

# Third Sunday of Lent — March 3<sup>rd</sup>, 2013

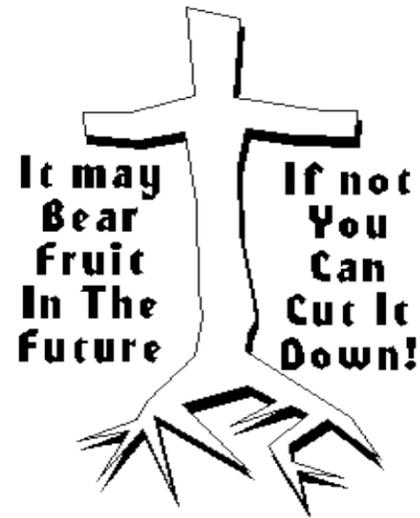


*Saint Andrew the Apostle, pray for us*



## Mass Schedule & Intentions from March 2– 10, 2012

Saturday	5:00PM	†	Betty, Austin & Irene Short by Catechist Sisters (Thorold) Vincenzo, Antonietta & Umberto Nobile by Frank & Franca Sdao
Sunday	9:00AM	†	George Pacasa by Mary Staruck Cynthia Hamid by Margaret Marko Leo Caporicci by wife & family For the People of our Parish
Monday	11:00AM 9:00AM	†	Nicolina DiCenso by Maria & Vince Fazzalari
Tuesday	9:00AM	†	Sister Beatrice by Frank & Franca Sdao
Wednesday	7:00PM 9:00AM	†	Catholicism Film Screening at the Rectory Stafford Matchett Sr. by Linda Matchett
Thursday	9:00AM	†	Filomena & Carmine Agostinelli by Giuseppina Lucci
Friday	9:00AM	†	Pauline Vilella by Nina Maddalena
Saturday	7:00PM 5:00PM	†	Stations of the Cross followed by Benediction Antonio Gallo by family Mariendra Bastiampillai by Anton & Indri Swampillai Lina & Mario Pagliacci by Bruna Ioannoni & family
Sunday	9:00AM 11:00AM	†	Franc Horvat by wife Teresa Horvat Frank DiCenso by family For the People of our Parish



*Jesus asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you, but unless you repent, you will all perish as they did."*

Luke 13:1-9

**Last Sunday's Collection - \$1711.81**  
**Building Fund - \$15.00**  
**Bless you for your continued generous support.**

## MESSAGE OF HIS HOLINESS BENEDICT XVI FOR LENT 2013

(Continued from previous week)

### 2. Charity as life in faith

The entire Christian life is a response to God's love. The first response is precisely faith as the acceptance, filled with wonder and gratitude, of the unprecedented divine initiative that precedes us and summons us. And the "yes" of faith marks the beginning of a radiant story of friendship with the Lord, which fills and gives full meaning to our whole life. But it is not enough for God that we simply accept his gratuitous love. Not only does he love us, but he wants to draw us to himself, to transform us in such a profound way as to bring us to say with Saint Paul: "it is no longer I who live, but Christ who lives in me" (cf. *Gal* 2:20).

When we make room for the love of God, then we become like him, sharing in his own charity. If we open ourselves to his love, we allow him to live in us and to bring us to love with him, in him and like him; only then does our faith become truly "active through love" (*Gal* 5:6); only then does he abide in us (cf. *1 Jn* 4:12).

Faith is knowing the truth and adhering to it (cf. *1 Tim* 2:4); charity is "walking" in the truth (cf. *Eph* 4:15). Through faith we enter into friendship with the Lord, through charity this friendship is lived and cultivated (cf. *Jn* 15:14ff). Faith causes us to embrace the commandment of our Lord and Master; charity gives us the happiness of putting it into practice (cf. *Jn* 13:13-17). In faith we are begotten as children of God (cf. *Jn* 1:12ff); charity causes us to persevere concretely in our divine sonship, bearing the fruit of the Holy Spirit (cf. *Gal* 5:22). Faith enables us to recognize the gifts that the good and generous God has entrusted to us; charity makes them fruitful (cf. *Mt* 25:14-30).

### 3. The indissoluble interrelation of faith and charity

In light of the above, it is clear that we can never separate, let alone oppose, faith and charity. These two theological virtues are intimately linked, and it is misleading to posit a contrast or "dialectic" between them. On the one hand, it would be too one-sided to place a strong emphasis on the priority and decisiveness of faith and to undervalue and almost despise concrete works of charity, reducing them to a vague humanitarianism. On the other hand, though, it is equally unhelpful to overstate the primacy of charity and the activity it generates, as if works could take the place of faith. For a healthy spiritual life, it is necessary to avoid both fideism and moral activism.

To be continued  
([www.vatican.va](http://www.vatican.va))

## Conclave: How a pope is elected

The voting by cardinals to elect the next pope takes place behind the locked doors of the Sistine Chapel, following a highly detailed procedure that underwent major revisions by Blessed John Paul II and a small, but very significant change, by Pope Benedict XVI.

Under the rules, secret ballots can be cast once on the first day of the conclave, then normally twice during each subsequent morning and evening session. Except for periodic pauses, the voting continues until a new pontiff is elected with at least two-thirds of the votes...

...Under current rules, only cardinals who are under the age of 80 Feb. 28, the last day of Pope Benedict's pontificate — can vote in the conclave...

In theory, any baptized male Catholic can be elected pope, but current church law says he must become a bishop before taking office; since the 15th century, the electors always have chosen a fellow cardinal.

Each vote begins with the preparation and distribution of paper ballots by two masters of ceremonies, who are among a handful of noncardinals allowed into the chapel at the start of the session.

Then the names of nine voting cardinals are chosen at random: three to serve as "scrutineers," or voting judges; three to collect the votes of any sick cardinals who remain in their quarters at the Domus Sanctae Marthae; and three "revisers" who check the work of the scrutineers.

The paper ballot is rectangular. On the top half is printed the Latin phrase "Eligo in Summum Pontificem" ("I elect as the most high pontiff"), and the lower half is blank for the writing of the name of the person chosen.

After all of the noncardinals have left the chapel, the cardinals fill out their ballots secretly, legibly and fold them twice. Meanwhile, any ballots from sick cardinals are collected and brought back to the chapel.

Each cardinal then walks to the altar, holding up his folded ballot so it can be seen, and says aloud: "I call as my witness Christ the Lord who will be my judge, that my vote is given to the one who before God I think should be elected." He places his ballot on a plate, or paten, then slides it into an urn or large chalice.

When all of the ballots have been cast, the first scrutineer shakes the urn to mix them. He then transfers the ballots to a new urn, counting them to make sure they correspond to the number of electors.

The ballots are read out. Each of the three scrutineers examines each ballot one-by-one, with the last scrutineer calling out the name on the ballot, so all the cardinals can record the tally. The last scrutineer pierces each ballot with a needle through the word "Eligo" and places it on a thread, so they can be secured.

After the names have been read out, the votes are counted to see if someone has obtained the two-thirds majority needed for election. The revisers then double-check the work of the scrutineers for possible mistakes.

At this point, any handwritten notes made by the cardinals during the vote are collected for burning with the ballots. If the first vote of the morning or evening session is inconclusive, a second vote normally follows immediately, and the ballots from both votes are burned together at the end...

...The conclave is organized in blocks: three days of voting, then a pause of up to one day, followed by seven ballots and a pause, then seven more ballots and a pause, and seven more ballots.

Slightly changing the rules in 2007, Pope Benedict said that after about 33 or 34 ballots without an election — about 12 or 13 days into the conclave — the cardinals must move to a run-off between the top two vote-getters.

The two candidates may not participate in the voting, Bishop Arrieta said, and one of them is elected only once he obtains more than two-thirds of the vote.

([www.catholicnews.com](http://www.catholicnews.com))

**Respect For Life Mass** celebrated by Most. Rev. Gerard Bergie at the Cathedral of St. Catherine of Alexandria on Monday April 8, 2013 at 7:00PM.

### A Word of Thanks

The community of St. Andrew the Apostle Parish would like to extend our gratitude to the family of Nicolina DiCenso for choosing our parish for Memorial Donations. May God bless you for your generosity.

Bishop Gerard Bergie will be celebrating a **Mass of Thanksgiving for the Petrine Ministry of Pope Benedict XVI** on Wednesday, March 6, 2013 at the Cathedral of St. Catherine of Alexandria at 7:30pm. All the faithful are invited to attend this special Mass of Thanksgiving.

**Marriage Encounter Weekend** April 19-21, 2013 at Jericho House in Port Colborne. Experience a very private experience called a weekend of discovery, leading to a lifetime of love. For married couples looking to restore communication and rekindle romance. Designed to help you share your concerns, feelings and expectations in a non-confrontational way. Visit [www.wme.org](http://www.wme.org) or call 905-934-5816 for more information. Registration deadline is April 4, 2013.

### PRAYER REQUESTS

Requesting your valuable prayers for those who are sick at home, or in the hospital: If you, or someone you know, is ill or in the hospital and would like to be on the prayer list, call the parish office at 905-732-5046. We will keep the name for 2 weeks. Please also notify the parish office if the person is still in serious condition so that we may continue to keep the name on the list.

*We ask that you kindly remember Roseline McCombs in your prayers this*

### Upcoming Parish Events

**Office Closure Wednesday March 6th.** Open Tuesday March 5th, Thursday, March 7 and Friday, March 8th, 10am-1pm.

**The Children's Adventure Bible Study during the March Break has been cancelled.**

**Catholicism 10 part Series Film Screening:** every Tuesday, 7:00pm at the rectory.

**Confirmation:** Tuesday March 19th, 7pm.

**Parish Pasta Dinner :** Sunday, April 7, 12-4pm. Tickets are \$10 for adults and \$5 for children (5-12).