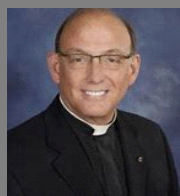


SAINT JOHN CATHOLIC CHURCH  
SAINT JUAN DIEGO CATHOLIC CHURCH  
<sup>1st</sup>  
"THE PARISHES OF THE UPPER YAKIMA VALLEY"



REV. BROOKS  
BEAULAUER

PASTOR  
PARISH BOOKKEEPER

CARRIE NEDRY

509-653-2534

CARRIE.NEDRY@  
YAKIMADIOCESE.ORG

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

STREET ADDRESS: 204 MOXEE AVE

NACHES, WA 98937-9717

OFFICE: (509)653-2534

EMAIL: STJOHNNACHES.ONMICROSOFT.COM

WEBSITE: STJOHNNACHES.ORG

SAINT JUAN DIEGO

MAILING & STREET ADDRESS:

15800 SUMMITVIEW ROAD

COWICHE, WA 98923

OFFICE: (509)678-4164

EMAIL: STJUANDIEGO@YAKIMADIOCESE.ORG

FACEBOOK:

HTTPS://WWW.FACEBOOK.COM/STJUANDIEGOCOWICHE



## SACRIFICIAL OFFERING / OFRENDA DOMINICAL

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*

**St. John Collection for:**

**March 29th & 30th, 2025**

**\$1,273.00**

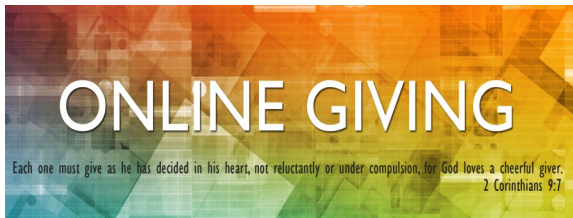


**St. Juan Diego Collection for:**

**March 30th, 2025.**

*Colecta de la Parroquia de San Juan Diego  
Del 30 de Marzo, 2025.*

**\$1,627.00**



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 MARCH, 2025**

**\$1,531.00**

## SEXUAL ABUSE HOTLINE / LINEA DIRECTA DE ABUSO SEXUAL



Have you 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 concern regarding 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 número 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 BOX / CAJA DE PREGUNTAS

**QUESTION:** I am baptized Catholic and was married in a Catholic church. Then I was divorced and remarried in a Methodist church. She is a baptized Methodist. Then she recently did RCIA [Rite of Christian Initiation of Adults] and joined the Catholic Church. How can I receive Communion again? What are the steps?

**ANSWER:** For complex marriage scenarios like the one you describe, there are many factors and specific nuances to take into account. Each case needs to be addressed individually. Therefore, it's not that there is one set of steps to follow, as much as it is that there are different pathways to resolving this kind of complicated situation.

For some general background, we as Catholics do not believe that divorce is truly possible in a real sense. Of course, a person might find themselves civilly divorced for a variety of reasons, but the church would see a secular divorce decree as ultimately a sort of legal fiction. At the end of the day, while there might be civil effects like division of property or child custody arrangements that need to be honored, a divorced person would still be bound spiritually to their “ex” spouse in marriage.

Following this line of reasoning, a Catholic who divorces and then remarries civilly cannot have a valid second marriage, because they are still actually married to their original spouse. And while most divorced-and-civilly remarried Catholics would not subjectively view their own situation this way, living as husband and wife with a new person while still married to someone else is, technically “on paper,” living in adultery. Because this kind of adultery is by nature public and ongoing, a divorced and remarried Catholic cannot receive Communion. (See Canon 915 of the Code of Canon Law for reference.)

This can be a hard truth, but it is good to understand that this inability to receive Communion is part of a consistent theological rationale, as opposed to being something arbitrary.

One possible way forward in your situation is to approach a Catholic marriage tribunal to investigate whether your first marriage was valid in the first place. It is theoretically possible that there could have been some problem in your first marriage that was so serious, that it prevented a true marriage bond from actually being contracted. If that seems to be the case, the tribunal can begin the formal process for investigating your first marriage and possibly declaring it null, which would then leave you legitimately free to marry your current civil wife.

However — again, depending on a lot of specifics — the marriage nullity process can often take a year or longer. And since the church presumes that a marriage is valid until proven otherwise, there is no guarantee that you will be granted a declaration of nullity (popularly called an “annulment”) at the end of the process.

Another option, albeit a challenging one, for potentially returning to the sacrament more quickly is to resolve to live a chaste life as “brother and sister” (i.e., abstaining from marital relations). Depending on the local spiritual needs and the feasibility of avoiding scandal, parish pastors can allow divorced and civilly remarried Catholics who are committed to this kind of chastity to receive Communion again.

All that being said, one interesting wrinkle that you mention in your own situation is that your second, civil wife went through a formal process of initiation to enter the Catholic Church after your Methodist wedding. Usually, when a person seeks to become Catholic as an adult, there is some effort made to ensure that their marriage situation is fully in accord with church teaching. So it could even be that you are farther on your way to resolving this than you realize.

In any case, my advice would be to speak with your parish priest about your marriage and your desire to return to the Eucharist. A priest who knows you in real life would be best able to help discern your own most appropriate “next steps.”

SOURCE: <https://catholicreview.org/question-corner-what-are-the-steps-to-receive-communion-after-divorce-and-remarriage/>





## LENT'S LITURGICAL SOMBERNESS

Just as we are called to fast and abstain from certain rich foods in Lent — in a spirit of penance and self-discipline — so, too, we “give up” for a time some of the more glorious and joyful aspects of the Liturgy: not only the Gloria — the joyous hymn the angels sang the night our Savior was born — but also the Alleluia (what could be more exhilarating than Handel’s

Alleluia chorus from the Messiah?). Moreover, we also omit floral decorations and instrumental music in our churches during those 40 days (see General Instruction of the Roman Missal, Nos. 53, 62, 305, 313). Why? Because all of those elements are external and exuberant expressions of joy; Lent is not a “joyful” season, it is a “penitential” season. While it is true that we should always rejoice (Phil 4:4), during Lent we are soberly and penitentially preparing for the passion and resurrection of Christ.

You ask, “What does removing them do to make the Mass more solemn?” Personally, I don’t think the removal of the Gloria, Alleluia, flowers and instrumental music makes the Mass more solemn. I think it makes the Mass less solemn, but it does make it more sober and austere, more somber. And that sobriety, that frugality of spirit, helps to purify the soul and focus the mind.

The 40 days of Lent offer us an opportunity to imitate what Jesus did in the desert for 40 days: He prayed and fasted in preparation for His public ministry. The Church asks the faithful to perform works of prayer, fasting and almsgiving during the Lenten season in imitation of Christ and for the good of our souls. This “spiritual spring training” makes us stronger if we embrace these practices with mindfulness and generosity.

An essential aspect of the life of the Christian is to worship God at Mass. The Liturgy uses signs and symbols to teach and inspire us, and to help us along the way toward Christ. There are many elements to the Liturgy: sacraments and sacramentals, readings and hymns, gestures and actions, vestments and vessels, art and architecture, priest and people, and so forth. The selection, combination and arrangement of these various elements keeps the Liturgy fresh and engaging. As we read in the Book of Ecclesiastes (see 3:4), so we worship in the Liturgy: There is a time for weeping, and a time for rejoicing.

*Rev. Francis Hoffman, J.C.D., Executive Director of Relevant Radio. Follow him on his Facebook page “Father Rocky.”*



## LA SOMBRIA LITURGIA DE LA CUARESMA

Así como estamos llamados a ayunar y abstenernos de ciertos alimentos ricos en la Cuaresma, en un espíritu de penitencia y autodisciplina, así también “renunciamos” por un tiempo a algunos de los aspectos más gloriosos y alegres de la Liturgia: no solo el Gloria, el himno alegre que los ángeles cantaron la noche en que nació nuestro Salvador, sino también el Aleluya (¿qué podría ser más estimulante que el coro del Aleluya del Mesías de Händel?). Además, también omitimos las decoraciones florales y la música instrumental en nuestras iglesias durante esos 40 días (ver Instrucción General del Misal Romano, Nos. 53, 62, 305, 313). ¿Por qué? Porque todos esos elementos son expresiones externas y exuberantes de alegría; La Cuaresma no es un tiempo “alegre”, es un tiempo “penitencial”. Si bien es cierto que siempre debemos regocijarnos (Fil 4:4), durante la Cuaresma nos estamos preparando sobria y penitencialmente para la pasión y resurrección de Cristo.

Ustedes preguntan: “¿Qué hace el quitarlos para que la Misa sea más solemne?” Personalmente, no creo que la eliminación del Gloria, el Aleluya, las flores y la música instrumental haga que la Misa sea más solemne. Creo que hace que la misa sea menos solemne, pero sí la hace más sobria y austera, más sombría. Y esa sobriedad, esa frugalidad del espíritu, ayuda a purificar el alma y a enfocar la mente.

Los 40 días de Cuaresma nos ofrecen la oportunidad de imitar lo que Jesús hizo en el desierto durante 40 días: oró y ayunó en preparación para su ministerio público. La Iglesia pide a los fieles que realicen obras de oración, ayuno y limosna durante el tiempo de Cuaresma a imitación de Cristo y por el bien de nuestras almas. Este “entrenamiento espiritual de primavera” nos hace más fuertes si abrazamos estas prácticas con atención plena y generosidad.

Un aspecto esencial de la vida del cristiano es adorar a Dios en la Misa. La liturgia utiliza signos y símbolos para enseñarnos e inspirarnos, y para ayudarnos en el camino hacia Cristo. Hay muchos elementos en la liturgia: sacramentos y sacramentales, lecturas e himnos, gestos y acciones, vestiduras y vasos, arte y arquitectura, sacerdote y gente, etc. La selección, combinación y disposición de estos diversos elementos mantiene la liturgia fresca y atractiva. Como leemos en el libro de Eclesiastés (ver 3:4), así adoramos en la liturgia: Hay un tiempo para llorar y un tiempo para regocijarse.

*Reverendo Francis Hoffman, J.C.D., Director Ejecutivo de Relevant Radio. Síguelo en su página de Facebook “Father Rocky”.*

*"Has no one condemned you?... Neither do I condemn you. Go, and from now on do not sin anymore."*

Reminding us of God's readiness to forgive sin and to restore people to His friendship, today's readings for Year C (from the Gospel of St. John) challenge us to show the same mercy to the sinners around us and to live as forgiven people, actively seeking reconciliation. This Sunday invites us to look into our own hearts and see that we need forgiveness, so we can become people after the example of Jesus Himself who showed inexhaustible mercy and compassion to sinners by dying for our sins. Today we learn from Jesus that God goes beyond the law, for He forgives and keeps forgiving. This is the attitude we learn from God.

Today's Gospel captures the image of a woman caught in adultery. According to the Jewish law, that was one of the gravest sins punishable by death. And the Pharisees, the religious leaders of the time, know it. She can't escape. The penalty is death by stoning. But Jesus does not condemn her. Actually, He forgives her. When He looks at her, He sees what St. Paul says in Ephesians 2:10: "You are God's masterpiece." St. Augustine, commenting on this gospel passage, says that a great misery meets a great mercy. In Latin it sounds really good: misery is *miseria* and mercy is *misericordia*. So, a great *miseria* meets an even greater *misericordia*.

This leads to true conversion. John Paul II once said: "We are not the sum of our weaknesses and failures; we are the sum of the Father's love for us and our real capacity to become the image of his Son." When we meet that love, in Jesus, it moves us to change in response. This is why Jesus says to the woman, "Go, and sin no more." We are called to a new relationship with God. We come as sinners, and we leave forgiven. God is with us. Christ heals us, fills us with joy, and challenges us to be saints. Go, and sin no more.

And yet, how often we are self-righteous, like the Pharisees, ready to spread scandal about others with a bit of spicy gossip. We are judgmental about the unmarried mother, the alcoholic, the drug addict and the shop-lifter, or even the person in the pew next to you, ignoring Jesus' advice: "Let the one among you who is without sin be the first to throw a stone at her." We need to learn to acknowledge our sins, ask God's forgiveness every day and extend the same forgiveness to our erring brothers and sisters. We need to learn to hate the sin but love the sinners, showing them mercy, compassion, sympathy and acceptance, leading them to noble ways by our own exemplary lives.

Have you ever hurt someone very much but the offended person forgave you, perhaps with difficulty, accepted your apology, and that was the end? Do you remember how relieved you felt, as if you were a new person? That is the story of our merciful God who keeps forgiving us: He makes us new every time- to restore us and become new people. This the test of our Lenten renewal: are we willing to set aside our hunger to condemn, our joy in others' failures, and embrace instead the "something new" that God is doing in our lives? Are we ready to see in ourselves and in others the sinners who have been redeemed? Are we ready to remember the true meaning of Jesus' sacrifice on the cross - the Just One giving Himself for the sake of the unjust?

Next Sunday – Palm Sunday of the Passion of the Lord will lead us to enter the celebration of Holy Week. Let us take advantage of these final days of the journey of Lent to return to our relationship with the Lord.

Have a blessed and grace filled Fifth Week of Lent!

Fr. Brooks





## **A CATHOLIC'S GUIDE TO HOLY WEEK**

Holy Week is the most important week in Catholicism. This week of great reverence and reflection spans the final eight days of Jesus' life—from Palm Sunday to Easter Sunday. It is astounding how much wisdom, insight and inspiration are available to us during this one week. Here is just a sample of what happens during Holy Week:

- Palm Sunday, Jesus triumphantly enters Jerusalem
- Monday of Holy Week, Jesus clears out the temple with a whip
- Tuesday of Holy Week, Jesus is anointed with oil at Bethany and preaches on the Mount of Olives
- Spy Wednesday, Jesus is betrayed by Judas
- Holy Thursday, Jesus celebrates the Last Supper, prays in the Garden of Gethsemane, and is arrested
- Good Friday, Jesus is sentenced to death, scourged, beaten, crucified, and dies on the Cross
- Holy Saturday, Jesus is buried in the tomb and descends into hell

Easter Sunday, Jesus rises from the dead

We are all trying to make sense of life. One way for us to understand our lives is to look at them through the great experiences that happen during Holy Week. Just try this exercise—at the end of every day, ask yourself, “What sort of day did I have today? Did I have an Ash Wednesday day, or did I have an Easter Sunday day? Did I have a Good Friday day, or did I have a Holy Saturday day?”

What defines those sorts of days? Good Friday is an easy one—it's a day of suffering and sacrifice. There are some days you get to the end of, and you feel like that's the kind of day you've had. What's Holy Saturday? It's a day of darkness, doubt, anxiety, confusion, and a day where faith is tested. What's Easter Sunday? It's a day of new life. Maybe there's a birth of a child in the family, and we see it as a miracle, a gift from God.

We're trying to make sense of our lives, and God is constantly trying to help us make sense of them. These great moments in the life of the Church and the life of Jesus provide powerful lenses through which we can see our lives in a new way, expanding our understanding of ourselves and others.

Keep reading for more information about each day of Holy Week and simple, yet powerful ways to engage with each moment along the way.

SOURCE: <https://www.dynamiccatholic.com/lent/holy-week.html?srsId=AfmBOoqBBISGW5HZnmZyp09QQhRjIcfjgoImPqsI98j5Z86pWeVkB4b1>

### **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



Mis amigos

*¿Nadie te ha condenado?... Ni yo te condeno. Vete, y de ahora en adelante no peques más".*

Recordándonos la disposición de Dios para perdonar el pecado y restaurar a las personas a su amistad, las lecturas de hoy para el Año C (del Evangelio de San Juan) nos desafían a mostrar la misma misericordia a los pecadores que nos rodean y a vivir como personas perdonadas, buscando activamente la reconciliación. Este domingo nos invita a mirar dentro de nuestro propio corazón y ver que necesitamos el perdón, para que podamos convertirnos en personas según el ejemplo de Jesús mismo que mostró misericordia y compasión inagotables a los pecadores al morir por nuestros pecados. Hoy aprendemos de Jesús que Dios va más allá de la ley, porque perdona y sigue perdonando. Esta es la actitud que aprendemos de Dios.

El Evangelio de hoy capta la imagen de una mujer sorprendida en adulterio. Según la ley judía, ese era uno de los pecados más graves que se castigaban con la muerte. Y los fariseos, los líderes religiosos de la época, lo saben. No puede escapar. La pena es la muerte por lapidación. Pero Jesús no la condena. De hecho, Él la perdona. Cuando la mira, ve lo que dice San Pablo en Efesios 2:10: "Eres la obra maestra de Dios". San Agustín, comentando este pasaje del Evangelio, dice que una gran miseria se encuentra con una gran misericordia. En latín suena muy bien: la miseria es *miseria* y la misericordia es *misericordia*.

Así, una gran *miseria* se encuentra con una misericordia aún mayor. Esto conduce a la verdadera conversión. Juan Pablo II dijo una vez: "No somos la suma de nuestras debilidades y fracasos; somos la suma del amor del Padre por nosotros y de nuestra capacidad real de convertirnos en la imagen de su Hijo." Cuando nos encontramos con ese amor, en Jesús, nos mueve a cambiar en respuesta. Es por eso que Jesús le dice a la mujer: "Vete y no peques más". Estamos llamados a una nueva relación con Dios. Venimos como pecadores, y salimos perdonados. Dios está con nosotros. Cristo nos sana, nos llena de alegría y nos desafía a ser santos. Vete, y no peques más.

Y, sin embargo, ¡cuán a menudo somos santurriones, como los fariseos, listos para propagar el escándalo sobre los demás con un poco de chismes picantes! Juzgamos a la madre soltera, al alcoholico, al drogadicto y al ladrón, o incluso a la persona que está en el banco de al lado, ignorando el consejo de Jesús: "El que esté libre de pecado, que el primero que le tire la piedra". Necesitamos aprender a reconocer nuestros pecados, pedir perdón a Dios todos los días y extender el mismo perdón a nuestros hermanos y hermanas que se equivocan. Necesitamos aprender a odiar el pecado, pero amar a los pecadores, mostrándoles misericordia, compasión, simpatía y aceptación, guiándolos a caminos nobles con nuestras propias vidas ejemplares.

¿Alguna vez has lastimado mucho a alguien pero la persona ofendida te perdonó, tal vez con dificultad, aceptó tus disculpas y ese fue el final? ¿Recuerdas lo aliviado que te sentiste, como si fueras una persona nueva? Esta es la historia de nuestro Dios misericordioso que nos perdona sin parar: nos hace nuevos cada vez, para restaurarnos y convertirnos en personas nuevas. Esta es la prueba de nuestra renovación cuaresmal: ¿estamos dispuestos a dejar a un lado nuestra hambre de condenar, nuestra alegría por los fracasos de los demás, y abrazar en cambio "algo nuevo" que Dios está haciendo en nuestras vidas? ¿Estamos dispuestos a ver en nosotros mismos y en los demás a los pecadores que han sido redimidos? ¿Estamos dispuestos a recordar el verdadero significado del sacrificio de Jesús en la cruz: el Justo dándose a sí mismo por el bien de los injustos?

El próximo domingo – Domingo de Ramos de la Pasión del Señor nos llevará a entrar en la celebración de la Semana Santa. Aprovechemos estos últimos días del camino de la Cuaresma para volver a nuestra relación con el Señor.

¡Que tengan una Quinta Semana de Cuaresma bendita y llena de gracia!

P. Brooks







## Repentance And Hope: Lent in a Jubilee Year

I recently had a wonderful experience with the sacrament of reconciliation. It is always such a blessing to free one's self of the burden of sin, and we are all sinners, including myself. As Psalm 32 says so beautifully: "Blessed is the one whose fault is removed, whose sin is forgiven."

The confessor began the sacrament by reading from the First Letter of St. John. Each sacrament should include some portion of God's holy word. This passage speaks of the reality of sin and the need for us to avoid it. But it is also realistic in acknowledging that when we do fall into sin, we have a great advocate before the Father, Jesus Christ, who died for our sins. (See 1 John 2:1-2.)

Isn't it comforting to be reminded, especially when we have committed a grave sin, that there is nothing we can do that is beyond God's grace and mercy? There is nothing that we can do to nullify the incredible gift of Jesus' passion, death and resurrection — all endured for the salvation of the world!

For a penance, my confessor could tell I needed the Lord's consolation, so he asked me to read the 17th chapter of John's Gospel, paying close attention to Jesus' prayer for his disciples. In that famous chapter of John, often referred to as the "Priestly Prayer of Jesus," the Lord prays to the Father for his disciples. He asks the Father to protect them, to unite them and, especially, to keep them from the evil one. I've prayed with that passage many times over the years, but praying with it as a penance at this stage of my life, as a bishop, brought me tremendous comfort and consolation.

Dear friends, Lent — and this Jubilee Year of Hope — are great moments to receive the sacrament of reconciliation. The Psalms — especially Psalms 51 and 32 — speak of our human frailty and our need to humbly come before the Lord acknowledging our sin. It is Jesus' great desire to free us of guilt and restore us to the fullness of life in him, heal our conscience and reconcile us to God and one another. When this work of mercy is accomplished, we know great joy, and our hope is renewed.

This Lent, take the time for a good examination of conscience, and come before the Lord seeking mercy and peace in the sacrament of reconciliation. A good confession is like pouring out the "lesser wine" of our worldly existence only to be filled again with grace, the "finest wine" of our life in Jesus Christ!

*Archbishop Etienne has led the Archdiocese of Seattle since September 2019. Read more of his writings [here](#).*

*Oración del Jubileo*

Padre que estás en el cielo,  
la fe que nos has donado en  
tu Hijo Jesucristo, nuestro hermano,  
y la llama de caridad  
infundida en nuestros corazones por el Espíritu Santo,  
despierten en nosotros la bienaventurada esperanza  
en la venida de tu Reino.

Tu gracia nos transforme en dedicados cultivadores  
de las semillas del Evangelio  
que fermenten la humanidad y el cosmos,  
en espera confiada  
de los cielos nuevos y de la tierra nueva,  
cuando vencidas las fuerzas del mal,  
se manifestará para siempre tu gloria.

La gracia del Jubileo  
reavive en nosotros, Peregrinos de Esperanza,  
el anhelo de los bienes celestiales  
y derrame en el mundo entero la alegría  
y la paz de nuestro Redentor.  
A ti, Dios bendito eternamente, sea la alabanza y  
la gloria por los siglos. Amén.

JUBILAEUM A.D. MCMXXV  
PEREGRINANTES  
IN SPEM

archphila.org/holyyear

## THE JUBILEE PRAYER

**Father in heaven,  
may the faith you have given us  
in your son, Jesus Christ, our brother,  
and the flame of charity enkindled  
in our hearts by the Holy Spirit,  
reawaken in us the blessed hope  
for the coming of your Kingdom.**

**May your grace transform us  
into tireless cultivators of the seeds of the Gospel.  
May those seeds transform from within both  
humanity and the whole cosmos  
in the sure expectation  
of a new heaven and a new earth,  
when, with the powers of Evil vanquished,  
your glory will shine eternally.**

**May the grace of the Jubilee  
reawaken in us, Pilgrims of Hope,  
a yearning for the treasures of heaven.  
May that same grace spread  
the joy and peace of our Redeemer  
throughout the earth.  
To you our God, eternally blessed,  
be glory and praise for ever.  
Amen**

Franciscus