COURIER-JOURNAL

Word for Sunday By Father Albert Shamon

"God so loved the world, He

gave His only Son." He who

would not let Abraham

sacrifice his own son, let His

own Son be sacrificed so

great was His love for us. He

let Him be hanged on a

cross, like the bronze serpent

Moses hung on a tent pole.

As looking on this serpent

saved all those bitten by the

deadly saraph snake, so all

who look on Jesus crucified

look with faith on Jesus

crucified would be saved

from the bite of deadly sin.

"Whoever believes in Him

may not die but may have

St. John in the Sunday

Belief, to help us, must be

more than acceptance of a

lot of truths. I believe that

my next-door neighbor

exists, but he will be no help

to me, he will not relieve my

loneliness, nor my fears, if l

don't believe in him. If a

person is to affect my life,

I've got to let him in — into

my life! I must change mere

acquaintanceship to

relationship, I must move

gospel uses that word

*believe" five times.

eternal life."

drove God to extremes.

God Demands **Very Little** Of Us

Sunday's Readings: (R3) Jn. 3:14-21. (R1) 2 Chr. 36:14-16, 19-23. (R2) Eph. 2:4-10.

Back in the 30s Marc Connelly wrote a Pulitzer Prize play called Green Pastures. It was a black man's version of heaven. God was pictured as concocting one plan after another to try

Fr. Shamon to win man's love. He fails every time. Finally, Hosea the prophet suggests that He try a plan He'd never tried before -namely, mercy through sufferin'. The play concludes with God adopting this plan.

With Noah, (with Abraham, with Moses God tried to woo a people. He fails. "All the princes of Judah, the priests, the people added infidelity to infidelity." (R1) Finally, love

Sister Margaret Anne

Comin, a nurse at Highland

Hospital, will make her first

profession of promises as a

Sister of Mercy this Sunday

Father Robert Kennedy

will concelebrate Mass with

Father John Mulligan at 3

p.m. in the Mercy Motherhouse Chapel,

Blossom Road. Sister Michael

Lappetito, novice director,

will preach the homily. The

theme of the celebration is

"Lord, my hope, in You I

afternoon, March 25.

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from being a next-door person to being a friend. Only then can there be communion, sharing, caring,

helping.

The same thing is true about Jesus. It is not enough to know that He exists, to know some facts about Him some miracle stories, some of His teachings. That is quite easy to do: simply read the gospels. Rather we must get to know Him, as a husband his wife — in-timately, lovingly, ex-perientially; and our relationship has to grow over the years, deepen through new experiences. This is not so easily achieved, because it demands that we let Jesus in — into our lives.

One of the biggest obstacles to.doing this, I think, has been the "merit system." You know what I mean. We sort of felt we had to win God's love. That we had to pile up good deeds to be sure we got to heaven. We made salvation depend on what we did, rather than on what God does.

Haven't we often let Christ's teachings get between us and the Teacher? I have. I used to concentrate so much on what Christ

wanted me to do that I was actually missing Christ. I was not letting Him in --only His teachings!

How wrong this is! Jesus pointed out God loved us even before we existed. (R1) St. Paul used the rhetoric of repetition to pound home the same truth: it is by God's mercy, God's love, God's favor (used three, times), God's kindness, God's gift, that we are saved. "This (salvation) is not your own doing." (R2)

John Paul I, in a letter to G.K. Chesterton, savs many people today fight against God. What they are fighting, he says, is not the God, but the false idea of God they have formed -aGod, they think, who only asks and demands, who observes sins and punishes them, who lets people hunger and die.

This Sunday's readings show us truly who God is --One who loves us so much as to die for us. God does not want to harm us, He wants to do us great good. It is not true that He makes excessive demands of us, on the contrary, He is satisfied with little, because He knows very well that "we do not have much.

offered.

BASH Scheduled For March 31

BASH, the major fundraising event for the benefit of McQuaid Jesuit High School, will take place March 31.

BASH means Building a Scholastic Heritage. Since tuition covers just over half of the cost per student, the school must rely on other sources of income.

The setting for BASH '79 will be a canopy of color using pure coor and graphics. Invitations, catalog and decorations all use a circle with the six primary and secondary colors.

Cocktails begin the evening's activities at 5:30 p.m., followed by a formal dinner and oral and silent auctions. Irish coffee at 12:30 a.m. will conclude the festivities.

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The community is invited to a BASH preview from 7 p.m. to 9 p.m. on March 30.

Anyone wishing to attend who has not received an invitation should contact 473-9058. Cost is \$125 a couple, \$30 of which is returned as scrip to be used the night of BASH. Reservations are limited to 500.





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Wednesday, March 21, 1979

