



St. Pius Roman Catholic Church

1100 Woodside Road Redwood City, CA 94061
(650) 361-1411 Fax (650) 369-3641 pius.org

After hours emergency only: (650) 395-7487

St. Pius School (650) 368-8327

5th Sunday of Lent

March 29, 2020

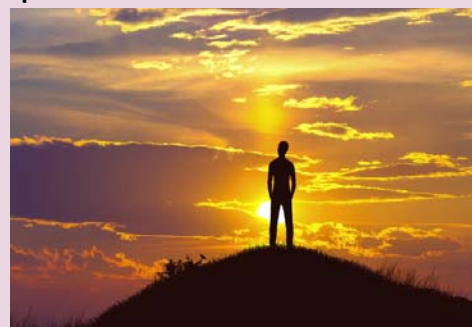


Water

*God has a
purpose for your pain
a reason for your struggle
and a reward for your faithfulness.
Trust Him and don't give up.*



Light



Life

Reverend Thomas Vital Martin

Pastor

Reverend Kyle Faller

Parochial Vicars

Reverend Edgardo Rodriguez

Reverend Gerald Coleman, P. S. S.

Priest In Residence

Marc Nava
St. Pius School Principal

Lauri Hill
Preschool Director

Judy Giacometti
Parish Operations Manager

Mass Times

Monday to Friday: 8:00 am & 10:00 am (Spanish) Livestream Only

Sunday Schedule: 9:30 am Livestream Only
11:30 am Spanish Mass Livestream Only

Reconciliation Saturdays 2:00 - 4:00 pm

For urgent pastoral needs, please call our emergency line: (650) 395-7487

In effect through April 7, 2020

this week

PC = Parish Center FC = Fitzsimon Center
HC = Homer Crouse

March 28 - April 4, 2020

28 Saturday	St. Catharine of Bologna	1 Wednesday	St. Hugh of Grenoble
29 Sunday	5th Sunday of Lent	2 Thursday	St. Francis of Paola
9:30 am	Mass - English Live on Facebook https://www.facebook.com/piusrwc/	3 Friday	St. Benedict the African
11:30 am	Mass - Spanish Live on Facebook https://www.facebook.com/piusrwc/	4 Saturday	St. Isadore of Seville
30 Monday	St. Peter Regalado	2:00 pm to 4:00 pm	Individual Reconciliation (Church)
31 Tuesday	St. Stephen of Mar Saba		

Daily Mass

Monday - Friday: 11:00 AM (Spanish) & 12:00 noon (English) Livestream Only

Daily Evening Prayer

Monday - Friday: 3:00 PM & 6:00 PM Livestream Only

Reconciliation

Saturday 2:00 - 4:00 PM Church vestibule, one person at a time.

pastoral and administrative staff

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Adele Sanchez
Senior Coordinator

parish groups

Altar Society - Barbara Mosso
barbara.mosso@frosch.com (650) 346-6677

Environment Committee
Stephanie Herbst and Evelyn Martin
SPSEnvironmentCom@googlegroups.com

Grief Ministry
griefministry@pius.org (650) 361-0655

Italian Catholic Federation
Anna Fraone (650) 365-1289

Men's Club - Dan Williams
mensclub@pius.org

Pastoral and Finance Councils
Fr. Tom Martin

Sandwiches on Sunday (SOS) - Maryann Barry
mary246barry@sbcglobal.net (650) 464-1961

Society of St. Vincent de Paul - Rick Boitano
(650) 361-1411

St. Pius School PTG - Jenny Cuneo
ptg@stpiusschool.org

St. Pius Women's Club - Karen Elmore
womensclub@pius.org

Young Ladies' Institute - Virginia Keegan
vkeegan7@aol.com (650) 892-9280

from the pastor

Dear Brothers and Sisters,

A few nights ago, I was reviewing past homilies I have given and retreats I have directed during the Lenten season. I came upon a reflection I gave during our 2014 Lenten Parish Mission which I co-directed along with Father Paul and Lauri Hill. The theme of that Mission was “Jesus: Our GPS”. As I reflected on my notes, I was struck by how relevant that talk of six years ago is to the Covid-19 pandemic we now face. I wish to share it again for your prayerful reflection in the hopes that it brings consolation and new spiritual discovery as we continue this Lenten journey during this particularly difficult time.

When we think of Jesus as our GPS, we instinctively trust him. Why? In his self-disclosure, Jesus shows us the way to the Father. He navigates us through life...our joys, our sufferings, our deepest hopes and aspirations. What are the elements or components which make Jesus our GPS?

Over the past three Sundays, through his self-disclosure, Jesus tells us precisely who he is.

The Samaritan woman at Jacob’s Well said to him: “Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water?” Jesus replied, “Whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life.”

Jesus as Water. In his encounter with the blind man, Jesus said, “I came into this world for judgment, so that those who do not see might see.” **Jesus as Light.** Our consideration and reflection this Sunday in John’s Gospel centers around **Jesus as Life.**

The late Father Raymond E. Brown, S.S., a Sulpician priest and eminent scripture scholar, speaks of these particular elements in the light of *faith*. He suggests that these Gospel accounts, perhaps the three most significant actions of Jesus’ public ministry, center around faith (and its varying degrees) and our very human response to faith. He states that for the woman at the well, her story is about *coming to faith and living water*; for the man born blind, *his faith grows amidst trials*; and for the raising of Lazarus, *faith is tested by death*.

A common theme in John’s accounts here is how realistic he is about the trials we experience in life, part and parcel of our emotional and spiritual marrow. There is nothing “Pollyanna-ish” about our faith. It is often rough and tumble, grit and grease. **Our faith IS** often tested by fire. It does not come easily, cheaply, and certainly not automatically. Often it comes to us in our estrangement and suffering, when, as the Samaritan Woman, the man born blind and the death of Lazarus shows, there is nothing left but reliance upon an encounter with Jesus. These encounters renew, restore and re-affirm our human condition and our right-relationship with the Lord. (Parenthetically, to be sure, faith also comes to us as well in the joys we experience in life: those encounters which can only confirm God’s grace and blessings to us). Yet, and in our heart of hearts we already know this, faith comes when we know we are totally reliant upon God.

Father Raymond Brown asks a fitting question as we now consider **Jesus as Life**: “Even after the struggles of initial faith (the Samaritan woman) and a faith made more mature through testing (the man born blind), facing death often constitutes a unique challenge to belief.” That last insight...*facing death often constitutes a unique challenge to belief*...is played out in full human drama in the raising of Lazarus from the dead.

The story of the raising of Lazarus can be divided into three parts: 1) Jesus being informed of Lazarus’ condition; 2) Jesus’ arrival at Bethany in Judea and the subsequent profession of faith by Martha and the challenge by the crowds of Jesus’ divinity; and 3) the raising of Lazarus. (continued on page 8 & 9)

Queridos hermanos y hermanas,

Hace unas noches, estaba revisando homilias pasadas que prediqué y retiros que dirigí durante el tiempo de Cuaresma. Encontré una reflexión que impartí durante nuestra Misión Parroquial de Cuaresma 2014 que codirigí junto con el Padre Paul y Lauri Hill. El tema de esa misión fue “Jesús: nuestro GPS”, o sistema de posicionamiento global. Al reflexionar sobre mis notas, me llamó la atención lo relevante que es esa charla de hace seis años para la pandemia de Covid-19 que enfrentamos ahora. Deseo compartirla nuevamente para su reflexión en la oración, con la esperanza de que traiga consuelo y un nuevo descubrimiento espiritual a medida que continuamos este viaje de Cuaresma durante este momento particularmente difícil.

Cuando pensamos en Jesús como nuestro GPS, instintivamente confiamos en él. ¿Por qué? En su revelación, Jesús nos muestra el camino hacia el Padre. Nos dirige por la vida... nuestras alegrías, nuestros sufrimientos, nuestras más profundas esperanzas y aspiraciones. ¿Cuáles son los elementos o componentes que hacen de Jesús nuestro GPS?

Durante los últimos tres domingos, a través de su auto revelación, Jesús nos dice exactamente quién es El. La Samaritana en el pozo de Jacob le dijo: “Señor, ni siquiera tienes con qué sacar agua y el pozo es profundo, ¿cómo vas a darme agua viva?” Jesús respondió: “El que beba del agua que yo le daré, nunca más tendrá sed; el agua que yo le daré se convertirá dentro de él en un manantial capaz de dar la vida eterna”. **Jesús como agua.** En su encuentro con el ciego, Jesús dijo: “Yo he venido a este mundo para que se definan los campos: para que los ciegos vean”. **Jesús como luz.** Nuestra consideración y reflexión este domingo en el Evangelio de Juan se centra en **Jesús como vida.**

El difunto padre Raymond E. Brown, S.S., un sacerdote sulpiciano y eminente erudito de las Escrituras, habla de estos elementos particulares a la luz de la *fe*. Sugiere que estos relatos del Evangelio, quizás las tres acciones más significativas del ministerio público de Jesús, se centran en la fe y en sus diversos grados, y en nuestra respuesta muy humana a la fe. Afirma que para la mujer en el pozo, su historia se trata de *llegar a la fe y al agua viva*; para el ciego de nacimiento, *su fe crece en medio de las pruebas*; y en el caso de la resurrección de Lázaro, *la fe es probada por la muerte*.

Un tema común en estos relatos de Juan es cuán realistas son acerca de las pruebas que experimentamos en la vida, que son parte integral de nuestra médula emocional y espiritual. No hay nada “excesivamente optimista” sobre nuestra fe. A menudo es áspera y caída, arenosa y grasienta. **Nuestra fe ES** a menudo probada por fuego. No se produce fácilmente, ni es barata, y ciertamente no se produce de forma automática. A menudo viene tras nuestro alejamiento y sufrimiento, cuando, como se muestra en el caso de la mujer samaritana, el ciego de nacimiento, y en la muerte de Lázaro, no queda nada más que confiar en un encuentro con Jesús. Estos encuentros renuevan, restauran y reafirman nuestra condición humana y nuestra correcta relación con el Señor. (Entre paréntesis, para estar seguros, la fe también nos llega a nosotros en las alegrías que experimentamos en la vida: esos encuentros que solo pueden confirmar la gracia y las bendiciones de Dios para nosotros). Sin embargo, y en nuestro corazón de corazones ya sabemos esto, la fe viene cuando sabemos que dependemos totalmente de Dios.

El padre Raymond Brown hace una pregunta adecuada, ahora que consideramos a **Jesús como vida**: “Incluso después de las luchas de la fe inicial (la mujer samaritana) y una fe madurada a través de las pruebas (el ciego de nacimiento), enfrentar la muerte a menudo constituye un desafío único para creer”. Esa última idea ... *enfrentar la muerte a menudo constituye un desafío único para creer* ... se desarrolla en un drama humano completo en la resurrección de Lázaro de entre los muertos.

(continúa en pág. 8 y 9)

prayer and worship

MASS INTENTIONS

(☩ = deceased; INT = special intention)

<i>Saturday, March 28</i>	5:00 pm	Don Pors Sr. ☩
<i>Sunday, March 29</i>	8:00 am	Marie Amaya ☩
	9:30 am	Antonio Giovanzana ☩
	11:30 am	Jose Luis Cervantes ☩
	5:00 pm	People of St. Pius
<i>Monday, March 30</i>	6:30 am	Roselle Blanchard ☩
	8:00 am	Tony Parinella ☩
<i>Tuesday, March 31</i>	6:30 am	Susana Guevarra ☩
	8:00 am	Oliva Comin Dei Rossi ☩
<i>Wed., April 1</i>	6:30 am	Katelin Rowland (INT)
	8:00 am	James Peters ☩
<i>Thursday, April 2</i>	6:30 am	Katelin Rowland (INT)
	8:00 am	Fr. Henry BonTempo, S.J. ☩
<i>Friday, April 3</i>	6:30 am	Vittorio Cantalupo (INT)
	8:00 am	Charles & Louise Fragulia ☩

This Sunday's Readings

Ezekiel 37:12-14;

Romans 8:8-11;

John 11:1-45



Please pray for our sick, that Jesus be a source of strength and comfort for them.

Names are automatically removed after 30 days.

Please call the Parish Center to add a name to this list.

Fr. Brian Costello
Tom Cozzens
Juanita Douglass
Claudia Godlew
John Hernandez
Gerry Hilliard
Shelby Kirksey
Lupe Kolenda
Loretta Loeffler
Ted Longust
Dorothy Rottinghaus
Katelin Rowland



Please pray for our faithful departed

*Arturo Garibay
Leo Loví*

Thank goodness for *Formed.org* during quarantine!

- Lenten Resources
- Movies for Adults & Kids
- School at Home Resources
- Programs on the Sacraments
- Faith Formation
- Audiobooks
- And more.....

You can watch on your ipad, android, iphone, smart TV etc. Go to watch.formed.org/help for more information.

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During this time of distancing, our priests will offer daily and weekend Masses live on our Facebook page (facebook.com/piusrwc/) and on our [YouTube](https://www.youtube.com/channel/UC...) channel or go to pius.org/stream.

Daily evening prayer at 6:00 pm.

Starting Monday, March 23, 2020

Daily Masses are 11:00 am (Spanish) and 12:00 pm (English).

Sunday Masses are 9:30 am (English) and 11:30 am (in Spanish).

Please join our priests online and make an **Act of Spiritual Communion**.



My Jesus, I believe that you are present in the Most Holy Sacrament.

I love You above all things and I desire to receive You into my soul.

Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there, and unite myself wholly to You. Never permit me to be separated from You.

~Amen.

Creo, Jesús mío, que estás realmente presente en el Santísimo Sacramento del Altar. Te amo sobre todas las cosas y deseo recibirte en mi alma.

Pero como ahora no puedo recibirte de manera sacramental, ven al menos espiritualmente a mi corazón. Como si ya te hubiese recibido, te abrazo y me uno todo a Ti. No permitáis, Señor, que jamás me separe de Ti.

Como si ya te hubiese recibido, te abrazo y me uno todo a Ti. No permitáis, Señor, que jamás me separe de Ti.

~Amén.

Mary, Mother of the Church, we implore your intercession for the renewal of our Church through Christ. We entrust to you our priests, staff and laity. Inspire our leaders to imitate your humility and obedience to God and be open to the promptings of the Holy Spirit. May all hearts be converted and reignited with love so that we may be a people of communion in mission.

Hail, Holy Queen

Hail, holy Queen,
Mother of mercy,
hail our life, our sweetness,
and our hope.

To thee do we cry,
poor banished children of Eve;
to thee do we send up our sighs,
mourning and weeping in
this valley of tears.

Turn, then, most gracious advocate,
thine eyes of mercy toward us; that
after this, our exile, show unto us
the blessed fruit of thy womb, Jesus:

O clement, O loving,
O sweet Virgin Mary.
Amen.



Memorare

Remember, O most gracious
Virgin Mary, that
never was it known
that anyone who fled to thy
protection, implored thy help, or
sought thine intercession was left
unaided.

Inspired by this confidence,
I fly unto thee, O Virgin of
Virgins, my Mother.
Before thee I come,
sinful and sorrowful I stand,
Mother of the Word Incarnate,
despise not my petitions,
but in thy mercy,
hear and answer them.
Amen.

2020 Archdiocesan Annual Appeal

This year, our AAA assessment is \$129,000 which reflects a percentage of our Sunday collections. Each parish of the archdiocese contributes to the Appeal which supports vital administrative and ministry needs of our local Church. We would ask that each of our Parish families contribute what they can in order to meet our goal; as a Parish family, we are most strong when all our members support our financial obligations, on the parish level and archdiocesan level. The monetary goal is important but just as important is everyone participating which truly reflects that we are mutually supportive of one another.

The gifts received through the Appeal are able to support ministries, programs and services at a level that an individual donor or individual parish would not be able to by itself. Among other ministries, the Annual Appeal:

- Supports our children's future by making Catholic education more accessible.
- Sponsors ethnic ministries that reach our diverse communities.
- Assists vocation discernment and education.
- Provides religious education to parish youth and strengthens the faith of our young adults.
- Educates the community about important social policy concerns.
- Provides essential services to our parishes.

Ways to Give:

- **One-time gift**
 - *Online at SFArch.org/AAA
 - *Via check mailed to the Chancery or St. Pius Parish office.
 - *Via transfer of stock or property
- **Pledged gift**
 - *Online gifts can be paid by VISA, MasterCard, American Express, or by an ACH direct debit transfer from a bank account
- **Stocks and Mutual Fund Shares**
- **Matching Gifts**
 - *Some companies offer matching gifts. Please check with your employer.

Campaña Anual Arquidiocesana 2020

Este año, se nos ha asignado la cantidad de \$129,000 que es un reflejo de un porcentaje de nuestras colectas dominicales. Cada parroquia de la Arquidiócesis contribuye a la Campaña que apoya las necesidades vitales administrativas y ministeriales de nuestra Iglesia local. Quiero pedir a cada una de nuestras familias parroquiales que contribuyan con lo que puedan para alcanzar nuestra meta; como familia parroquial, somos más fuertes cuando todos nuestros miembros apoyan nuestras obligaciones financieras, a nivel parroquial y arquidiocesano. El objetivo monetario es importante, pero igual de importante es la participación de todos, lo que realmente refleja que nos apoyamos mutuamente.

Las donaciones recibidas a través de la Campaña apoyan los ministerios, programas y servicios en un nivel que un donante individual o una parroquia individual no podrían hacerlo por sí solos. Entre otros ministerios, la Campaña Anual:

- Apoya el futuro de nuestros hijos al hacer que la educación católica sea más accesible.
- Patrocina ministerios étnicos que llegan a nuestras diversas comunidades.
- Ayuda al discernimiento y educación vocacional.
- Brinda educación religiosa a los jóvenes de la parroquia y fortalece la fe de nuestros jóvenes adultos.
- Educa a la comunidad sobre importantes preocupaciones de política social.
- Brinda servicios esenciales a nuestras parroquias.

Formas de donar:

- **Donación única**
 - * En línea en SFArch.org/AAA
 - * Mediante cheque enviado por correo a la cancillería o su parroquia.
 - * Por transferencia de acciones o propiedades
- **Donación prometida**
 - * Las donaciones en línea se pueden pagar con VISA, MasterCard, American Express o mediante una transferencia de débito directo ACH desde una cuenta bancaria.
- **Acciones y acciones de fondos mutuos**
- **Donaciones de contraparte**
 - * Algunas compañías ofrecen donaciones de contraparte. Por favor, consulte con su empleador.

Sunday Collections

July 1, 2019 - June 30, 2020 (annual goal)	\$550,000.00		
July 1, 2019 - March 15, 2020 (goal to date)	\$409,804.16	2020 Archdiocesan Annual Appeal Campaign	
July 1, 2019 - March 15, 2020 (actual received)*	\$337,365.38	2020 Archdiocesan Annual Appeal (received)	\$129,000.00
Sunday Collection - March 15, 2020			\$ 10,795.00
Collection for our Parish	\$ 4,734.00	Campaign Goal less payments received	\$ 118,205.00

*includes electronic contributions to February 29, 2020

The St. Pius Conference of the Society of St. Vincent de Paul would like to thank our fellow parishioners for their generous and continued support throughout the year. In doing so, we would like to share a story, told to us by a St. Pius parishioner, that is representative of the clients we serve:

"I was working in the trailer at the Redwood City Homeless Help Center when a man came and asked if we might have a blanket because it had been SO cold! I had just found a strange unmarked bag which happened to have a large Mickey mouse throw. I asked if he had to carry the blanket or not and he said he had an encampment so he didn't have to carry it. I pulled out the bag and took out the throw- he was so thrilled. Under the throw there was a hand crocheted throw. The man saw it and his eyes grew big- "Wow!" he said.

"You should take that too," I said, and he took a step back and started to refuse because it was too nice for him. "Go on, you deserve something nice too," I said. The other volunteer encouraged him too and he took it, hugged it and got tears in his eyes. It must have brought back precious memories of someone or sometime in his life that really touched him. He took it and wrapped it up carefully in the bag and went off speechless. I will never forget the look on his face. I felt for a flash that I was looking on the face of Jesus! It changed me forever!"

The struggles facing this man are symbolic of those currently being experienced by our SVdP clients. While these are difficult times for all, the problems faced by the marginalized and forgotten of our community are making their lives ever more difficult. Your generous donations enable our SVdP members to provide food, clothing and other basic necessities that can help support individuals and families in their time of need. As we approach the next fifth Sunday SVdP collection, please be assured that whatever you would be able to donate will be greatly appreciated and will be used to help those in our community in need of assistance. Again, please accept our sincere thanks for your generosity and your continued support.



Giftgiving to St. Pius

St. Pius Parish was built on the generosity of its parishioners and continuing donations ensure that our parish will continue to thrive.

There are several ways to donate to St. Pius Church:

- Cash or Check
- Online Donation - go to pius.org and click on "Donate Now".
- Stock Donation - by donating highly appreciated securities, donors pay no capital gains on the appreciated stock and receive an income tax deduction for the full market value at the time of the gift (up to the overall amount allowed by the IRS).
- IRA withdrawal - donate directly from your IRA at age 70 ½ years or older. While income tax is normally due on each traditional IRA distribution, the account owner does not need to pay taxes on the amount transferred to St. Pius Church.

Tax laws have recently changed, we have parishioners who are members of the Finance Council who can answer questions on these topics and guide you towards an effective strategy to donate to St. Pius Church or other non-profit organizations.

If you have questions or would like more information, please contact Kristin Bright at the Parish Center at kristin@pius.org or (650) 361-1411.

from the pastor (continued from page 3)

We know that Jesus was very close to Martha, Mary and Lazarus. "Master, the one you love is ill." Jesus responded that his friend's illness was not the definitive end. Rather, his suffering was for the glory of God. This was shown by the fact that Jesus did not immediately go to see his brother, his friend. He waited, and in so doing, the belief of others would be tested. They would be challenged to persevere...to be patient. Perseverance and patience are essential ingredients for both faith and suffering.

In the redemptive power of suffering, Jesus tells us that his glory is an integral part of our suffering. In his book *A Life of Jesus*, the late Shusaku Endo speaks of Jesus thus: "He had to go through every misery and pain that men and women go through, because otherwise he could not truly share in the misery and pain of humankind, and because otherwise he couldn't face us to say: 'Look, I am at your side. I have suffered like you. Your misery - I understand it; I went through it all myself.'" Sometimes, in the most unlikely circumstances or conditions, God's grace shines through.

Father Greg Boyle, a California Jesuit who has dedicated much of his ministry to serving the people of East L.A., shares such a story in his book *Tattoos on the Heart: The Power of Boundless Compassion*. Greg tells the story of Rigo, a fifteen year old boy serving time at a county detention center called Camp Paige, near L.A. Rigo had been beaten on a routine basis by his father, and thus sought comfort and companionship in the L.A. gang life. Greg has arrived to give Rigo his First Holy Communion. Rigo relays the suffering he has felt at the hands, literally, of his father. Greg writes, "Rigo is caught short in the telling. He begins to cry, and in moments he's waiting and rocking back and forth. I put my arm around him. He is inconsolable. When he is able to speak and barely so, he says only, 'He beat me with a pipe...with...a pipe.'" When Rigo composes himself, I ask, 'And your mom?' He points some distance from where we are to a tiny woman standing by the gym's entrance. 'That's her over there.' He pauses for a beat, 'There's no one like her.' Again, some slide appears in his mind, and a thought occurs.

'I've been locked up for more than a year and a half. She comes to see me every Sunday. You know how many buses she takes every Sunday to see me?' Then quite unexpectedly he sobs with the same ferocity as before. Again, it takes him some time to reclaim breath and an ability to speak. Then he does, gasping through his tears. 'Seven buses. She takes...seven buses. Imagine.'" Here suffering giving way to grace as the vestiges of death gives way to life. This...is God's glory! Rigo understands the meaning of what Jesus says: "If one walks during the day, he does not stumble, because he sees the light of this world." He sees the light in the unconditional love of his own mother.

Now Jesus is ready to visit Lazarus. Clarifying their misunderstanding, Jesus said to his disciples, "Lazarus has died. And I am glad for you that I was not there, that you may believe." In a sense, the "delayed" response of Jesus is a dream deferred. It is in the dashed hopes of how we as human beings think God should respond to us that faith is fortified through testing by fire. The disciples didn't want Jesus to go back to Judea, a place hostile to him and where he was threatened by stoning. Others wonder why it took him so long to go!

The encounter of Martha and Jesus illuminated this fact. Upon greeting him, Martha said, "Lord, if you had been here, my brother would not have died." Think about it for a moment: How often have we, in our own lives, uttered this same sentiment to Jesus. Only if Jesus had been present to us, to those whom we love, in difficult circumstances, we would not have had to endure great suffering and tragedy. In these searing moments of profound tragedy and loss we muster the will to

La historia de la resurrección de Lázaro se puede dividir en tres partes: 1) Jesús es informado de la condición de Lázaro; 2) la llegada de Jesús a Betania en Judea y la posterior profesión de fe de Marta y el desafío de las multitudes a la divinidad de Jesús; y 3) la resurrección de Lázaro. Sabemos que Jesús era muy cercano a Marta, María y Lázaro. "Maestro, el amigo a quien tanto quieres está enfermo". Jesús respondió que la enfermedad de su amigo no era el final definitivo. Más bien, su sufrimiento era para la gloria de Dios. Esto se demostró por el hecho de que Jesús no fue inmediatamente a ver a su hermano, su amigo. Él esperó. Al hacerlo, se pondría a prueba el creer de los demás. Serían desafiados a perseverar... a ser pacientes. La perseverancia y la paciencia son ingredientes esenciales tanto para la fe como para el sufrimiento.

En el poder redentor del sufrimiento, Jesús nos dice que su gloria es parte integral de nuestro sufrimiento. En su libro *La Vida de Jesús*, el difunto Shusaku Endo habla de Jesús así: "Tuvo que pasar por cada miseria y dolor que sufren los hombres y las mujeres, porque de lo contrario no podría realmente compartir la miseria y el dolor de la humanidad, y porque de lo contrario no podría enfrentarnos para decir: 'Mira, estoy a tu lado. He sufrido como tú. Tu miseria, la entiendo; la pasé toda yo mismo'". A veces, en las circunstancias o condiciones más improbables, la gracia de Dios brilla.

El padre Greg Boyle, un jesuita de California que ha dedicado gran parte de su ministerio a servir a la gente del este de Los Angeles, comparte esa historia en su libro *Tatuajes en el corazón: el poder de la compasión sin límites*. Greg cuenta la historia de Rigo, un chico de quince años que cumplía condena en un centro de detención del condado llamado Camp Paige, cerca de L.A. Rigo había sido golpeado de forma rutinaria por su padre, y por lo tanto buscó consuelo y compañía en la vida de las pandillas de L.A. Greg ha llegado para darle a Rigo su primera comunión. Rigo transmite el sufrimiento que ha sentido a manos, literalmente, de su padre. Greg escribe: "Rigo se queda corto en la narración. Comienza a llorar, y por momentos está esperando y balanceándose de un lado a otro. Lo rodeé con el brazo. Está inconsolable. Cuando puede hablar y apenas lo hace, solo dice: 'Me golpeaba con un tubo... con ... un tubo'. Cuando Rigo se recompone, le pregunto: '¿Y tu madre?' Señala a cierta distancia de donde estamos a una pequeña mujer parada en la entrada del gimnasio. 'Es ella, la que está allí'. Hace una pausa por un momento, 'No hay nadie como ella'. De nuevo, aparece una diapositiva en su mente y se produce un pensamiento.

'He estado encerrado por más de un año y medio. Ella viene a verme todos los domingos. ¿Sabes cuántos autobuses toma todos los domingos para venir a verme?' Entonces, inesperadamente, solloza con la misma ferocidad que antes. Nuevamente, le toma algo de tiempo recuperar el aliento y la capacidad de hablar. Luego lo hace, jadeando entre las lágrimas. 'Siete autobuses. Ella toma ... siete autobuses. Imagínese'. Aquí el sufrimiento da paso a la gracia a medida que los vestigios de la muerte dan paso a la vida. ¡Esto ... es la gloria de Dios! Rigo entiende el significado de lo que Jesús dice: 'El que camina de día no tropieza, porque ve la luz de este mundo'. Él ve la luz en el amor incondicional de su propia madre."

Ahora Jesús está listo para visitar a Lázaro. Aclarando su malentendido, Jesús dijo a sus discípulos: "Lázaro ha muerto, y me alegro por ustedes de no haber estado allí, para que crean." En cierto sentido, la respuesta "tardía" de Jesús es un sueño diferido. Es en la esperanza frustrada de cómo nosotros, como seres humanos, pensamos que Dios debería respondernos, que la fe se fortalece a través de la prueba de fuego. Los discípulos no querían que Jesús regresara a Judea, un lugar hostil a él y donde fue amenazado por la lapidación. ¡Otros se preguntan por qué le tomó tanto tiempo ir!

from the pastor (continued)

exhibit a profession of faith shown by Martha. In a way, Martha's faith in Jesus was incomplete. She believed her brother would rise on the last day. She did not quite believe he would rise from the tomb. This was so despite her close proximity to both Jesus and the tomb of her brother Lazarus. Surely, Jesus knew the fragile nature of Martha's faith. He assured her as indeed he assures each of us and thus her profession of faith was made in the midst of death.

"I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. Do you believe this?" As we stand on the precipice of the suffering, death, and resurrection of Jesus, do we believe? Do we really? Do we integrate our human condition, with its limitations, with a spiritual life that says "Yes!" emphatically to God's musings/actions within us? How often, most understandably, do we echo the same sentiment of both Martha and Mary, when, upon encountering Jesus, say, "Lord, if you had been here, my brother would not have died."

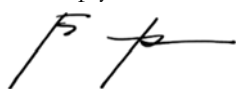
Mary's grief, as is ours at such times, was palpable. Jesus met her grief with his own. He wept with Mary and Martha and the others in a deep spirit of solidarity. Father Boyle puts it best: "Compassion isn't just about feeling the pain of others; it's about bringing them in toward yourself. If we love what God loves, then, in compassion, margins get erased. 'Be compassionate as God is compassionate,' means the dismantling of barriers that exclude."

Herein, Jesus shows us the way, the way in which life conquers death. Lazarus will suffer no more. "Come and See." Come and see that suffering - while redemptive in its quality - has no final sway over our human condition. Jesus shows this by his own life, his own resurrection, foretold at the tomb of his friend Lazarus. Come and see the relationship between Jesus and His Father. Jesus knows that his mission, his life, flows from unity with God. "Father, I thank you for hearing me." Jesus knew the fragile faith and belief of those around him.

They still did not quite grasp who he was. There was still the second-guessing as to his identity. It is revealed here at the tomb of Lazarus. The Father has sent the Son to live and dwell among us, to suffer and die with unadulterated freedom and obedience, therefore to free us. Free to bask in the glory of God's grace - to have a conversion of heart - and to live the life promised to us in the Father's house.

"Lazarus, come out!" Against any wild imaginings and tepid hopes of those closest to Lazarus, Jesus roused Lazarus from his slumber. Jesus called him to shed the burial bands - the swaddling clothes. Jesus called him from the darkest depths of the tomb to live again. "Lazarus, come out!" In the resurrection of Lazarus, we see the glory of God in action. God's glory shines through not only in the redemptive action of his Son but also in Jesus's admonition: "untie him and let him go."

During this unique Lenten Season, we have walked the "Via Dolorosa", the way of suffering. Our faith has certainly been tested; I am sure many have mused, "Lord, are you here with us?!" It has been a time of contrasting emotions and wandering imaginations as we look into the unknown. These sentiments are natural and to be expected. What is also natural and to be expected is God's glory shining through it all. We see Jesus as water; Jesus as light; Jesus as life. This reminds us that God is ever present to us. May we take this privileged time of grace to acknowledge all that God is doing for us simply because He loves us!



El encuentro de Marta y Jesús iluminó este hecho. Al saludarlo, Marta dijo: "Señor, si hubieras estado aquí, mi hermano no habría muerto". Piénselo por un momento: ¿Con qué frecuencia, en nuestras propias vidas, hemos pronunciado este mismo sentimiento a Jesús? Si Jesús hubiera estado presente para nosotros, para aquellos a quienes amamos, en circunstancias difíciles, no habríamos tenido que soportar un gran sufrimiento y tragedia. En estos momentos abrasadores de profunda tragedia y pérdida, reunimos la voluntad de exhibir esa profesión de fe mostrada por Marta. En cierto modo, la fe de Marta en Jesús era incompleta. Ella creía que su hermano resucitaría en el último día. Ella no creía que él resucitaría de la tumba. Esto fue así a pesar de su proximidad tanto con Jesús como con la tumba de su hermano Lázaro. Seguramente, Jesús conocía la naturaleza frágil de la fe de Marta. Él le aseguró como de hecho nos asegura a cada uno de nosotros y, por lo tanto, su profesión de fe se hizo en medio de la muerte.

"Yo soy la resurrección y la vida; quien cree en mí, incluso si muere, vivirá, y todos los que viven y creen en mí nunca morirán. ¿Crees tú esto?" Mientras estamos en el precipicio del sufrimiento, de la muerte y resurrección de Jesús, ¿creemos? ¿De verdad? ¿Integramos nuestra condición humana, con sus limitaciones, con una vida espiritual que dice "¡Sí!" enfáticamente a las reflexiones / acciones de Dios dentro de nosotros? Cuán a menudo, de manera comprensible, hacemos eco del mismo sentimiento de Marta y María, cuando, al encontrarnos con Jesús, decimos: "Señor, si hubieras estado aquí, mi hermano no habría muerto".

El dolor de María, como el nuestro en esos momentos, era palpable. Jesús encontró su dolor con el suyo. Lloró con María y Marta, y con los demás, en un profundo espíritu de solidaridad. El padre Boyle lo expresa mejor: "La compasión no se trata solo de sentir el dolor de los demás; se trata de atraerlos hacia ti. Si amamos lo que Dios ama, entonces, en compasión, los márgenes se borran. 'Sean misericordiosos como Dios es misericordioso', significa el desmantelamiento de las barreras que excluyen".

Aquí, Jesús nos muestra el camino, la forma en que la vida vence a la muerte. Lázaro no sufrirá más. "Ven a ver". Vengan y vean que el sufrimiento, aunque redentor en su calidad, no tiene influencia final sobre nuestra condición humana. Jesús lo muestra con su propia vida, su propia resurrección, predicha en la tumba de su amigo Lázaro. Vengan a ver la relación entre Jesús y su Padre. Jesús sabe que su misión, su vida, fluye de la unidad con Dios. "Padre, te doy gracias porque me has escuchado". Jesús conocía la frágil fe y creencia de quienes lo rodeaban.

Todavía no entendían quién era él. Todavía había dudas sobre su identidad. Se revela aquí en la tumba de Lázaro. El Padre ha enviado al Hijo a vivir y habitar entre nosotros, a sufrir y morir con una libertad y obediencia no adulteradas, por lo tanto, para liberarnos. Libres para disfrutar de la gloria de la gracia de Dios, para tener una conversión de corazón, y para vivir la vida que nos prometió, en la casa del Padre.

"¿Lázaro, sal de allí!" Contra cualquier imaginación salvaje y esperanzas tibias de los más cercanos a Lázaro, Jesús despertó a Lázaro de su sueño. Jesús lo llamó para arrojar las bandas funerarias, los paños. Jesús lo llamó desde las profundidades más oscuras de la tumba para vivir de nuevo. "¡Lázaro, sal de allí!" En la resurrección de Lázaro vemos la gloria de Dios en acción. La gloria de Dios brilla no solo en la acción redentora de su Hijo sino también en la amonestación de Jesús: "desátenlo, para que pueda andar".

Durante esta Cuaresma tan única, hemos recorrido la "Via Dolorosa", el camino del sufrimiento. Nuestra fe ciertamente ha sido probada; estoy seguro de que muchos han reflexionado: "Señor, ¿estás aquí con nosotros?" Ha sido un tiempo de emociones contrastantes e imaginaciones errantes mientras miramos hacia lo desconocido. Estos sentimientos son naturales y de esperarse. Lo que también es natural y de esperarse es la gloria de Dios brillando a través de todo. Vemos a Jesús como agua; a Jesús como luz; a Jesús como vida. Esto nos recuerda que Dios siempre está presente para nosotros. ¡Qué podamos aprovechar este tiempo privilegiado de gracia para reconocer todo lo que Dios está haciendo por nosotros simplemente porque nos ama!

