

MARCH 2017

# Be on Guard this Lenten Season, Take the CFC Daily Mass Challenge



**SCRIPTURE PASSAGE OF THE MONTH:**

JOHN 6:27

Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you



**HOUSEHOLD TEACHINGS OF THE MONTH:**

Holy Mass... Holy Life by Fr Ed Broom, OMC



**HOUSEHOLD CHALLENGE OF THE MONTH:**

Take the CFC Lenten Daily Mass Challenge



**SONG OF THE MONTH:**

*Remembrance* by Matt Maher

<https://www.youtube.com/watch?v=fVk7jhvhrLY>



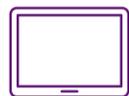
**SAINT OF THE MONTH:**

St. Charbel Markouf



**PROUD TO BE CATHOLIC SECTION OF THE MONTH:**

A Reflection on Lenten Fasting — by Rev. Daniel Merz



**MEDIA OF THE MONTH (APP):**

The Catholic Directory.com



**JOKE OF THE MONTH:**

Happy Meal



**"FAITH WITHOUT ACTION IS DEAD" APPLICATION OF THE MONTH:**

Be empowered! Register NOW for the Annual Conferences!

MARCH 2017

2017 CFCUSA PASTORAL FORMATION MATERIALS

## Be on Guard this Lenten Season: Take the CFC Daily Mass Challenge

Dear CFC USA Family:

It's the most beautiful season of Lent once again. By the time you read this, you are probably 2 weeks into Lent. So, it is time to ask yourselves – how are you doing with your Lenten plan... now you do have a Lenten plan or at the very least Lenten sacrifices or resolutions to help you deny yourself, to pick up Christ's cross and follow Him? Don't fret, this month's ROH has a Lenten proposal/resolution that will be a true "life-changer" – Take the CFC Lenten Daily Mass Challenge!

The Catechism of the Catholic Church calls the Eucharist the "source and summit of our Christian life". Nothing is more important. My challenge to you dear CFC brethren is to try your very, very best, at least the rest of the Lenten season, starting TODAY to attend DAILY Mass (the assumption here is that we as CFC never fail to miss Mass on Sundays and Holy Days of Obligation) to partake of the Body, Blood, Soul and Divinity of our Lord, Master and Savior Jesus Christ! I understand it may be difficult for some of you because of work or other obstacles, however, what about trying to attend just one weekday Mass, at least for now.

To help you find the nearest church and the daily Mass schedules, make sure you check out and upload the iPhone/Smartphone app of the month [TheCatholicDirectory.com](http://TheCatholicDirectory.com).

In addition, you may attend the daily Mass at the EWTN channel (usually 9 pm) and receive a "Spiritual Communion". Check your local listings for the channel and schedule.

Be ready though to be surprised by God and amazed at the transformation, consolation and joy you will experience come Easter (and beyond) as you receive daily the Eucharist...the Real Presence.

Imagine, the whole CFC attending daily Mass...we, with God's grace and the power of the Holy Spirit very much alive in us, can really renew the world for Christ!

Have a most blessed Lenten season!  
Thank you, God bless...and be a Saint!

In Christ through Mary,  
Bro Toffee Jeturian  
CFC USA National Director



SCRIPTURE PASSAGE OF THE MONTH

John 6:27

Do not work for food that perishes  
but for the food that **endures**  
for **eternal life,**  
which the Son of Man will **give you.**

NOTE: It is VERY important that you read the ROH #38 Letter first. Please do so.

CFC THEME/TOPIC OF THE MONTH:

## Be on Guard this Lenten Season: Take the CFC Daily Mass Challenge

If we truly understood the meaning of the Holy Sacrifice of the Mass, not only would we never miss Mass ever on Sundays, but we would make it an effort to attend daily Mass as well as prepare ourselves each day to enter more fully into this greatest of gifts of Jesus to us and the greatest prayer that can be offered to the Eternal Father!

The Passion play, started in Europe in the Middle Ages, extended to this very day beyond doubt it a true classic. However, this play is nothing more than a recall and representation of what happened the first Good Friday, when Jesus suffered His excruciating agony and death for the salvation of the whole world.

The Holy Sacrifice of the Mass not only represents what happened close to two thousand years ago, but it actually is a reliving of the Passion, death, as well as the Resurrection of Our Lord and Savior Jesus Christ— what we call the Paschal Mystery. After the Consecration of the Host into the Body of Christ and the wine into the Blood of Christ, we acclaim: “We proclaim your death O Lord and profess your Resurrection until You come again.”

Even though every single Mass has infinite value, the graces that flow from the Mass depend greatly on the interior disposition of the individual.

The theological principle is called the “dispositive grace”. This simply means that the graces that flow from every Holy Mass are infinite because it is Jesus Himself—the Incarnate Word, the second Person of the Blessed Trinity—who offers Himself as Victim to the Father for the salvation of the world. However, the better the disposition of the individual the more abundant the outpouring of graces.

A simple analogy to clarify the concept of “dispositive grace”. Take a window pane in your home! If that window pane has not been washed and cleaned for two

years, the pane can actually become dirty, sullied, almost to the point of becoming opaque. As such, the sunshine from outside the window, even though its desire is to penetrate the window and inundate the room to the fullest possible extent, is greatly blocked. Why? For the simple reason that the pane itself—in its unwashed and unclean state—prevents the abundance of the light to fill the room with its radiance! After “Windex” has been applied to the window, a newspaper, and an abundant rubbing and cleaning—only then will the window allow the sun to enter to the fullest possible degree! In other words, the abundance of the outpouring of the sun is proportionate to the cleanliness of the state of the window pane.

This being said, by analogy, our soul is the window pane and Jesus is the “Sun of God” who most ardently desires to enter into the depths of our soul and pass through that window pane. His “Light” is infinite because Jesus is God Himself. Among the many Christological titles given to Jesus is “I am the Light of the world.” If my soul is totally black due to mortal sin, then I should not even approach the Eucharist before sacramental confession; if done, my soul will be plunged into deeper darkness!

If I come late to Mass, am harboring some minor resentment, pay little attention in Mass, barely participate in the prayers and allow my mind to wander, then in that case my soul is dirty, sullied with a mediocre preparation at best. Jesus upon entering will communicate little light because the disposition of such soul is anemic, weak, and lacking in fervor!

On the contrary, is the person who sincerely desires to receive Jesus with the best of dispositions. He loves the Lord, longs to receive Him, and does all in his power to prepare for that most sublime moment of the reception of Holy Communion in Mass.

A most powerful example of an excellent disposition is a recently canonized saint, whose feast day is Jul 24th, SAINT CHARBEL MAKLOUF! This Lebanese contemplative monk received permission to celebrate the Holy Sacrifice of the Mass at 12:00 noon. The reason for this? Simply this: Holy Mass was going to be the very center of his life and existence! This modern saint had a very

simple philosophy of life: THE EUCHARIST JESUS IN MASS WILL BE THE CENTER AND HEART OF MY LIFE!

So what did Saint Charbel do to carry out this simple but most noble proposal? The whole of the morning, leading up to 12:00 noon when he would celebrate Mass was a preparation for Mass. Everything he did in prayer and action was geared to prepare Charbel to encounter the Eucharistic Lord. Mass was celebrated then at 12:00 noon. Then after the Mass Saint Charbel spent the rest of the day in its entirety in rendering the Eucharistic Lord thanksgiving for such a sublime gift!

Dispositive grace at its best! The whole of the life of Saint Charbel Maklouf was focused on Jesus present in the Holy Sacrifice of the Mass. For that simple but profound reason he is indeed a modern saint!

According to your state of life maybe you cannot imitate Saint Charbel Maklouf exactly! However, why not starting today, starting right now, make a concerted effort to improve and upgrade your own Holy Communion! Why not strive to improve your own disposition of soul! Why not attempt to purchase your own "Spiritual Windex" to cleanse and purify your soul to receive better the Eucharistic Lord.

One suggestion and a closing promise of blessing! Arrive a few minutes early before Mass has started. Calm yourself down. The priest celebrant will have his own specific intention/intentions. Why not place on the altar your own specific intentions. Here are three: 1) Pray for the soul of a deceased relative or friend so as to release him from Purgatory; 2) Pray for the conversion of sinners, but specifically somebody you have in mind that you love and are concerned about his/her salvation; 3) Pray for your own conversion. Beg the Lord for a "Spiritual Heart transplant". May the Most Sacred Heart of Jesus, burning for love for you, consume in your heart whatever is displeasing to Him.

THE PROMISE AND BLESSING! Jesus promised that those who eat His Body and drink His Blood will have Eternal life and that He will raise them up on the last day. (Jn. 6:22-71, The Bread of Life discourse). Heaven is yours! If you receive Jesus with burning love on earth, then He will receive you into Heaven!



HOUSEHOLD CHALLENGE OF THE MONTH:

## CFC Lenten Daily Mass Challenge

Take the CFC Lenten Daily Mass Challenge: This Lenten season, try your very best to go to Daily Mass. You may start with one week day a week and see what happens . Let God surprise you!



SONG OF THE MONTH:

## Remembrance by Matt Maher

<https://www.youtube.com/watch?v=fVk7jhvhrLY>

Oh, how could it be  
That my God would welcome me into this mystery  
Say take this bread, take this wine  
Now the simple made divine for any to receive

By Your mercy, we come to Your table  
By Your grace, You are making us faithful

Lord, we remember You  
And remembrance leads us to worship  
And as we worship You  
Our worship leads to communion  
We respond to Your invitation, we remember You

See His body, His blood  
Know that He has overcome every trial we will face  
None too lost to be saved  
None too broken or ashamed, all are welcome in this place

By Your mercy, we come to Your table  
By Your grace, You are making us faithful

Lord, we remember You

And remembrance leads us to worship  
And as we worship You  
Our worship leads to communion  
We respond to Your invitation, we remember You

Dying You destroyed our death  
Rising You restored our life  
Lord Jesus, come in glory

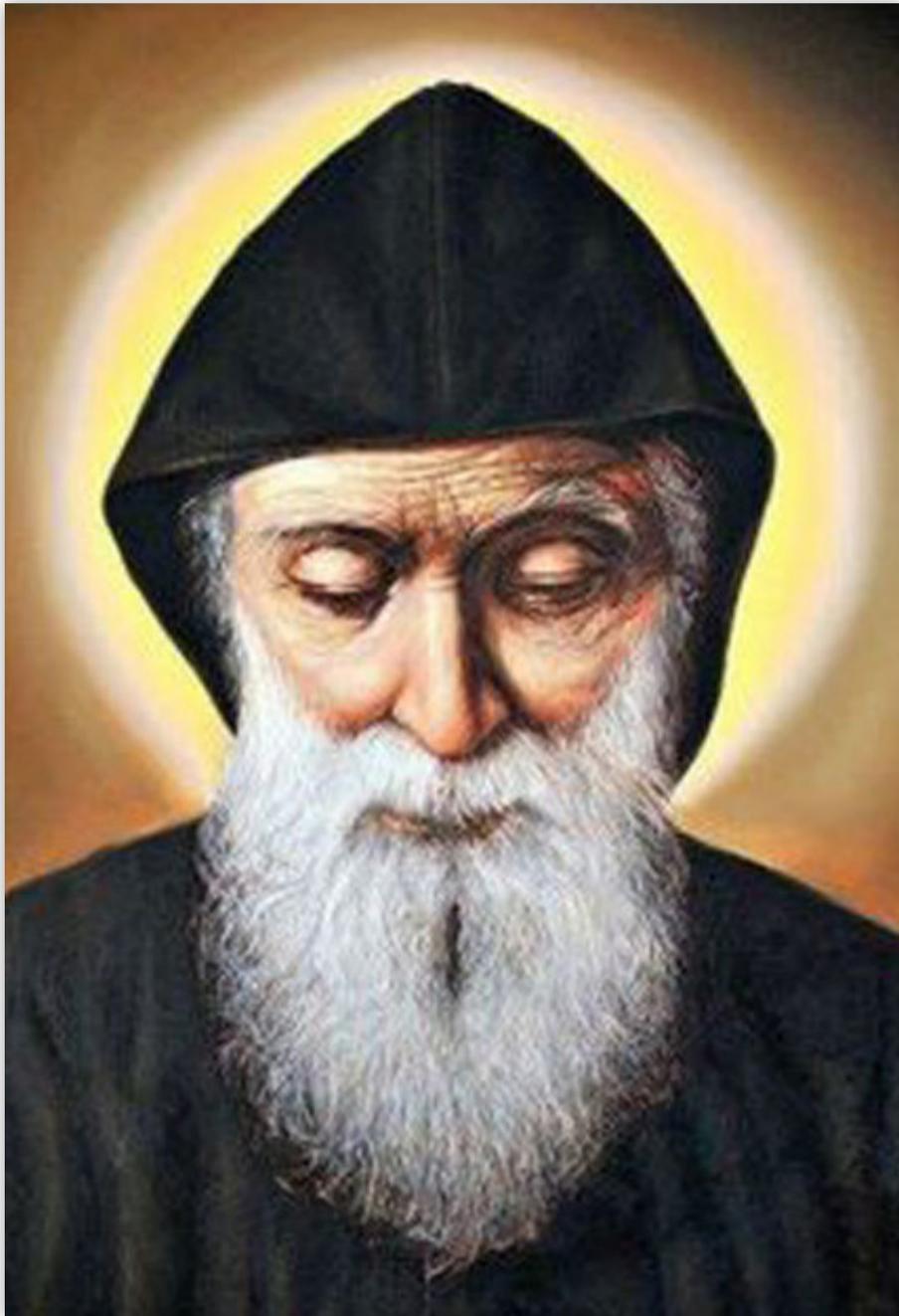
Lord Jesus, come in glory  
Lord Jesus, come in glory  
Lord Jesus, come in glory

Lord, we remember You  
And remembrance leads us to worship  
And as we worship You  
Our worship leads to communion  
We respond to Your invitation  
We respond to Your invitation, we remember You



SAINT OF THE MONTH:

## St. Charbel Markouf



Youssef Antoun Makhoulf was born in 1828, in Bekaa Kafra (North Lebanon). He had a true Christian upbringing, which had given him a passion for prayer. Then he followed his two hermit uncles in the hermitage of the St Antonious Kozhaya monastery and was converted to monastic and hermetical life.

In 1851, he left his family village and headed for the Our Lady of Maifouk monastery to spend his first monastic year, and then he went to the St Maron monastery in Annaya, where he entered the Maronite Order, carrying the name Charbel, a name of one of the Antioch church martyrs of the second century. On November 1st. 1853, he exposed his ceremonial vows in St Maron's monastery

- Annaya. Then he completed his theological studies in the St Kobrianous and Justina monastery in Kfifan, Batroun.

He was ordained a priest in Bkerky, the Maronite Patriarchate, on July 23rd, 1859. He lived 16 years in the St Maron's monastery - Annaya. From there, he entered, on February 15th, 1875, the St Peter & Paul hermitage, which belongs to the monastery. He was a typical saint and hermit, who spent his time praying and worshipping. Rarely had he left the hermitage where he followed the way of the saintly hermits in prayers, life and practice.

St Charbel lived in the hermitage for 23 years. On December 16th, 1898 he was struck with an illness while performing the holy mass. He died on Christmas' eve, December 24th, 1898, and was buried in the St Maron monastery cemetery in Annaya.

Few months later, dazzling lights were seen around the grave. From there, his corpse, which had been secreting sweat and blood, was transferred into a special coffin. Hordes of pilgrims started swarming the place to get his intercession. And through this intercession, God blessed many people with recovery and spiritual graces.

In 1925, his beatification and canonization were proposed for declaration by Pope Pious XI. In 1950, the grave was opened in the presence of an official committee which included doctors who verified the soundness of the body. After the grave had been opened and inspected, the variety of healing incidents amazingly multiplied. A multitude of pilgrims from different religious facets started flocking to the Annaya monastery to get the saint's intercession.

Prodigies reached beyond the Lebanese borders. This unique phenomenon caused a moral revolution, the return to faith and the reviving of the virtues of the soul.

SOURCE: CATHOLIC ONLINE



PROUD TO BE CATHOLIC SECTION OF THE MONTH:

## A Reflection on Lenten Fasting

by Rev. Daniel Merz

In the early Church and, to a lesser extent still today, there were two fasts. There was the "total fast" that preceded all major feasts or sacramental events. The ancient name for this fast was "statio" from the verb "sto, stare" to stand watch, on guard or in vigil. The second fast was a fast of abstinence from certain foods, e.g., meats or fats. This was more an act of self-discipline and self-control. The statio fast was total and a means of watching and waiting...i.e. for something. The fast of abstinence was

more general and personal, to help oneself be more disciplined or self-controlled. The total fast is still kept today prior to reception of Holy Communion. Following Holy Communion, the total fast ceases because Jesus had explicitly stated that we don't fast when the bridegroom is here, in other words, what we're keeping vigil for has arrived, the wait is over. On the other hand, the fast of abstinence was allowed on Sundays because the continuity of abstinence can be important for it to be effective.

These initial observations, then, teach us that the Eucharist is always the end of a preparation. It is always the fulfillment of an expectation. In the Orthodox Church during Lent, they have Eucharist only on Saturday and Sunday. But because Wednesdays and Fridays are total fast days, those two days are also days for the Communion service (Liturgy of the PreSanctified) which are held in the evening, i.e., after the day of preparation. Fasting is always preparatory.

But how did fasting become such an important means of preparing for the Eucharist and of learning virtue through self-discipline? Christian fasting is revealed in an interdependence between two events in the Bible: the "breaking of the fast" by Adam and Eve; and the "keeping of the fast" by Christ at the beginning of his ministry.

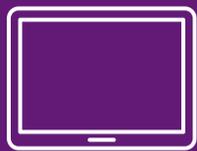
Humanity's "Fall" away from God and into sin began with eating. God had proclaimed a fast from the fruit of only one tree, the tree of knowledge of good and evil (Gen. 2:17), and Adam and Eve broke it. Fasting is here connected with the very mystery of life and death, of salvation and damnation. Food perpetuates life in this physical world, which is subject to decay and death. But God "created no death." (Wis. 1:13) Humanity, in Adam and Eve, rejected a life dependent on God alone for one that was dependent rather on "bread alone." (Dt. 8:3; Mt. 4:4; Lk. 4:4) The whole world was given to man as a kind of food, as a means to life, but "life" is meant as communion with God, not as food. ("Their god is their belly." Phil. 3:19) The tragedy is not so much that Adam ate food, but that he ate the food for its own sake, "apart" from God and to be independent of Him. Believing that food had life in itself and thus he could be "like God." And he put his faith in food. This kind of existence seems to be built on the principle that man does indeed live "by bread alone."

Christ, however, is the new Adam. At the beginning of his ministry in the Gospel of Matthew, we read, "When He had fasted 40 days and 40 nights, He became hungry." Hunger is that state in which we realize our dependence on something else—when we face the ultimate question: "on what does my life depend?" Satan tempted both Adam and Christ, saying: Eat, for your hunger is proof that you depend entirely on food, that your life is in food. Adam believed and ate. Christ said, "Man does NOT live by bread alone." (Mt. 4:4; Lk. 4:4) This liberates us from total dependence on food, on matter, on the world. Thus, for the Christian, fasting is the only means by which man recovers his true spiritual nature. In order for fasting to be effective, then, the spirit must be a part of it. Christian fasting is not concerned with losing weight. It is a matter of prayer and the spirit. And because of that, because it is truly a place of the spirit, true fasting may well lead to temptation, and weakness and doubt and irritation. In other words, it will be a real fight between good and evil, and very likely we shall fail many times in these battles. But the very discovery of the Christian life as "fight" and "effort" is an essential aspect of fasting.

Christian tradition can name at least seven reasons for fasting:

1. From the beginning, God commanded some fasting, and sin entered into the world because Adam and Eve broke the fast.
2. For the Christian, fasting is ultimately about fasting from sin.
3. Fasting reveals our dependence on God and not the resources of this world.
4. Fasting is an ancient way of preparing for the Eucharist—the truest of foods.
5. Fasting is preparation for baptism (and all the sacraments)—for the reception of grace.
6. Fasting is a means of saving resources to give to the poor.
7. Fasting is a means of self-discipline, chastity, and the restraining of the appetites.

This article draws in part on the writings of Alexander Schmemmann, "Notes in Liturgical Theology," *St. Vladimir's Seminary Quarterly*, Vol. 3, No. 1, Winter 1959, pp. 2-9. Rev. Daniel Merz is a former Associate Director of the USCCB Divine Worship office.



PHONE/SMARTPHONE CATHOLIC APP OF THE MONTH:  
**The Catholic Directory App**

The Catholic Directory App will help you quickly find the nearest churches, Mass Times, Web sites, Maps, Directions, Staff, Bulletins, and other important information. This App is FREE of charge and includes several upgrades. It's now even easier to find the nearest church, their Mass schedule, map, and directions when traveling. Powered by TheCatholicDirectory.com.

FEATURES:

- Find Catholic churches near your current location or an address
- Find Mass and Confession Times
- View maps and get directions
- Quick call phone number
- Browse church websites within the app



JOKE OF THE MONTH:  
**Happy Meal**

The church was celebrating Communion. During the "children's sermon", the minister was talking about Communion and what it is all about. "The Bible talks of Holy Communion being a 'joyful feast'. What does that mean? Well, 'joyful' means happy, right? And a feast is a meal. So a 'joyful feast' is a happy meal. And what are the three things we need for a happy meal?" A little boy put up his hand and said, "Hamburger, fries, and a regular soft drink?"



"FAITH WITHOUT ACTION IS DEAD" APPLICATION OF THE MONTH:  
**Receive + Register**

- 1- Take the CFC Lenten Daily Mass Challenge
- 2- Be empowered! Register NOW for the Annual Conferences!