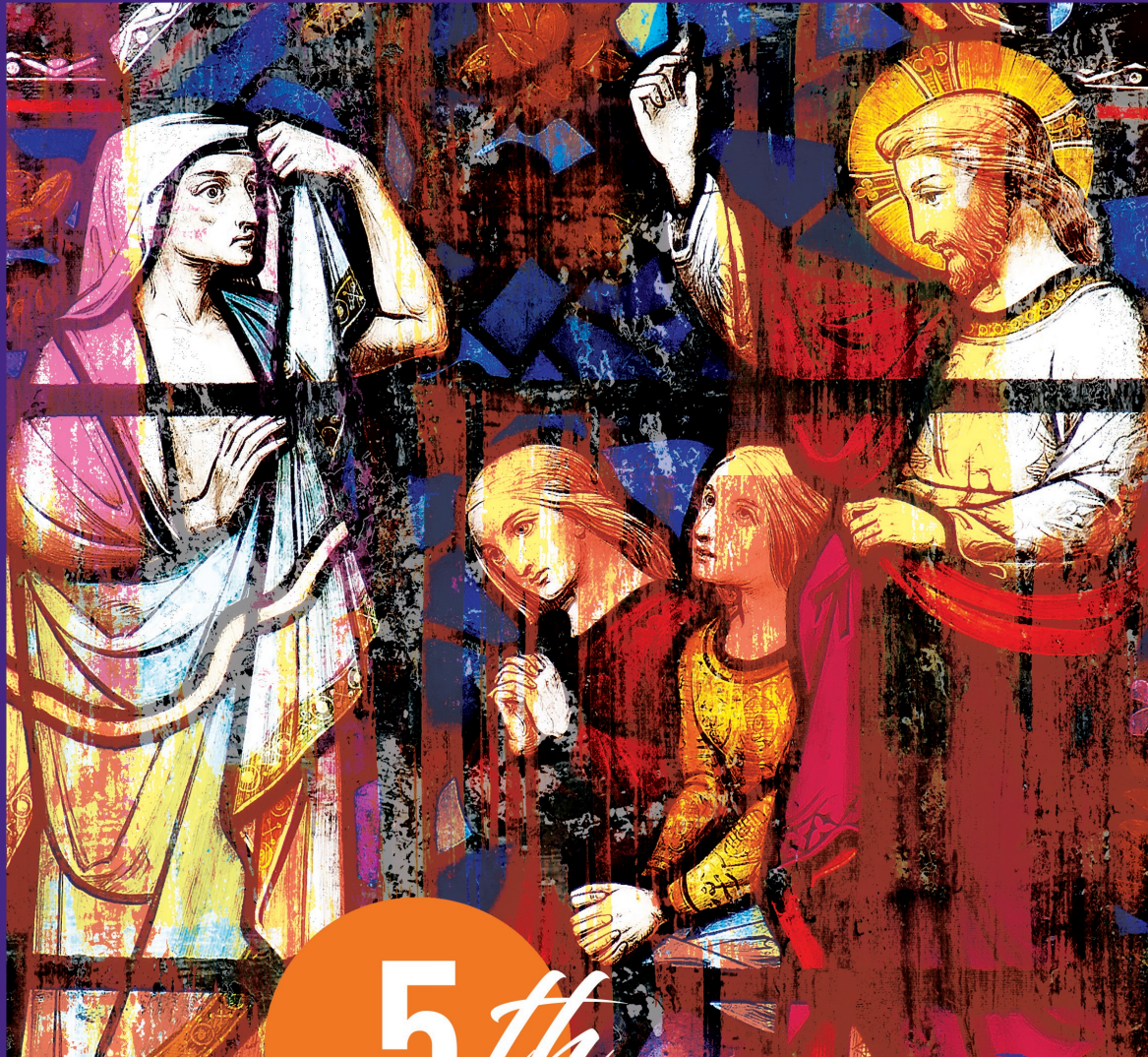
# Saint James

CATHOLIC CHURCH

St. James Roman Catholic Church,  
a diverse community rooted in vibrant  
Eucharistic Liturgy, serves those in need  
in partnership with others.



*Saint James Church is  
staffed by the priests  
and brothers of the  
Missionary Servants of  
the Most Holy Trinity*



5<sup>th</sup>

# SUNDAY OF LENT

"I am the resurrection and the life; whoever  
believes in me, even if he dies, will live." - Jn 11:25

### SUNDAY MASS

9:30 and 11:30 a.m.  
Presentation Hall

### DAILY MASS

Monday - Friday  
7:30 a.m.  
Tolton Chapel  
( Rectory, 2942 S. Wabash)

### RECONCILIATION

Confessions at  
St. James on the first  
Friday of the month,  
7:30pm- 8:30pm,  
or by appointment

### OFFICE HOURS

Monday -Thursday  
8:00am-4:00pm

Friday  
9:00am-12:00pm  
By appointment only

Saturday & Sunday  
Closed

### LOCATION

2907 South Wabash  
Chicago, IL 60616

### CONTACT

312-842-1919 (office)  
312-842-3612 (fax)  
[www.stjameswabash.org](http://www.stjameswabash.org)



Let us *love*,  
since that is  
what our hearts  
were made for.

ST. THERÈSE DE LISIEUX

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

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## MARCH 29, 2020

## ON THE WAY.....



May the grace and peace of the Holy Spirit be with us forever.

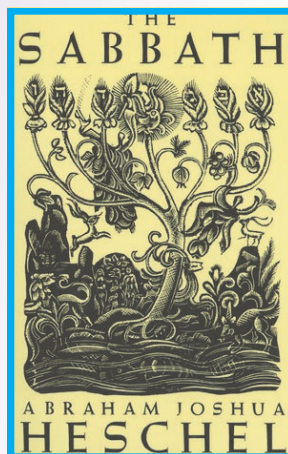
One way to think about the current isolation brought about by the need for “social distancing” due to the virus is as a kind of Sabbath. We are being asked to take a step back from our normal way of interacting. Instead of seeing this as a grave imposition let us use it as an opportunity, an opportunity to re-orient ourselves toward God. That is the role the Sabbath plays in Jewish spirituality and we can learn from that tradition. A book by Abraham Joshua Heschel entitled *The Sabbath: Its Meaning for Modern Man* provides us some direction on how to use this “time out” from our accustomed behaviors. Rabbi Heschel thinks of the Sabbath as a “cathedral of time.” Human beings have a disposition to find a sacred place. We go to our shrines, churches, temples, sanctuaries to place ourselves into the sacred. We need to recover or discover how there are certain times when the sacred is brought to our awareness as well.

Rabbi Heschel puts it this way: “Spiritual life begins to decay when we fail to sense the grandeur of what is eternal in time. Our intention here is not to deprecate the world of space. To disparage space and the blessing of things of space, is to disparage the works of creation, the works which God beheld and saw “it was good.” The world cannot be seen exclusively sub specie temporis. Time and space are interrelated. To overlook either of them is to be partially blind. What we plead against is man’s unconditional surrender to space, his enslavement to things. We must not forget that it is not a thing that lends significance to a moment; it is the moment that lends significance to things.”

The significance of this moment challenges us to look at this “time out” as a pause from doing things so that we can learn how to be. We are always in God’s presence but the Sabbath compels us to notice that reality. Something similar is at work now. This time away from our sacred space at St. James requires that we see the presence of God with fresh eyes. As Rabbi Heschel puts it: “The Sabbath is not determined by any event in nature, such as the new moon, but by the act of creation. Thus the essence of the Sabbath is completely detached from the world of space. The meaning of the Sabbath is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.”

One day, (one hopes in the not too distant future) the pandemic will pass. My prayer is that on the other side of the crisis St. James will emerge with an even deeper sense of God’s presence in all the moments of our lives and a profound awareness of the blessing we are for each other.

In the Most Holy Trinity,  
Fr. John Edmunds, S.T



## THIS WEEK AT ST. JAMES

On March 3rd and 10th the Globe Pub raised money, toiletries and food for the Pantry through their Tuesday night Pub Quiz. Thanks so much Globe Pub, Quiz Master Dave, and Erin Makowski for organizing this event. Any added relief is a huge help especially during this time!



We are all suffering by not being able to gather for prayer and worship every Sunday. Unfortunately there is no way of knowing how long those restrictions will be in place to help prevent the spread of the virus. One consequence of this reality is that St. James is facing a dramatic loss of income. Many thanks to those who use Give Central for the parish donations. It provides some help with our bills. But, as all of you can testify, bills keep coming even when the income has diminished. I would ask you to continue to be generous to St. James during this time. If you would like to donate using Give Central you need merely to click on this link:

<https://www.givecentral.org/location/41/event/654>

Or, if you would prefer, consider mailing your donation directly to the parish. Together we will get through this difficult moment.

### Readings for Sunday March 29

**First Reading: Ez 37:12-14**

You shall know that I am the LORD, when I open your graves and have you rise from them, O my people! (Ez 37:13)

**Psalm: Ps 130:1-2, 3-4, 5-6, 7-8 [7]**

With the Lord there is mercy and fullness of redemption

**Second Reading: Rom 8:8-11**

But if Christ is in you, although the body is dead because of sin, the spirit is alive because of righteousness. (Rom 8:10)

**Gospel: Jn 11:1-45 or 11:3-7, 17, 20-27, 33b-45**

Jesus told her, “I am the resurrection and the life; whoever believes in me, even if he dies, will live.” (Jn 11:25)

THE WORD  
BECAME  
FLESH  
AND DWELT  
AMONG US.  
— JOHN 1:14

## A Note from the Cardinal:

Dear Brothers and Sisters in Christ,

This mid-March is unlike any other. It is a strange time. Its markers are disruption, inconvenience, isolation, discouragement, fear, anxiety, and sadness. The virus has upended all of our routines. And, while we sense that the virus has put us in a dangerous place, we also know that we have entered unknown territory, a foreign land.

This is not the first time people of faith have experienced alienation and dislocation and we can learn from the past. In fact, the story of Israel gives us hope, for it is in their moment of exile, of entering into unknown territory, that God reveals the full breadth of His fidelity, His presence and action in the world. In a word, the exile, while bringing great suffering, was even more so a moment of grace, for the People of God came to know the God who is close to them. How can Israel's experience of exile and alienation inspire us to see this crisis as a time of grace? How could God be moving in all of this?

Let me suggest some graces of this moment. These are hidden blessings that we might easily overlook precisely because we are distracted and even absorbed by so much that is negative. Consider these graces:

**The grace of knowing our fragility.** You hear it said that young people take risks, sometimes really awful risks because they feel invulnerable. Well, it's not just young people who feel invulnerable. Even those of us who can count many years in our lives march into each day feeling in control and ready to master whatever we will face. Our sense of mastery over life is an illusion. We are fragile and vulnerable and not in control, even if we are not conscious of that. The grace of knowing our fragility in the time of the virus puts us in touch with a necessary trust and surrender into the hands of the God who made us, who has faithfully walked with us and who one day will call us home.

**The grace of true freedom.** With the virus, our movements are restricted and so are our options for doing things. The usual choices and freedom of movement are just not available. If we define our freedom in terms of the choices available to us, then the virus has made us much less free than we would like. On the other hand, the restrictions we experience can open an opportunity for us to reflect on the true meaning of freedom. In our religious tradition, genuine freedom is not about the number of choices we have, but about the possibility of giving ourselves over to God and others in love. Jesus says of himself, "No one takes my life from me. I lay it down to pick it up again. For this the Father loves me." (See John 10) That is true freedom.

**The grace of time.** The pace of life has slowed with the virus. Less commuting, less opportunity to work, more empty spaces—this amounts to a very altered rhythm of life. We have more time on our hands, but without entertainments and sports and social gatherings, we don't have ways to fill it up. This unusual, even odd situation, may force us to reconfigure our sense of time. It has been observed that for most Americans, life is lived in a pendular rhythm of work and escape. We work hard and earn our escape time. Then we escape until we have to go back to work. But time is more than what is filled by work and escape. In our faith tradition, Sabbath time puts us in touch with another dimension of time. It is neither work nor escape but resting in God, an alert attentiveness to what is deep and sometimes mysterious in our lives. It is a gift to re-imagine time.

**The grace of each other.** Social distancing is, of course, the new normal for the time of the virus. Still, there are other ways, especially in our families, in which we have been pushed closer together. We are facing each other in our homes and across generations in new ways. That contact brings its own share of tension, no doubt. Still, it nudges us to rediscover each other and to value each other anew. It can teach us the value of "wasting time" with each other. Think, for example, of helping young people to realize the vulnerability of older members of their family and our need overall to protect and nurture each other. All this can awaken a new sense of urgency about "loving one another, as I have loved you," in the words of Jesus.

**The grace of wisdom.** So much of our ordinary, "non-virus" life, is dominated by the pursuit of short-term results, such as financial, business and human-human transactions. The opposite of a short-term mindset is wisdom. Only wisdom cracks open the bigger picture of our faith tradition, in fact, the biggest picture imaginable. Wisdom gives us the capacity to look at all things

## NEXT WEEK AT ST. JAMES....

Sun 03/29		<b>5th Sunday of Lent</b>
	9:30 a.m.	Mass (On-line) <a href="https://zoom.us/j/622647147">https://zoom.us/j/622647147</a>
Mon 03/30	†	<b>Joseph Reynolds - requested by Joanne Becks</b>
Wed 04/01	7:30 a.m. †	Private Prayer (Rectorry-Tolton Chapel) <b>Mary Ganshirt - requested by Sr. Tess</b>
Sun 04/05		<b>Palm Sunday Second Collection Zacchaeus House</b>
	9:30 a.m.	Mass (On-line) <a href="https://zoom.us/j/622647147">https://zoom.us/j/622647147</a> † <b>Shirely &amp; Debra Barker - requested by Phyllis Barker</b>



### Our Home Bound:

Judy Archer  
Margie Bass  
Altee Clark  
Edwina Cook  
Paul Freeman  
Juanita James  
James Kennard

### Barbara Southhall

Dina Williams  
**Our Sick**  
Victoria Allen  
Aayliah Cooper

### Patsy Cunningham

Marvelean Doss  
Nancy McCarthy  
Barbara Radizwon  
Sandra Reynolds  
Donald Rogers  
Kimberly Starr

in terms of God's plan and destiny, of their ultimate goal. It is in moments of loss and upheaval that we are forced to take a fresh look at our lives and value the things that really matter. This time of the virus, upended as it is, pushes to take in the big picture. Then we can begin to name and embrace what really matters, what really counts.

There is so much that is sad and serious about the coronavirus and its impact on our lives and the lives of those we serve. All that is real enough. But, so too are the hidden graces that God has given His people in times of loss and exile into unfamiliar territory. All we need to do in response is open our eyes to the reality of God's faithful presence in our life and remember He walks with us now as he walked in fidelity with people in former times. We surely do not want to suggest to people that all the pain and struggle we face in moments like these will magically evaporate. But, we can encourage them to trust in God's promise, revealed in the suffering Christ, that He will share our suffering and in the end will bring us into a greater share in His life.

These are some of the thoughts that have come during my prayer that God guide me in ways that can be of help to you in your ministry. I hope they are of some encouragement.

Let us continue to pray for one another.

In Christ,  
Cardinal Blase J. Cupich





Please join us on Facebook and check out our website for updates and how to find new ways to continue to grow in your faith.

<https://www.facebook.com/stjamescatholicchurchwabash>

<https://www.stjameswabash.org/>

The Rosary is prayed on-line twice daily at 8:30AM and 6:30PM Go to [www.zoom.com](http://www.zoom.com). First time users, allow a few minutes to download.

Our meeting "room" number is 386-560-1938 Or, go directly to <https://zoom.us/j/3865601938>



Whether you are present or not you can submit a prayer request. Prayer Requests can be submitted through <https://tinyurl.com/stjamesrosary>