

SAINT JOHN CATHOLIC CHURCH  
SAINT JUAN DIEGO CATHOLIC CHURCH  
<sup>1st</sup>  
"THE PARISHES OF THE UPPER YAKIMA VALLEY"



REV. BROOKS  
BEAULAUER

PASTOR  
PARISH BOOKKEEPER  
CARRIE NEDRY  
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WEEKEND MASSES

ST. JOHN'S PARISH  
VIGIL MASS  
5:00PM  
SUNDAY MASS  
8:30 AM

SAINT JUAN DIEGO PARISH  
THURSDAY MASS /  
ADORATION  
ADORATION 6:00 PM  
MASS 6:30 PM

SUNDAY MASSES  
10:15 AM ENGLISH  
11:30 AM SPANISH



Baptismal Preparation Classes/  
*Clases de Preparacion Bautismal*

St. John—Please call the parish office for information  
*Favor de llamar a la oficina parroquial.*

St. Juan Diego—1st Wednesday of the month  
6:00-8:00 PM

*Primer miercoles del mes 6:00 a 8:00 PM*

Marriage Preparation Classes  
*Clases de Preparacion Matrimonial*

Please call the parish office to schedule an appointment with the Pastor.

*Favor de llamar a la oficina parroquial para hacer una cita con el Padre*

SACRAMENT OF RECONCILIATION AND ADORATION:

St. Juan Diego—Cowiche— Thursday 6:00 to 7:00 PM—Followed by Mass in Spanish

Or by appointment with the Pastor

WEEKDAY MASS/CONFESSION TIME FOR ST. JOHN

SUNDAY: Youth Faith Formation classes are held after Sunday Mass

TUESDAY: 8:30 AM-

WEDNESDAY: 8:30 AM—The Rosary is prayed at 8:00 AM, before mass begins.

Wednesdays During the Summer—Mass will be celebrated at 8:30 AM. The Rosary is prayed at 8:00 a.m

THURSDAY: 8:30 AM - Adoration

FRIDAY: 8:30 AM

SATURDAY: Confessions are heard 4:00 PM to 4:45 PM  
Before the Vigil Mass

CONTACT INFORMATION

SAINT JOHN

MAILING ADDRESS: P.O. BOX 128  
NACHES, WA 98937-0128

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SAINT JUAN DIEGO

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## SACRIFICIAL OFFERING / OFRENDA DOMINICAL

Please don't forget your Sunday Envelope! / ¡Por favor, no olvide traer su sobre dominical!

Average weekly cost to operate St. John and St. Juan Diego Parishes for July 2024—June 2025, based on previous years' costs:

**\$2,250.00 St. John / \$2,130—St. Juan Diego**

*Costo promedio para operar las parroquias de San Juan y San Juan Diego—de julio 2024 a junio 2025, basado en costos de años anteriores: \$2,250.00 San Juan / \$2,130—San Juan Diego*

**St. John Colecion for:**

**March 15th & 16th, 2025**

**\$1,835.25**

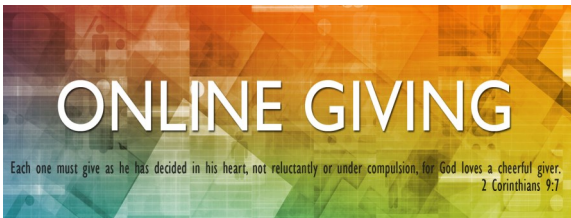


**St. Juan Diego Colecion for:**

**March 16th, 2025.**

*Colecta de la Parroquia de San Juan Diego  
Del 16 de Marzo, 2025.*

**\$1,991.00**



We offer online giving at St. John's Church, please go to:  
[www.stjohnnaches.org](http://www.stjohnnaches.org) to donate.

Please use Chrome to access instead of Internet Explorer.

**St. John Parish—Online Giving For the Month of FEBRUARY, 2025**

**\$1,445.00**

## SEXUAL ABUSE HOTLINE / LINEA DIRECTA DE ABUSO SEXUAL



If you have been abused or victimized by a member of the Catholic clergy, please believe in the possibility for help and healing. We encourage you to come forward and speak out. The Yakima Diocese has a sexual abuse hotline for those who wish to report some incident concerning that issue as regards a bishop, priest, deacon or diocesan employer or volunteer. **888-276-4490**

*Si usted ha sido abusado/a, o ha sido víctima de un miembro del clero católico, le pedimos que crea en la posibilidad de esperanza, ayuda y sanación. Le animamos a que nos hable. La Diócesis de Yakima ha establecido un numero telefónico especial para personas que desean dar un informe concerniente de un abuso sexual cometido por un Obispo, Sacerdote, Diacono, empleado Diocesano o voluntario. **888-276-4490**.*

## TRAVELING THIS SPRING?

Stay connected with our God, through our Church at the websites:

**[www.masstimes.org](http://www.masstimes.org) or [thecatholicdirectory.com](http://thecatholicdirectory.com)**

The purpose of the Mass Times and The Catholic Directory ministry is to help Catholics get to Mass by helping them find churches and worship times worldwide. Worship times, church locations, contact information, website links and maps are all provided on these websites.



## ¿VIAJAS ESTA PRIMAVERA?

Manténganse conectados con nuestro Dios, a través de nuestra Iglesia en los sitios web:

**[www.masstimes.org](http://www.masstimes.org) o [thecatholicdirectory.com](http://thecatholicdirectory.com)**

El propósito del ministerio de los Horarios de Misa y el Directorio Católico es ayudar a los católicos a llegar a Misa ayudándoles a encontrar iglesias y horarios de culto en todo el mundo. Los horarios de adoración, las ubicaciones de las iglesias, la información de contacto, los enlaces a sitios web y los mapas se proporcionan en estos sitios web.





**QUESTION:** At a recent Mass, the priest talked about “mortal sin,” about which I’d previously heard, but then he mentioned “venial sins” and “temporal sins,” and even “sins of omission.” I’m not familiar with these, especially the last one. How can a person commit a sin without doing anything?

**ANSWER:** Every sin represents a turning away from God, which is never a good thing. But as we know from life experience and common sense, not all sins are equally terrible, and the dynamic of how we come to fall into sin can vary depending on the circumstances.

Mortal and venial sin are two categories along the same scale of how serious a sin is. The more serious kind of sin is mortal sin which, as the name implies, essentially “kills” our relationship with God. Or, as the Catechism of the Catholic Church (CCC) puts it: “Mortal sin destroys charity in the heart of man by a grave violation of God’s law; it turns man away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him” ([CCC, No. 1855](#)).

We as Catholics believe that those who die in a state of unrepented mortal sin are destined for hell. Although it is also important to keep in mind that we can never know fully as an outside observer what happens within another’s soul, so we can always hope that even the worst of sinners may have sought God’s mercy in their final moments.

In order for a sin to be considered a mortal sin in a given instance, three conditions must be met. First, the sin must be “grave matter,” meaning that it is seriously wrong in an objective sense. (As an illustration, stealing someone’s entire life savings is grave matter; stealing a paper clip is not.) The person committing the sin must also know and understand that the action is seriously wrong. Finally, in order for a sin to be mortal, a person must commit an act they know to be seriously wrong entirely of their own free will ([See CCC, No. 1857](#)).

A venial sin is a less serious sin that “does not break the covenant with God” and which does “not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness” ([CCC, No. 1863](#)).

Minor faults and sins that do not involve grave matter are for the most part always considered venial sins. And some sins that might ordinarily be considered mortal sins might actually be venial in some concrete circumstances, if the one sinning either was not aware of the gravity of the sinful action or was committing the sin because they felt some sort of pressure to do so.

Venial sins do not imperil our souls in the same way that a mortal sin would, but it’s still important to strive to avoid committing even venial sins. Among other reasons, “deliberate and unrepented venial sin disposes us little by little to commit mortal sin” ([CCC, No. 1863](#)).

The term “sin of omission” does not describe the seriousness of a sin, but rather how the sin came to be committed. The opposite of a sin of omission is a sin of “commission,” meaning a sin that we deliberately went out of our way to commit. In contrast, we commit sins of omission when we neglect to do some good that we ought to have done.

Granted, none of us ever do as much good as we theoretically might, but a sin of omission generally involves a real failure to fulfill some clear-cut responsibility or duty. For example, actively forging documents for financial gain would be a sin of commission, whereas failing to report known fraud could be a sin of omission.

“Temporal sin” is not a term I have come across before, but my thought is that this was likely a reference to what we call “temporal punishment due to sin,” which is one way of describing the purification that happens in purgatory.

*Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to [CatholicQA@osv.com](mailto:CatholicQA@osv.com).*

# LENT

prayer • fasting • almsgiving

## Lenten Reflection: Five Reasons to Go to Confession

Jeremy Harrington, OFM

February 2021, St. Anthony Messenger

One of my greatest joys as a priest is to be an instrument of God's mercy to people in the Sacrament of Reconciliation. Some people tell me they leave freer and with a lighter heart after hearing, "Through the ministry of the Church, may God give you pardon and peace, and I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit." I'm surprised more people don't use the opportunity for forgiveness and grace. And Lent is the perfect time to receive this blessing.

I hope they don't stay away because of memories of harsh confessors or dark, scary confessionals. Reconciliation rooms I know today have priests who are welcoming and kind.

Pope Francis has told us often not to be afraid or ashamed to go to confession. You will not "encounter a severe judge there, but the immensely merciful Father. When we go to confession, we feel a bit ashamed. That happens to all of us, but we must remember this shame is a grace that prepares us for the embrace of the Father, who always forgives and always forgives everything."

We know that confession is not the only way our sins are forgiven. When we are truly contrite and ask, God is ready to forgive. Every Mass begins with the whole community asking for forgiveness.

Then why go to confession? I can list five reasons why I go.

1. I meet Jesus there. In the words of Pope Francis, again, "Jesus Christ is the face of the Father's mercy. Mercy has become living and visible in Jesus of Nazareth...." After his resurrection and ascension, the risen Jesus works through the Church. In the Sacrament of Penance, Jesus acts through the visible priest who is empowered to forgive sins in his name.
2. My examination of conscience serves as a reality check on whether I am being honest with myself and with God, and taking responsibility for my actions.
3. I profit from the objectivity and advice of the priest.
4. The Seal of Confession gives me the absolute assurance that what I say will not be repeated to anyone else.
5. "The forgiven penitent is reconciled with himself in his inmost being," Pope St. John Paul II said. As a priest, I have been hearing confessions for over 50 years. Before I was ordained, I remember a priest-teacher telling me, "You will realize many people are much holier than you are." I find that is very true. Only mortal sins need to be confessed, but the Church recommends confessing "everyday faults" (venial sins) like envy, pride, or impatience. Doing so helps form our conscience and alerts us to harmful tendencies. Both saints and sinners profit from the sacrament.

As a confessor, I respect the conscience of those confessing. Even if people are struggling with sin, I tell them that God sees their good will and walks with them in their struggle. Not just during this holy season, but year-round.



St. Augustine said, "Whoever confesses his sin is already working with God." The penitents' focus is their sins. My focus is God's love and mercy. To use the metaphor of Pope Francis, the Church is like a field hospital. Spiritual wounds are cared for—for those willing to come.

Source: <https://www.franciscanmedia.org/st-anthony-messenger/notes-from-a-friar-five-reasons-to-go-to-confession/>



## From the Pastor's Desk

My Friends,

**How is your Lent?** How is your Lent, in 2025, going thus far?

As we near the midway point of our personal Lenten journey, how would we answer that question?

In our growing and maturing faith, we know that Lent is not supposed to be easy. There is nowhere that I am aware of in the Bible, with the exception of the verses in Matthew's Gospel "My yoke is easy and my burden light," that we can find Jesus' words assuring the disciples of all times that following him would be easy.

These are questions as part of an after-communion meditation. We reflect on the rich traditions of our faith in which we intentionally focus on getting rid of behaviors, food or drink, attitudes, and actions that do not benefit us in our relationship with Jesus or one another. The more that we work at fasting from these things, the more time, energy, and money we have to re-focus on Jesus, on our faith, on our example and lived witness to others.

The ashes we received on March 5 have long been washed off of our foreheads. The desire and the resolve to make a "holy Lent" is still ever present before us. **What is holding you back from fully entering into the tried-and-true practices of Lent?** What are you convinced of that - if you were to change, if you were to stop, if you were to begin doing - would give you peace of mind, joy of Spirit, and hope in your heart as one of Jesus' followers?

The saying "the proof is in the pudding" is what will truly demonstrate how we are grateful for the power of the Holy Spirit working in our lives in Lent 2022 – that is of course unless of course you gave up pudding for Lent. May the energy of the Holy Spirit move us from complacency, laziness, procrastination, and sloth to make what remains a "holy Lent!"

May God bless you with a spiritually enriching and spiritually renewing Lenten season.

Fr. Brooks



P.S. We send our congratulations to Gabe Vertz. Gabe and his wife Alyssa Aikin are members of St. John parish. Gabe is our catechumen who was recently received at the Rite of Election at Holy Family parish along with catechumens (the unbaptized) from across the diocese. Gabe will complete the three Scrutinies in anticipation of and in advance of his baptism at the Easter Vigil this Holy Saturday. I have included a photo taken after the Rite of Election of Gabe and his sponsor Deacon Scott Aikin of Holy Redeemer parish in Vancouver, Washington. Gabe will, beginning this weekend, complete the Three Scrutinies which will culminate on the 5th Sunday of Lent.

## Parish Lenten Penance Services 2025

### Servicios Parroquiales de Penitencia durante la Cuaresma 2025

#### Thursday April 10th, 2025:

4:00pm - Holy Redeemer Parish

7:00pm - Holy Family Parish

#### Friday April 11th, 2025:

4:00pm - St. Joseph Parish

7:00pm - St. Paul Cathedral



#### Jueves 10 de Abril, 2025

4:00 pm—Parroquia Santo Redentor

7:00 pm—Parroquia La Sagrada Familia

#### Viernes 11 de Abril, 2025

4:00 pm—Parroquia de San Jose

7:00 pm—Catedral de San Pablo

## Encountering Christ: Reflection on today's Gospel (Luke 13: 1-9 for Year C)

1. **Who Is More Guilty?** Sometimes we fall into the trap of thinking about others as if we are their morality judge. We notice someone doing something that we would be scandalized to find ourselves doing, we let it annoy us, and then we offer the prayer of the Pharisee, "Thank you God that I am not like that person" (Luke 18:11). In this Gospel, Jesus corrected those who were thinking this way. We must invite him to correct us as well. May we look at his heart, and learn how to be humble and compassionate toward others who suffer or are trapped in sin.

2. **If You Do Not Repent:** In this passage, Jesus underlined the need for each of us to repent from our sin. By examining our conscience daily in prayer and availing ourselves of frequent confession, we learn to become more aware of our sins and how they hurt Jesus. Some of us, having long ago left serious, habitual sin in the past, can forget the need to have this healthy attitude of repentance even from small sins. St. Mary Magdalene, St. Augustine of Hippo, and others show us how to live an exemplary life "weeping for our sins." Repentance is sorrow for sin that is grounded in love, which leads to greater love for God and others.

3. **The God of Second Chances:** At the core of the message of the Gospel about sin and repentance is the desire that God has to give people second chances. Sometimes the sacrament of Reconciliation is called "the sacrament of second chances." If we consider ourselves fig trees in danger of perishing, we can look with fresh eyes at the sacrament of Reconciliation, where we encounter the God of mercy who knows all of our weaknesses and says, "I don't give up; give her another chance." Alternatively, if we consider ourselves the gardener in this parable, we see by his example that, as Christ's missionaries, we need a zeal for souls.

**Conversing with Christ:** Lord, I praise you for what you've done in my life. I thank you for being the merciful and gentle gardener who doesn't give up on me. You have shown kindness and mercy to me repeatedly and continue to be patient with me. And even when I have the grace to be faithful, I know it is because of your goodness. Thank you, Lord.

**Resolution:** Lord, today by your grace I will pray an act of contrition with all my heart.

**For Further Reflection:** St. Therese of Lisieux speaks of mercy in [Chapter 1](#) of her Autobiography.

**Source:** <https://christdesert.org/2025/03/third-sunday-of-lent-year-c-2/#:~:text=Someone%20has%20said%20that%20we,at%20all%20times%20and%20everywhere>.

## Encuentro con Cristo: Reflexión sobre el Evangelio de hoy (Lc 13, 1-9 para el año C)

1. **¿Quién es más culpable?** A veces caemos en la trampa de pensar en los demás como si fuéramos su juez moral. Nos damos cuenta de que alguien está haciendo algo que nos escandalizaría hacer, dejamos que nos moleste, y luego ofrecemos la oración del fariseo: "Gracias a Dios que yo no soy como esa persona" (Lucas 18:11). En este Evangelio, Jesús corrigió a los que pensaban de esta manera. Debemos invitarlo a que nos corrija a nosotros también. Que miremos su corazón y aprendamos a ser humildes y compasivos con los demás que sufren o están atrapados en el pecado.

2. **Si no te arrepientes:** En este pasaje, Jesús subrayó la necesidad de que cada uno de nosotros nos arrepintamos de nuestro pecado. Al examinar nuestra conciencia diariamente en oración y valernos de la confesión frecuente, aprendemos a ser más conscientes de nuestros pecados y de cómo lastimaron a Jesús. Algunos de nosotros, habiendo dejado hace mucho tiempo el pecado grave y habitual en el pasado, podemos olvidar la necesidad de tener esta actitud saludable de arrepentimiento incluso de los pecados pequeños. Santa María Magdalena, San Agustín de Hipona y otros nos muestran cómo vivir una vida ejemplar "llorando por nuestros pecados". El arrepentimiento es el dolor por el pecado que se basa en el amor, lo que conduce a un mayor amor por Dios y por los demás.

3. **El Dios de las Segundas Oportunidades:** En el centro del mensaje del Evangelio sobre el pecado y el arrepentimiento está el deseo que Dios tiene de dar a las personas segundas oportunidades. A veces, el sacramento de la Reconciliación se llama "el sacramento de las segundas oportunidades". Si nos consideramos higueras en peligro de perecer, podemos mirar con ojos nuevos el sacramento de la Reconciliación, donde nos encontramos con el Dios de la misericordia que conoce todas nuestras debilidades y dice: "No me rindo; Dale otra oportunidad". Alternativamente, si nos consideramos el jardinero en esta parábola, vemos por su ejemplo que, como misioneros de Cristo, necesitamos un celo por las almas.

**Conversando con Cristo:** Señor, te alabo por lo que has hecho en mi vida. Te agradezco por ser el jardinero misericordioso y gentil que no se da por vencido conmigo. Me has mostrado bondad y misericordia en repetidas ocasiones y sigues siendo paciente conmigo. E incluso cuando tengo la gracia de ser fiel, sé que es por tu bondad. Gracias, Señor.

**Resolución:** Señor, hoy por tu gracia rezaré un acto de contrición con todo mi corazón.

**Para mayor reflexión:** Santa Teresa de Lisieux habla de la misericordia en el [capítulo 1](#) de su Autobiografía.

**Fuente:** <https://christdesert.org/2025/03/third-sunday-of-lent-year-c-2/#:~:text=Someone%20has%20said%20that%20we,at%20all%20times%20and%20everywhere>.



Mis amigos

**¿Cómo va tu Cuaresma?** ¿Cómo va tu Cuaresma, en 2025, hasta ahora?

A medida que nos acercamos a la mitad de nuestro viaje personal de Cuaresma, ¿cómo responderíamos a esa pregunta?

En nuestra fe creciente y madura, sabemos que la Cuaresma no debe ser fácil. No hay ninguna parte de la Biblia que yo sepa, con la excepción de los versículos del Evangelio de Mateo "Mi yugo es fácil y mi carga ligera", donde podamos encontrar las palabras de Jesús asegurando a los discípulos de todos los tiempos que seguirlo sería fácil.

Estas son preguntas como parte de una meditación después de la comunión. Reflexionamos sobre las ricas tradiciones de nuestra fe en las que intencionalmente nos enfocamos en deshacernos de comportamientos, comida o bebida, actitudes y acciones que no nos benefician en nuestra relación con Jesús o con los demás. Cuanto más nos esforcemos por ayunar de estas cosas, más tiempo, energía y dinero tendremos para volver a centrarnos en Jesús, en nuestra fe, en nuestro ejemplo y en nuestro testimonio vivido a los demás.

Las cenizas que recibimos el 5 de marzo han sido lavadas de nuestras frentes durante mucho tiempo. El deseo y la determinación de hacer una "santa Cuaresma" está todavía siempre presente ante nosotros. **¿Qué es lo que te impide entrar plenamente en las prácticas probadas y verdaderas de la Cuaresma?** ¿De qué estás convencido de que, si cambiaras, si te detuvieras, si comenzaras a hacer, te daría paz mental, gozo del Espíritu y esperanza en tu corazón como uno de los seguidores de Jesús?

El dicho "la prueba está en el pudín" es lo que realmente demostrará cómo estamos agradecidos por el poder del Espíritu Santo obrando en nuestras vidas en la Cuaresma 2022, eso es, por supuesto, a menos que, por supuesto, hayas renunciado al pudín durante la Cuaresma. ¡Que la energía del Espíritu Santo nos mueva de la complacencia, la pereza, la procrastinación y la pereza para hacer de lo que sigue siendo una "santa Cuaresma"!

Que Dios los bendiga con una temporada de Cuaresma espiritualmente enriquecedora y espiritualmente renovadora.

P. Brooks



P.D. Enviamos nuestras felicitaciones a Gabe Vertz. Gabe y su esposa Alyssa Aikin son miembros de la parroquia de St. John. Gabe es nuestro catecúmeno que fue recibido recientemente en el Rito de Elección en la parroquia de la Sagrada Familia junto con catecúmenos (los no bautizados) de toda la diócesis. Gabe completará los tres Escrutinios antes y antes de su bautismo en la Vigilia Pascual este Sábado Santo. He incluido una foto tomada después del Rito de Elección de Gabe y su padrino, el Diácono Scott Aikin de la parroquia Holy Redeemer en Vancouver, Washington. Gabe, a partir de este fin de semana, completará los Tres Escrutinios que culminarán el 5º Domingo de Cuaresma.

### Prayer for Vocations

Lord Jesus,  
we ask You with confidence  
for a fresh outpouring of the Holy Spirit  
on Your Church.  
Aided by the intercession of Immaculate Mary,  
let there be a rich harvest of vocations.  
Let men be enlightened and strengthened  
to follow Your call to serve as priests and brothers.  
Let seminaries overflow, and bless their formators  
and teachers with a wisdom not of this world.  
Let Your daughters feel an irresistible pull  
to a life of contemplation and service  
as sisters and nuns.  
Let there be a new flowering of religious orders  
which seek the path of holiness.  
Let men and women You call to marriage  
see the importance of this vocation, and like Tobias,  
seek their spouses for a noble purpose.  
We ask this through Christ Our Lord.  
Amen.

*Prayer by  
Rev. Victor Perez*

### Oración por las vocaciones

Oh, Jesús, Pastor eterno de las almas, dignate mirar con ojos de misericordia a esta porción de tu grey amada. Señor, gemimos en la orfandad, danos vocaciones, danos sacerdotes y religiosos santos. Te lo pedimos por la Inmaculada Virgen María de Guadalupe, tu dulce y Santa Madre. Oh Jesús danos sacerdotes y religiosos según tu corazón. Amen.





## Striking the Rock: Scott Hahn Reflects on the Third Sunday of Lent for Year A

The Israelites' hearts were hardened by their hardships in the desert.

Though they saw His mighty deeds, in their thirst they grumble and put God to the test in today's First Reading—a crisis point recalled also in today's Psalm.

Jesus is thirsty, too in today's Gospel. He thirsts for souls (see John 19:28). He longs to give the Samaritan woman the living waters that well up to eternal life.

These waters couldn't be drawn from the well of Jacob, father of the Israelites and the Samaritans. But Jesus was something greater than Jacob (see Luke 11:31–32).

The Samaritans were Israelites who escaped exile when Assyria conquered the Northern Kingdom eight centuries before Christ (see 2 Kings 17:6, 24–41). They were despised for intermarrying with non-Israelites and worshipping at Mount Gerizim, not Jerusalem.

But Jesus tells the woman that the "hour" of true worship is coming, when all will worship God in Spirit and truth.

Jesus' "hour" is the "appointed time" that Paul speaks of in today's Epistle. It is the hour when the Rock of our salvation was struck on the Cross. Struck by the soldier's lance, living waters flowed out from our Rock (see John 19:34–37).

These waters are the Holy Spirit (see John 7:38–39), the gift of God (see Hebrews 6:4).

By the living waters the ancient enmities of Samaritans and Jews have been washed away, the dividing wall between Israel and the nations is broken down (see Ephesians 2:12–14, 18). Since His hour, all may drink of the Spirit in Baptism (see 1 Corinthians 12:13).

In the Eucharist, the Lord now is in our midst—as He was at the Rock of Horeb and at the well of Jacob.

In the "today" of our Liturgy, He calls us to believe: "I am He," come to pour out the love of God into our hearts through the Holy Spirit. How can we continue to worship as if we don't understand? How can our hearts remain hardened?

Source: <https://stpaulcenter.com/posts/striking-the-rock-scott-hahn-reflects-on-the-third-sunday-of-lent/?srsId=AfmBOopMKt3NvKArAeLU87ylcMilwFopv6sRU7LKJhPB4YhZUIGjZzXK>



## Golpeando la roca: Scott Hahn reflexiona sobre el tercer domingo de Cuaresma para el Año A

Los corazones de los israelitas se endurecieron por las dificultades que habían pasado en el desierto.

Aunque vieron sus poderosas obras, en su sed murmuran y ponen a Dios a prueba en la primera lectura de hoy, un punto de crisis recordado también en el salmo de hoy.

Jesús también tiene sed en el Evangelio de hoy. Tiene sed de almas (véase Juan 19:28). Anhela dar a la mujer samaritana las aguas vivas que brotan hasta la vida eterna.

Estas aguas no podían ser extraídas del pozo de Jacob, padre de los israelitas y los samaritanos. Pero Jesús era algo más grande que Jacob (véase Lucas 11:31–32).

Los samaritanos eran israelitas que escaparon del exilio cuando Asiria conquistó el Reino del Norte ocho siglos antes de Cristo (véase 2 Reyes 17:6, 24–41). Eran despreciados por casarse con personas que no eran israelitas y adorar en el monte Gerizim, no en Jerusalén.

Pero Jesús le dice a la mujer que se acerca la "hora" de la verdadera adoración, cuando todos adorarán a Dios en Espíritu y en verdad.

La "hora" de Jesús es el "tiempo señalado" del que habla Pablo en la epístola de hoy. Es la hora en que la Roca de nuestra salvación fue golpeada en la Cruz. Golpeados por la lanza del soldado, aguas vivas brotaron de nuestra Roca (véase Juan 19:34–37).

Esas aguas son el Espíritu Santo (véase Juan 7:38–39), el don de Dios (véase Hebreos 6:4).

Las antiguas enemistades de los samaritanos y los judíos han sido lavadas por las aguas vivas, el muro divisorio entre Israel y las naciones ha sido derribado (véase Efesios 2:12–14, 18). Desde Su hora, todos pueden beber del Espíritu en el Bautismo (ver 1 Corintios 12:13).

En la Eucaristía, el Señor está ahora en medio de nosotros, como lo estuvo en la Roca de Horeb y en el pozo de Jacob.

En el "hoy" de nuestra liturgia, Él nos llama a creer: "Yo soy Él", venido a derramar el amor de Dios en nuestros corazones a través del Espíritu Santo. ¿Cómo podemos seguir adorando como si no entiendiéramos? ¿Cómo puede nuestro corazón permanecer endurecido?

Fuente: <https://stpaulcenter.com/posts/striking-the-rock-scott-hahn-reflects-on-the-third-sunday-of-lent/>