



AUGUSTINIAN FRIARS

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In Residence

CATHOLIC FAITH
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ST. NICHOLAS OF TOLENTINE CHURCH

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TEL. (718) 295-6800 www.stnicholasoftolentinebronx.org FAX (718) 367-7411

MASS SCHEDULE

Saturday Vigil

7:00 p.m. **Spanish** (piano & cantor)

Sunday

8:00 a.m. **English** (organ & cantor)

9:30 a.m. **Spanish** (piano & choir/cantor)

11:30 a.m. **English** (organ & choir/cantor)

1:30 p.m. **Vietnamese** (keyboard & choir)

3:30 p.m. **Spanish** (piano & cantor)

Weekdays	8:30 a.m. Spanish (Mon-Fri.)
	7:45 a.m. Vietnamese (Sat)

CATHOLIC FAITH FORMATION

All those who are called to follow Jesus in the Catholic faith along with Catholics already baptized (adults, youth & children) who desire to celebrate the sacraments of First Confession, First Communion and Confirmation can make contact with the coordinator of this area for information about the various programs available. Registration for these programs are announced in the bulletin during various times of the year. Also appointments can be made in the parish office at anytime.

Parents wishing to baptize their children (ages 1-5) are invited to make an appointment in the parish office to speak with a staff member in order to make arrangements for participating in the Baptismal Program.

SACRAMENT OF RECONCILIATION (CONFESSIONS)

At the parish office by appointment.

MARRIAGE

Couples planning to be married should call for an appointment six months in advance of the wedding.

VISITS TO THE SICK

In emergency, call the parish office at any hour. Please inform the office of sick or homebound who desire the sacraments.

NEW PARISHIONERS

Welcome to all parishioners.

We encourage all parishioners to register at our parish office. We invite new parishioners to make an appointment to meet a member of the parish staff.

PARISH OFFICE HOURS

MONDAY - FRIDAY 9:00 a.m. - 12 Noon open (12 pm - 1 pm closed)
1:00 p.m.- 5:00 p.m. open (5 p.m. - 6 p.m. closed) 6:00 p.m.- 8:00 p.m. open
SATURDAY 9:00 a.m. - 2:00 p.m.
SUNDAY 9:00 a.m. - 2:00 p.m.



FOURTH SUNDAY OF LENT

GOD'S MERCY



Today's reading from the second book of Chronicles contains a sort of "mini-history" of Israel. It highlights God's mercies in choosing Cyrus the Persian to be an instrument of deliverance when the people were in captivity in Babylon. Despite their sinfulness and the deserved punishment they were undergoing, God's mercy was lavished on the people in the form of a miraculous act of liberation.

The Letter to the Ephesians, in much more theological terms, gives a similar account of a God "who brought us to life with Christ—by grace you have been saved." The author stresses that it was when we were "dead in our transgressions" that God saved us, an act of pure grace. He emphasizes that it is not our own efforts that freed us from sin ("this is not from you"); rather, "it is the gift of God." This, of course, is the heart of the entire Pauline corpus, that salvation comes to us by faith in God's mercy, revealed in the death of Jesus.

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First Reading — The wrath and the mercy of the Lord are revealed in the exile and liberation of the chosen people (2 Chronicles 36:14-16, 19-23) or *1 Samuel 16: 1b, 6-7, 10-13a*.

Psalm — Let my tongue be silenced, if I ever forget you! (Psalm 137) or *Psalm 23*.

Second Reading — By grace you have been saved (Ephesians 2:4-10) or *Ephesians 5:8-14*.

Gospel — The Son was sent by God so that the world might be saved through him (John 3:14-21) or *John 9:1-41 [1, 6-9, 13-17, 34-38]*.

The English translation of the Psalm Responses from the *Lectionary for Mass* © 1969, 1981, 1997, International Commission on English in the Liturgy Corporation. All rights reserved.

The end of 2 Chronicles claims that "all the princes of Judah, the priests, and the people" were continuously unfaithful to their covenant with God. This infidelity ultimately led to seventy years of exile in Babylon, after which Cyrus, the Persian ruler who conquered Babylon, allows the people of Israel to return home and rebuild their temple; the Psalmist reflects on the bitterness of those seventy years. Paul is lyrical in praising God "who is rich in mercy" and who "brought us to life" with Christ, while the evangelist recounts preaching by Jesus on this same theme. This is the section of John that includes the oft-memorized John 3:16: "For God so loved the world . . ." All three readings emphasize God's desire to rescue—or redeem—humanity from pain and suffering.

HUMAN HISTORY . . .

Today's reading from 2 Chronicles is the conclusion of these two volumes, a brief summary of Judah's infidelity under a sequence of kings and the subsequent seventy years of exile in Babylon. This abbreviated sequence recaps the events treated in earlier chapters, concluding with Jerusalem being conquered and its inhabitants deported by to Babylon.

After the Babylonians were conquered by Cyrus and the Persians, Cyrus built the great Persian Empire that covered almost the entire ancient Near East. Unlike the earlier Assyrians and Babylonians, Cyrus did not rule by deporting and enslaving peoples he defeated. Instead, he organized his empire into regional governments and funded their construction projects, ruling over all with the title King of Kings (among others). In this spirit, Cyrus urged the exiles to return to Jerusalem to rebuild their temple and their native culture. In Jewish terms, Cyrus was a "messiah" (Hebrew), or a *christos* (Greek), someone anointed by God to carry out this divine mission.

. . . AND DIVINE RESCUE

The return from exile in Babylon was second only to the Exodus from Egypt as a founding narrative shaping the Jewish identity into which Jesus was born and in which his church took root and began to grow. If we read between the lines of the two New Testament readings from today, we can see the outlines of this same pattern of God bringing humanity from sorrow into joy: The Hebrews' slavery in Egypt and the Judeans' exile in Babylonia reveal a universal truth, that we belong to the God who is "rich in mercy," and we are assured that "when we were dead in our transgressions," God "so loved the world" that he sent Jesus to be the way of our redemption, our salvation.

The Fourth Sunday of Lent is sometimes called "Laetare Sunday," or "Rejoice! Sunday." Even if we feel overwhelmed by the darkness of sin (our own and others'), wondering whether God really is working on our behalf, we can put our faith in today's Word that it is so. For this, we can truly rejoice—we are more than halfway to Easter!

Please visit our website for all the latest information and special Prayer Services, at: stnicholasoftolentinebronx.org and join us on Facebook, St. Nicholas of Tolentine Parish

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February 23 | Febrero 23
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March 13 | Marzo 13
10:00-11:00AM

March 23 | Marzo 23
5:30-6:30PM

March 25 | Marzo 25
5:30-6:30PM

March 30 | Marzo 30
5:30-6:30PM

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READINGS FOR THE WEEK
MARCH 15, 2021

Monday: Is 65:17-21; Ps 30:2, 4-6, 11-13b; Jn 4:43-54
Tuesday: Ez 47:1-9, 12; Ps 46:2-3, 5-6, 8-9; Jn 5:1-16
Wednesday: Is 49:8-15; Ps 145:8-9, 13cd-14, 17-18; Jn 5:17-30
Thursday: Ex 32:7-14; Ps 106:19-23; Jn 5:31-47
Friday: 2 Sm 7:4-5a, 12-14a, 16; Ps 89:2-5, 27, 29; Rm 4:13:16-18, 22; Mt 1:16, 18-21, 24a or Lk 2:41-51a
Saturday: Jer 11:18-20; Ps 7:2-3, 9bc-12; Jn 7:40-53
Sunday: Jer 31:31-34; Ps 51:3-4, 12-15; Heb 5:7-9; Jn 12:20-33
Alternate readings (Year A):
Ez 37:12-14; Ps 130:1-8; Rom 8:8-11; Jn 11:1-45 [3-7, 17, 20-27, 33b-45]

MASS INTENTIONS FOR THE WEEK
MARCH 15, 2021

Monday 8:30am Felix Antonio Hernandez & Maria Olinda Ramirez (D)
Tuesday 8:30am Gioan & Maria (D)
Wednesday 8:30am All Souls
Thursday 8:30am Lilian Rodriguez (D) Aniversario 26 años
Friday 8:30am Germania Perez (D); Jose Flores Ramirez (D)
Saturday 7:45am Maria Tran (D)
7:00pm Serafin Alfredo Gonzalez (D); Maria Franco & Diodoro Perez (D); Esperanza Del Castillo (D)
Sunday 8:00am Victoriano Lago (D)
9:30am Agustina Lopez & Santa Diaz (D); Acción de gracias a la Milagrosa Dorothy Johnson (D)
11:30am Lorenzo Ng & Madalena (D)
1:30pm

St. Paul tells us in his letter to the Ephesians that we are saved through grace: God's actions of sending his Son to die for us, and raising Jesus from the dead show the love God has for us. It comes entirely from God. When Paul says that no one can boast about being saved, he means that we can't add up our good deeds like reward points for heaven. He also means that we can't brag about our faith because we can recite the creed or answer an altar call. So if being saved is not a matter of saying the right things, or doing good deeds, what is it?

The answer comes from the gospel. Jesus tells us that he will be lifted up, or crucified, so that we can believe in him and have eternal life. When we "believe in" someone, we put our love and trust in that person. We know that we are loved and so respond by giving love. Our response of love inspires us to stop being selfish and start noticing that others need our help. Jesus describes it as living in the light: we are not ashamed to help someone, forgive someone, or comfort someone.

That brings us back to the question about salvation: it is not something we do or say. It is what God does for us. Our response of faith is also his gift. So when we recognize all that God has done for us and believe in his Son Jesus, the Spirit will guide us to live that faith and share it with others.

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OFFERTORY COLLECTION
FEBRUARY 28, 2021

Tithing:	\$5,915.40	Fuel:	
Children:	\$0.00		\$819.00
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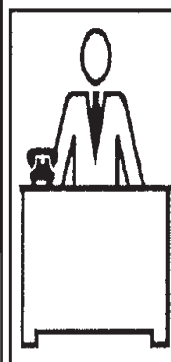
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