
Catholic Messenger

Go and preach the gospel

1 FEBRUARY 1993



Catholic Messenger — 1 February 1993

FROM THE EDITORIAL BOARD

Glory to Jesus Christ!

So February has arrived, and with it a solemn moment.

Our community has the opportunity to attend Holy Mass daily, which takes place in the Church; and each day more and more new parishioners come, as if the Church itself gathers people under its arches. It feels like a new life has breathed into these mild February days, although February itself is the beginning of Lent, a time of trial for every person.

But just as we experience Lent in anticipation of the feast of Easter and the Resurrection of Jesus, so too do all troubles sooner or later end for those who believe in God, and after gloomy times, a bright time comes, and our Church strides in glory through the ages and across nations. As when reciting the Rosary and recalling the Sorrowful Mysteries, somewhere in the subconscious a feeling of joy and the memory of the Resurrection is held.

The editorial board apologizes for the untimely release of the latest issue and once again invites all those interested to collaborate. Your wishes and feedback will help us make our newspaper truly needed in every home.

The editorial board also apologizes for the technical errors made in issue No. 1 (3) for January 1993.

IN THIS ISSUE

Liturgy of the Month

«Blessed are those who hear the word of God and keep it»

(Luke 11:28)

Thus Jesus answered the woman who was praising Mary, the Mother of God. Not only she, who became the mother of the Savior of the world, is worthy of blessedness. God's message, His Word, is addressed to all of us.

We only need to be able to hear it in the hustle and bustle of daily life, amidst complaints and curses. If we do not hear and understand Jesus, how can we come to faith in God?

The Word of God is not enough to hear once — it must be «kept,» that is, preserved. The Lord's commandments are not «spiritual canned goods»; their «expiration date» will expire if they are not used every day.

To keep the word of God means to live according to it every day, every hour. Only in this way can we attain that blessedness of which Jesus speaks.

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Is atheism the way?

By Richard Wurmbrand

Personal opinion



Today in the "Personal Opinion" section, we would like to present to you an excerpt from a book by Richard Wurmbrand titled "Is Atheism the Way?" In this book, a man who spent a long time in a "communist prison" reflects on the existence of God. He is a deeply religious person, but in the preface he says that atheists have created many books aimed against religion, while books against atheism are not so numerous and are not as scientific. The book's subtitle is 35

Proofs of the Existence of God. But it is merely a fruit of reflection, not a monograph or a scholarly work. Therefore, we invite you to join in reflecting on your own faith and on the atheism of your opponents, as Richard Wurmbrand does. It should be added that one copy of this book is currently in our parish library, and the library itself is now being formed. We invite all who wish to participate in organizing the library collection and the work of the library to collaborate.

"...Suppose that God exists. But who is He? What do we mean when we say 'God'? There is only one answer to these questions: God is God. Any description of God is only a description about Him, not God Himself. All enumeration of God's qualities and attributes is merely an enumeration of His qualities, but not God Himself. Only God Himself is God.

Since God is beyond all other natures, any statement about Him expressed in words applicable to other natures takes on a different meaning. What a prisoner and a millionaire call 'good food' are in fact completely different things. A Beethoven symphony does not seem like good music to a primitive person. In 'Genesis Rabbah' it is said that Rabbi Yehoshua ben Perachiah was once asked why God spoke to Moses from a thorn bush. He replied: 'Everything that God does can be questioned, but I do not leave you without an answer. God chose a lowly thorn bush to show us that there is no place on earth where He is not present, and the thorn bush is no exception.'

According to what the Bible says about God, He goes through various stages. He can awaken, ascend on high, sing, call, bless, curse. 'Our God is in heaven,' says the psalmist, 'He does whatever He pleases' (Ps. 115:3).

We cannot express in words what He actually is, because all we can say is that He is at the very center, while our existence is peripheral. The center of a circle cannot be drawn, because the true center is that from which we draw.

Thomas Aquinas, in his work 'Sentences,' first used the expression 'Attributes of God.' God is called just, mighty, etc. All these different names mean the same thing, so that our limited mind can represent Him in manifold ways. The French say 'Un Dieu défini est un Dieu fini' — 'A defined God is a finite God.'

We have not seen God, but we see the beauty and wisdom of His creation, which could not exist if they were not part of Him Himself. Luther wrote: 'He who believes that God is angry has an angry God, but he who believes in a merciful God has a merciful one. As a man believes, so he has.' Without reasoning much about God, we know by faith only a little and are content with that. Why should we think about God? Why should the simplest single-celled animal organism think about man? Even if it had some tiny mind, it would know that its idea of man could only be mistaken.

When my son was five years old, he asked me: 'What should I do? I'm bored.' I replied — 'Think about God.' He said: 'Why should I think about God with my little head? Let Him with His big head think about me.' We are content with the little that is given to us through faith. The Bible says that with God one day is as a thousand years, and a thousand years as one day. This is because He lives outside of time. Just as one gram is like a thousand kilograms in weightlessness. Someday time will cease to exist for us. We will be with Him. Then we will know everything."

Is Atheism the Way? (35 Proofs of the Existence of God) — reflections of a prisoner — Hilfsaktion Martyrerkirche —

Hilde Firtel Irishman of the Century - Frank Duff and Legio Mariae

Our library



Hilde Virtel The Irishman of the Century
Frank Duff and «Legio Mariae» «Life with
God», Brussels. 1990

Founded on September 7, 1921, the
“Legio Mariae” was established and
continuously led for many years, until
1980, by Frank Duff, an Irishman, and has
since spread throughout the world,
including a group of legionaries active in
Krasnoyarsk, also led by an Irishman, Fr.
Robert Bradshaw.

Many are aware of the Legion's activities,
but few know what it is and how it began.

The book offered to your attention contains, to date, the most successful biography
of Frank Duff.

Like many recent publications from Brussels, “The Irishman of the Century” is
excellently translated, written in a popular literary style, and has nothing in
common with dry academic publications. The remarkable fate of Frank Duff can
leave few indifferent, especially in Russia, for Russia holds a significant place both
in the Legion's activities and in the biography of its founder (although Duff himself
calls the Blessed Virgin the founder, and himself merely an executor of her will: this
is most likely the case).

This book is still a bibliographic rarity in Krasnoyarsk, but by writing to the
publisher's address in Brussels or to Moscow's “Truth and Life,” you can hope to
obtain a copy.

St. Teresa of Avila - The Interior Castle

Our library



There are several publishing houses abroad that produce books for Russia. We will try to introduce them to you in detail. This time, we bring to your attention one of the latest books from the Brussels publishing house "Life with God," an undisputed leader among similar publishers. For now, this book can only be obtained by sending an order directly to the publishing house, but our community also has a few copies. In the future, as we establish regular ties with foreign partners, we hope to receive a sufficient quantity of literature for distribution.

In its time, the Brussels publishing house released the collected works of Alexander Men, a classic of Christian literature, and now here is another book that has long been on the "Golden List" of spiritual literature—a book that has become a textbook and guide to one's inner spiritual world for many. Now we have the opportunity to become acquainted with this masterpiece.

The book is written by a most popular Catholic saint, who is considered one of the greatest reformers of the Church. This is Teresa of Jesus, a nun of the Order of Carmelites of the Blessed Virgin Mary. Saint Teresa herself addresses this book to "her sisters and spiritual daughters, the discalced Carmelite nuns," but many have read it and found it suitable for a wide readership. Why? Saint Teresa of Avila, together with her contemporary Saint John of the Cross (Juan de la Cruz), is usually mentioned among the most famous mystics of the Church, and their lives testify to the greatest grace of God and spiritual experience. The union of life and spiritual path in one book makes it a powerful tool in shaping our own spiritual life. This book resonates with any soul; it is called "The Interior Castle." In it, Saint Teresa speaks of how our soul is usually underdeveloped; we imagine or believe that we have one, but what it is like, what to do with it, how to find in it "the room where the most important thing happens," we do not know. This book is dedicated to the soul and its structure, but it is not a scientific work; rather, it is a prose poem; not a fairy tale, but an embodied reality, suffered through by Saint Teresa. In "The Interior Castle," there are seven mansions, and Saint Teresa invites us on a journey through them, saying that the world around you may be whatever it is, but the most beautiful thing is your "interior castle."

The book is excellently translated and seems as if it were written yesterday.

Saint Teresa of Avila "THE INTERIOR CASTLE" "Life with God." Brussels, 1992.

Legion of Mary

By о. Роберт Брэдшоу

Carriers of Light



The Legion of Mary is the largest Catholic lay organization in the world. It numbers one and a half million active legionaries and about eleven million supporters. The basic organizational structure of the Legion of Mary is the praesidium. It consists of 14-15 lay members and a priest who serves as the group's spiritual director. He is appointed by the bishop. At all times, the Legion is at the disposal of that bishop.

Each praesidium meets weekly. At these meetings, the members of the praesidium

recite prayers, report on the work accomplished, discuss the vital needs of their region as well as the issues of their own spiritual growth, and receive an apostolic assignment for the coming week.

The nature of the assignment varies according to the needs of each region. For example, a praesidium in Kenya conducts religious instruction classes for pagans. A praesidium in India runs reading and writing courses for the illiterate. Members of a praesidium in Chicago go daily to shelters for alcoholics and drug addicts, speak to them about God, and persuade these people with difficult destinies to turn to centers where they can receive help. Members of a praesidium in London visit former Catholics and take their children to Sunday Mass. Care for the sick, the elderly, and the destitute, as well as merciful visits to hospitals, prisons, etc., are part of the activities of many praesidia.

In various parts of the world, numerous praesidia are engaged in projects called "True Devotion to the Nation." The Legion of Mary constantly reminds its members that true religiosity necessarily implies a high degree of civic responsibility. In practice, this means that legionaries voluntarily offer real assistance to the state and their fellow citizens and call upon others to do the same. Examples of such assistance include guarding a farm while its owner is in the hospital; organizing savings banks among the less well-off; building housing for the homeless; digging wells or bringing water to the homes of the sick and elderly; and creating shelters for lepers.

Undoubtedly, such work could be done by paid staff, but the Legion regards the spread of voluntary assistance as an action vital to the realization of the ideals of

true patriotism, and it ensures that this assistance is carried out solely out of charity.

"Whatever you did for one of the least of these brothers of Mine," said Christ, "you did for Me."

There is practically no type of activity in which the Legion does not participate, and successfully at that. The only thing the Legion does not undertake is direct monetary or material aid to people. The Legion's practical handbook explains the reasons for this policy.

The foregoing should not lead the reader to think that the primary aim of the Legion is the voluntary performance of a certain number of good works. Nor is the primary aim of the Legion to provide its supporters with a carefully devised system of methods for achieving success in their experience of building a righteous life. This work is undertaken by the Legion to ensure that the path of righteousness offered to legionaries, oriented toward apostolic, selfless service to others—similar to that which we observe in the practical activity of Christ in the Gospel—is faithfully followed. Indeed, the Legion is nothing other than the manifestation of the essential features of Christianity in practice. Pope John said of it: "The Legion of Mary represents the true face of the Catholic Church."

The defining characteristic of the Legion is its affirmation of the preeminent role of the Blessed Virgin Mary. She is truly the chief leader of the Legion. Legionaries seek ways to establish spiritual dependence on Her. They are reminded of God's plan concerning Her. In particular, they strive to imitate Her mercy, courage, Her humility, Her great faith.

The Legion of Mary was founded by a layman, Frank Duff, in Dublin, Ireland, on September 7, 1921. A few years later, its branches were established in Scotland and England. In 1937, it spread to India, and some time later arose in Africa, Australia, and China. And soon its branches were formed in every country. The creation of the Legion was a wonderful help to bishops and priests in their care for souls. Its simple structure and discipline made it acceptable to the educated and the illiterate, to developed and developing countries, to young and mature people.

Perhaps one of the most striking examples of the Legion of Mary's activity is how excellently it works in institutions for the elderly and disabled. The Legion does not merely help these people; legionaries do not simply visit them. Special praesidia have been established in these institutions; the elderly and disabled themselves become active members and supporters of the Legion. And it is not surprising that this new role gives them new strength and a new interest in life. It enables the realization of their potential aspirations and abilities to do good, despite their advanced age.

... THE LEGION OF MARY (conclusion)

Once I visited a praesidium in Dublin. It was in a hospital for the incurably ill. All the members of the praesidium, except for one person, had a serious degree of disability, and they all moved about in wheelchairs. It was wonderful to see how they carried out their activities in fulfilling the Legion's assignments—visiting other bedridden patients, reading books for the blind, writing letters for those who no longer had strength in their hands. And above all, it was wonderful to see the development among them of a beautiful spirit of Love, Humility, and Service. Furthermore, it was evident that through their work in the Legion, they had grown significantly stronger in prayer. And, of course, they had acquired greater resignation to their sufferings and their infirmity, because they understood that through their suffering bodies, the crucified Christ continues His redemptive mission.

Naturally, the greatest number of Legion praesidia are established for youth. Currently, there are many praesidia throughout the world for boys and girls under 18 years of age. However, they are youthful only in name and in the age of their members. In their high qualities, attitude to work, heroism, and true righteousness, they are perhaps in no way inferior to praesidia uniting adults. And indeed, some of these youth groups are so distinguished by righteousness and effectiveness of action that they could serve as a model for older legionaries.

One of the most famous names in the Legion of Mary is that of Edel Quinn. She was born in Cork, Ireland, in 1907. At the age of nineteen, she joined the Legion and attained a high degree of holiness. Despite very poor health, she voluntarily went to work as a Legion envoy in Africa. She spent the last seven years of her life there, dying in Nairobi in 1944. Her holiness was so great that documents supporting the possibility of her canonization were presented in Rome, and there is hope that she will be declared a saint of the Church.

In mission countries, and especially where there is a shortage of priests, the Legion of Mary has proven its particular value to the Church. Through the legionaries, the priest has been enabled to multiply his efforts and extend his pastoral influence not only within the bounds of his district, diocese, or parish. No soil was completely barren, no difficulty too great, no climate too harsh, no mountains too high to reach, no task absolutely impossible for these tireless apostles of the Legion of Mary.

The late Pope Paul VI sent a special message expressing praise and support to Frank Duff and the Legion of Mary. In this connection, Cardinal Cicognani wrote on behalf of the Pope: "Such a message from the Holy Father is fully merited by the piety, the many aims, and the multitude of good works which are wisely carried out

and spread for the great benefit of the Catholic ministry, being a means of astonishing power in the establishment and spread of the Kingdom of God."

Saint Margaret of Cortona

Saints and Martyrs



In February, we honor the memory of a saint known to all lovers in the world — whoever they may be: Catholics, Orthodox, Christians, or Jews. Who does not know St. Valentine? Who among us has not sent their beloved a “valentine” — a card with doves and flowers (and a declaration of love), or given the object of their adoration chocolate? These and similar “follies” are performed on St. Valentine’s Day, February 14.

There were two Saints Valentine: one — a “simple” priest-martyr, and the second — a bishop from Terni. Which of them first began to mention lovers in his sermons and pray for them is unknown, but since the Middle Ages, lovers have devoutly honored “their” saint.

Often, together with Valentine, St. Margaret of Cortona is depicted. Her feast day is February 22, and she is the patroness of all penitent sinners — Margaret sinned much in her life and repented much.

The daughter of a peasant from Salerno, Margaret was born in 1247. She lost her mother early, and her stepmother did not particularly oversee her stepdaughter’s upbringing. Unsurprisingly, the 18-year-old peasant girl was seduced by a local nobleman. Margaret lived with her “protector” for nine years and bore him a son. Margaret’s beloved often went hunting, and one day only the dog returned home. Margaret followed it...

...and found a dismembered corpse in the forest. It is difficult to say how great Margaret’s remorse was — in any case, she soon returned to her former carefree life, and only when her lover’s money ran out did she try to reconcile with her father. Her stepmother drove the single mother and her son away.

But in Cortona, a noble lady noticed Margaret; she took her son into her care (he later entered a Franciscan monastery). Margaret herself also took vows as a nun.

Energetic and naturally shrewd, she soon managed to found a community of Franciscan Tertiaries and even build a hospital. The inhabitants of Cortona were amazed at the change that had occurred — Margaret gave herself entirely to her new life, just as she had formerly to love. And her repentance was so sincere that soon Cortona was flooded with crowds of pilgrims coming to “the sinner Margaret.”

In 1297, she passed away; her remains rest in a glass sarcophagus in the city of Cortona. Margaret is the patroness of penitent sinners.

Her entire life seems like an illustration of the Gospel words: “there is more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.” That is why we turn to St. Margaret on the eve of Lent — we who are in need of repentance.

My Holy Mass

By **Fr. Anthony Badura**

Symbol. Gesture. Word.



Bread

Those gathered at the altar represent all of humanity and, on its behalf, offer praise to God. Acknowledging that He is the Lord and Master of the whole world, that He is the Giver of life and all that is necessary for our life. The symbol of God's kindness and goodness is bread. This bread—the fruit of the earth and the work of human hands—we offer as a sacrifice to the Heavenly Father.

On behalf of all people who labor so that the earth yields bread, and on behalf of all

those who will partake of it, we thank God. We also pray to Him that He may transform this particle of our labors, this part of our life, into the nourishment necessary for spiritual life.

Wine

The meaning of offering wine as a sacrifice is the same as that of offering bread: we worship God for His goodness. The wine is in the chalice, and the chalice in Christian tradition is a symbol of suffering, pain, and misfortune.

We raise to God the chalice overflowing with sufferings—our own, those of our loved ones, and of all people. We ask that the Lord God may transform it, so that suffering may become for us a source of strength, just as the sufferings of Christ were and are a source of strength for the whole world.

At holy Masses, the bread, which during the Eucharist becomes the Body of Christ, and the wine, which becomes the Blood, are brought to the altar by the faithful in a solemn procession.

Bread is a symbol of life. The chalice is a symbol of suffering, pain, and death. Two simple signs contain the essence of our mortal life. During the procession with gifts, all the people sing a hymn intended for the moment of the sacrifice.

News from 1993-02-01

Ecumenism in Europe

To discuss the results of the European Synod (autumn 1991), representatives of the European Bishops' Conference met with Pope John Paul II at the Vatican. Cooperation among all Christians for the transformation of Europe is more necessary today than ever before; therefore, despite inevitable difficulties, the ecumenical movement must continue to develop.

In his address, the Pope emphasized the importance of the Church's social teaching and reaffirmed the Roman Church's decision not to abolish priestly celibacy.

In conclusion, a call was made for ecumenical prayer for peace. On January 9 and 10, a joint service was held in Assisi, Italy.

* Ecumenism (from Greek οἰκουμένη — inhabited world, universe) is the movement for rapprochement and cooperation among different Christian denominations.



Dominican Activity in Latin America



The Dominicans were the first Order to participate in the evangelization of Latin America. In response to the accusation of "inquisitorial cruelty," the General Chapter (Mexico City) declared:

"We are rightfully proud of our brothers Pedro de Córdoba, Antonio de Montesinos, Bartolomé de las Casas, and all their companions and disciples, of their human and Christian qualities.

At the same time, we do not forget that other brothers became accomplices of the colonizers. We acknowledge that colonization brought with it cultural violence.

But was it not de Montesinos who, on behalf of the Indians of Santo Domingo, posed a question in the spirit of the Gospel: 'Stop, are they not human beings?'

He was the first among missionaries to do so. He was able to do this because the Dominican brothers always listened to the voice of the oppressed."

Can Christianity Unite Europe?

Theologian and historian Friedrich Graf from Augsburg is skeptical.

"Christianity is not the only cultural principle that can be strengthened through the integration of Europe.

Ethnic conflicts in Yugoslavia and in some CIS states are caused not only by socio-political but also by religious contradictions.

To overcome the current situation, the religious ethics developed by the agrarian society of the state two thousand years ago are insufficient."

California's "No" to Euthanasia

Residents of the American state of California participated in a referendum shortly before the presidential election, in which the issue of applying euthanasia within the state was raised.

54% of Californians who took part in the referendum voted against the proposed statute, which would have allowed doctors to help terminally ill patients voluntarily end their lives.

Liberalism and Catholicism in Poland

Debates on this matter were held in Lublin.

A representative of the Liberal Democratic Congress in the Sejm was reproached for his party, by building a "neutral state," driving God out of public life.

However, he stated that he views the Church as a partner for all those interested in the moral and psychological aspects of reforms in Poland.

Lublin sociologist Władysław Piwowski demanded that tolerance be established, alongside freedom, as one of the foundations of Polish society.

Piwowski reproached liberalism for promoting the freedom of the individual only for the wealthy.

Catholicism, on the contrary, advocates for freedom for all.

Swiss Robert Nef, director of the liberal institute in Zurich, commented on this statement as follows: "The poor fare better where the rich are allowed to exist."

So what does the Pope know?

Although the Turk Ali Ağca, who attempted to assassinate Pope John Paul II on May 13, 1981, still raises numerous questions, some circumstances of this case remain a subject of debate.

The Apostolic Nuncio to Bulgaria, Mario Rignoni, recently stated that the Bulgarian security service (and the Soviet KGB) "have nothing to do with this case." And further:

"The Pope knows 'absolutely precisely' the true reasons for the assassination attempt, but is not interested in making them public."

It is inconceivable that the Apostolic Nuncio would make such statements without the approval of the Vatican and the Pope.

Petar Mladenov, the Bulgarian president, fed journalists a new sensation: the CIA wanted to "eliminate" the Pope! The "Bulgarian version" was also concocted by the CIA to discredit Soviet reformist politicians. The Italian security service supports this "disinformation campaign."

It is strange that the Pope himself remains silent to this day.

To the cathedral with a floppy disk

For organ concerts in Notre-Dame Cathedral (Paris), an organist will no longer be needed in the future.

After renovation and modernization (11 million francs and nearly 30 months of work), the largest organ in France has been transformed into a marvel of technology.

It is literally packed with electronics. A single floppy disk is enough to reproduce the playing of three organists.

The Gothic cathedral of Notre-Dame belongs to the state, not to the Church, which protested against the renovation of the organ.

Conference on the Natural Regulation of Family Births

An international conference on this topic was held in Rome.

Specialists from all over the world shared their observations, which they are conducting on behalf of the "Council for the Family," established by the Pope.

Dr. Romano Uggello from Birmingham believes that the reliability of the natural method can be compared to the reliability of contraceptive methods using pills.

The problem is that a married couple, who for religious or personal reasons do not wish to use chemical or mechanical means, must change their sexual behavior.

Many spouses, especially young ones, find this difficult to accept.

The conference in Rome and the establishment of the "Council for the Family" are seen by many journalists as the Pope's response to accusations that arose after his visit to Africa.

One article noted that the Pope's call to "be fruitful and multiply" was, in light of the adverse consequences of overpopulation, at least controversial.

Liturgical Events - What We Celebrate in February

2.02 — Presentation of the Lord

This feast commemorates the event described by the Evangelist Luke: Joseph and Mary bring their firstborn son Jesus to the temple for the rite of circumcision. Simeon, "a righteous and devout man," presents Him to the entire community and recognizes in Him "a light for revelation to the Gentiles and glory for the people Israel" (Luke 2:32). This feast, a feast of light, is associated with the tradition of blessing candles. In many communities, the rite of blessing takes place during a procession held in the church in complete darkness. The candles lit during the procession continue to burn during the celebration of the Mass.

Candles may also be lit at home; while the whole family prays the Rosary, the candles burn.

24.02 — Ash Wednesday

Ash Wednesday opens the 40-day (Sundays are not counted) Lent — a time of preparation for the feast of Easter, the feast of the Resurrection of Jesus Christ.

Monday and Tuesday before Ash Wednesday are given over to merriment, jokes, and songs. Before beginning the fast, Catholics around the world bid farewell to their "bad" habits and indulgences, dancing and laughing at the carnival.

On Wednesday at Mass, the priest reminds them once again that they are "made from dust and to dust shall return." With blessed ashes, he traces the sign of the cross on the believer's forehead.

The ashes truly symbolize the fragility of the human body and the human soul's susceptibility to mortal sins. But the ashes are also a symbol of purity: in ancient times, people washed with ashes, and sinners sprinkled ashes on their heads as a sign of repentance. The ashes for the ceremony are taken from burned "palm branches" (in Siberia, from Easter willow branches) and are blessed by the priest.

On Ash Wednesday, Lent begins. Those who have decided to strictly observe all the rules of Lent will "partake of food" only once a day for 40 days and will completely abstain from meat dishes. On Sundays of Lent, one may set the table several times a day, but meat dishes are still excluded from the menu.

Not only the body but also the soul must fast and be purified. To fast means to give up bad habits, make offerings, and think more often about those around us. It is no coincidence that during these very days, the "campaign against hunger and disease throughout the world" is held. The Union of German Catholic Youth and "Misereor" have revived the custom of "fasting for the eyes," which existed as

early as the 11th century. On Ash Wednesday, the altar area is covered with a curtain so that the eyes may also fast.

Resurrections and Feasts

Resurrections and Feasts of February

February 2 — Presentation of the Lord 1st reading: Mal. 3:1-4 or Heb. 2:11-12, 13c-18 Gospel: Lk. 2:22-40 (22-32) Circumcision of the infant. Presentation. Prophecies of Simeon and Anna.

February 7 — 5th Sunday in Ordinary Time 1st reading: Is. 58:7-10 2nd reading: 1 Cor. 2:1-5 Gospel: Mt. 5:13-16 Disciples — salt and light of the world.

February 14 — 6th Sunday in Ordinary Time. St. Valentine's Day 1st reading: Sir. 15:15-20 (16-21) 2nd reading: 1 Cor. 2:6-10 Gospel: Mt. 5:17-37 (Mt. 5:20-22a, 27-28, 33-34a, 37) Fulfillment of the Law and the Prophets.

February 21 — 7th Sunday in Ordinary Time 1st reading: Lev. 19:1-2, 17-18 2nd reading: 1 Cor. 3:16-23 Gospel: Mt. 5:38-48 Fulfillment of the Law and the Prophets.

February 24 — Ash Wednesday 1st reading: Joel 2:12-18 2nd reading: 2 Cor. 5:20-6:2 Gospel: Mt. 6:1-6, 16-18 On almsgiving. On prayer. On fasting.

February 28 — 1st Sunday of Lent 1st reading: Gen. 2:7-9, 3:1-7 2nd reading: Rom. 5:12-19 (5:12, 17-19) Gospel: Mt. 4:1-11 Temptations of Jesus Christ.

Bible — Every Day

- 1.02 — 6.02 Heb. 11,12,13 Mk. 5,6
- 8.02 — 19.02 Gen. 1 Moses Mk. 6,7,8
- 20.02 Heb. 11 Mk. 9
- 23.02 Sir. 2,1-11 Mk. 9,30-37
- 25.02 5 Moses Lk. 9,22-25
- 26.02 Isa. 58,1-9a Mt. 9,14-15
- 27.02 Isa. 58,9b-14 Lk. 5,27-32

Carrying the Light

With God in the Heart

Brother Barnabas de Poer has been bringing the Good News to people for 30 years. For many years, in cities and villages, in primary and secondary schools, he taught children with love in his heart. Throughout his life with God, he has studied Christian doctrine extensively, taught the Irish language, and many sciences. The Lord, through the hands of Mary, granted him many talents. Barnabas de Poer engages in music, swimming, and plays badminton; he loves reading books and studies the history of his homeland. He visits theaters, watches interesting films, and loves to travel widely.

Zealous in his heart for grace in human life, he humbly contributes his part to God's work. Dear friends, Barnabas de Poer hopes that his lessons will not be boring, but rather engaging, instructive, and very beneficial.

Meetings with Brother de Poer

Krasnoyarsk Catholic Church of the Transfiguration of the Lord

Krasnoyarsk, 20 Dekabristov St.

Day / Time

- Monday 9:45-11:30
- Tuesday 16:30-17:45
- Wednesday 9:45-11:30
- Thursday 16:30-17:45
- Friday 9:45-11:30
- Saturday 16:30-17:45

Topics of meetings with Brother de Poer

No. / Date / Topic

- 01.02 Organizational meeting
- 08.02 General introduction
- 15.02 Service and ministers
- 22.02 What is required for Baptism
- 01.03 Changes by Bishops and ministers
- 08.03 Review, exams, assessments (Fr. Anthony)
- 15.03 Process of gathering information
- 22.03 Process of catechesis
- 05.04 Rest week

- 12.04 Process of enlightenment
- 19.04 Process of growth
- 26.04 Review, exams, assessments (Fr. Anthony)
- 03.05 Rite of entry into catechesis
- 10.05 Rite of enrollment
- 17.05 Baptism, Confirmation, Communion
- 24.05 Review, exams, assessments (Fr. Anthony)
- 31.05 Final review and examination interview
- 07.06 Final graduation exam
- 14.06 Conclusion and diplomas
- 21.06 Farewell

May Jesus always live in your hearts. Everyone beginning this course must be certain that they will attend at least one lesson per week.

In conclusion

Schedule of Masses for February 1993

Holy Mass:

Sunday:

9:30 AM — Holy Mass:

- February 7 and February 21 in Polish.
- February 14 and February 28 in German.
- 11:00 AM — in Russian every week.

Holy Mass on weekdays:

- Monday — 9:00 AM
- Tuesday — 6:00 PM
- Wednesday — 9:00 AM
- Thursday — 6:00 PM
- Friday — 9:00 AM
- Saturday — 6:00 PM

Before Mass, those who wish may approach for Confession.

Our column "Personal Opinion"

Our "Personal Opinion" column was conceived as a multifunctional space, thereby we invite you to write to us, sharing both your own experiences and your discoveries made on the path of learning our Faith. This column also grants everyone the right to express their opinion, regardless of religion or denomination; we acknowledge the existence of opinions different from our own, and they have the right to be expressed. It is through dialogue and debate that we can move forward on the path of knowing the Truth, sharpening our knowledge and faith on complex questions.

In connection with the allocation of a room for activities, the creation of a library for our parish is becoming a reality. The library's collection will be composed of books already in the possession of the community, but we also count on your help. If you wish to donate any books to our library, not only those responsible for the library but also future readers will be grateful to you.

If you want to tell people about God

If you want to tell people about God —

If you doubt or do not believe in God —

If you are seeking the meaning and value of life —

Write to us.

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Dear brothers and sisters!

In our city, there are many elderly people for whom Catholicism is the religion of their childhood. For many of them, the media through which they could receive information about the work of our parish is becoming inaccessible. Our task, yours and mine, is to provide them with oral information so that they learn about Masses and the Holy Sacraments, and to help them come to the Church.