

"The Year of Divine Mercy and the Corporal Works of Mercy"

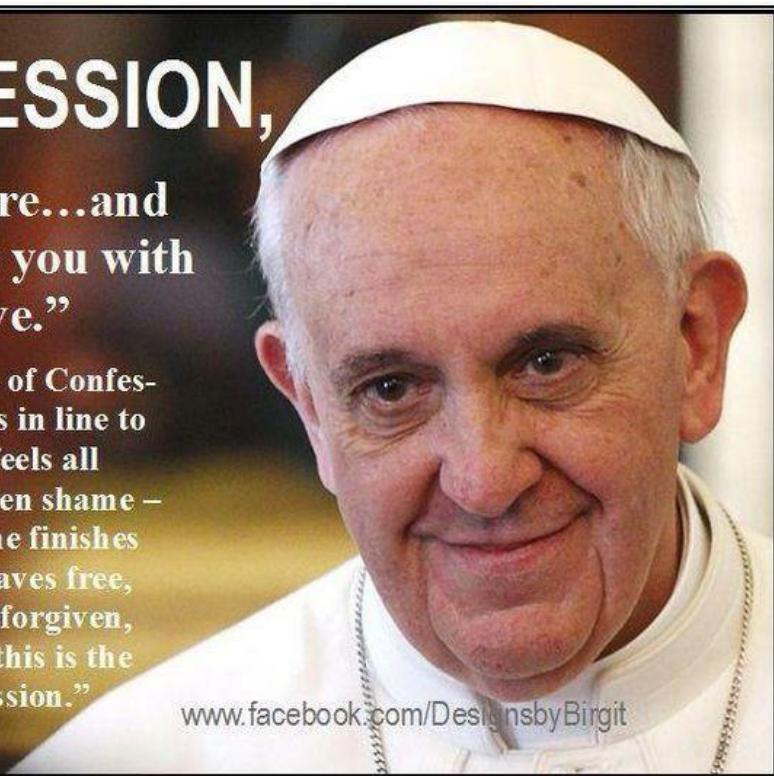
CONFESSION,

Jesus is there...and
He receives you with
so much love."

Do not be afraid of Confession! One who is in line to confess himself feels all these things – even shame – but then, when he finishes confessing, he leaves free, great, beautiful, forgiven, [...] happy. And this is the beauty of Confession."

~ Pope Francis

www.facebook.com/DesignsbyBirgit



EXTRAORDINARY JUBILEE OF MERCY

DEC. 8, 2015 - NOV. 20, 2016



"IT WILL BE A HOLY YEAR OF MERCY."
-POPE FRANCIS

Give
to
the poor



www.oyemagazine.org

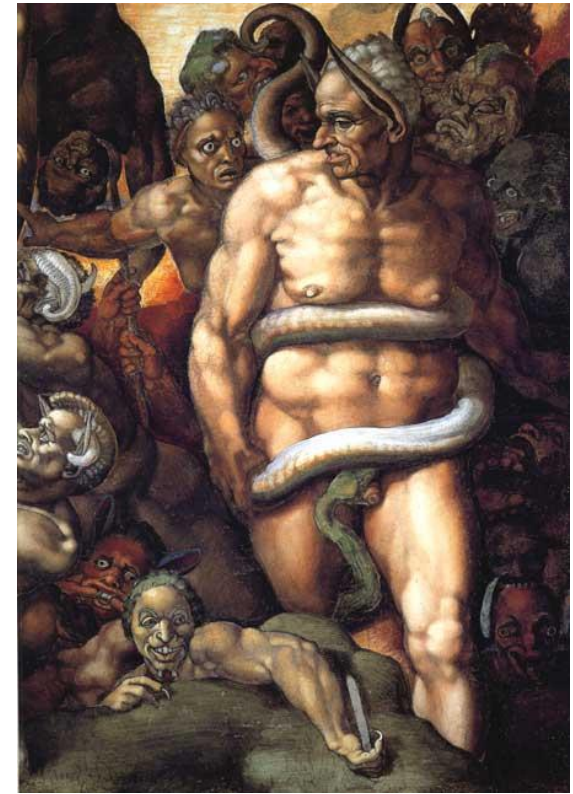
Works of Mercy

THE SEVEN CORPORAL WORKS OF MERCY

- 1. Feed the hungry.*
- 2. Give drink to the thirsty.*
- 3. Clothe the naked.*
- 4. Shelter the homeless.*
- 5. Visit the sick.*
- 6. Visit the imprisoned.*
- 7. Bury the dead.*

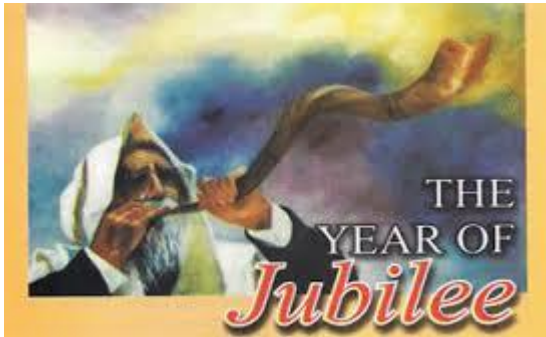
THE SEVEN SPIRITUAL WORKS OF MERCY

- 1. Counsel the doubtful.*
- 2. Instruct the ignorant.*
- 3. Admonish sinners.*
- 4. Comfort the afflicted.*
- 5. Forgive offenses.*
- 6. Bear wrongs patiently.*
- 7. Pray for the living and the dead.*



We studied them as part of our catechism lessons during our childhood, and they remained, perhaps, at the back of our mind until very recently, when Pope Francis proclaimed the Year of Divine Mercy. For some reason, the corporal works of mercy seem to occupy our attention much more than the spiritual works of mercy; people, perhaps, think that they are easier to remember, or more relevant since they came straight from JESUS' teaching about **the last judgment**.

For a better understanding of the concept behind the words “**Year of Mercy**”, or “**Holy Year**”, or “**Jubilee Year**” we need to go back to the Old Testament, since this is another clear case of the truth of the words of St. Augustine: “**Novum in vetere latet, vetus in novo patet**” [*The New Testament lies hidden in the Old Testament, the Old is made manifest in the New*] .



Sacrifice
Circumcision
Bar-Mitzva
Passover
Manna
Priesthood
Sabbath
JUBILEE

Mass
Baptism
Confirmation
Death of JESUS
Eucharist
Priesthood
Sunday
JUBILEE



Jubilee Years are common to Jews and Christians alike, although there is very little evidence of Jubilee Years or Holy Years or Years of Mercy in Christianity until the first official Jubilee proclaimed by Pope Boniface VIII in the year 1300.



FALL FEASTS
5776•2015

THE YEAR OF JUBILEE!
"You shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you..."
Leviticus 25:10

ROSH HASHANAH CELEBRATION
Sunday, September 13th
6:00 p.m. CT

YOM KIPPUR IMMERSION
Tuesday, September 22nd
6:00 p.m. CT

SUKKOT CELEBRATION
Sunday, September 27th
6:00 p.m. CT

Registration Required at: www.CurtLandry.com/Register-Fall-Feasts or call: 855-208-0723!

A shofar, a curved ram's horn, is shown resting on a wooden surface. The background is a soft, bokeh-style image of a sunset or sunrise over water, with warm colors and light reflections.

The Sabbatical Year

The “week” is a great Jewish invention, based on the accounts of Creation in seven days. The seventh day, or Sabbath, was the great day dedicated to God, to family and friends, and to resting.

It was natural to extend the uniqueness of the seventh day to the seventh year, making it a special year, which became known as the “Sabbatical Year”: a year of rest, for the land as well as for the people, a year of deliverance from slavery, and from debts, and a year of special concern for the poor of the land, and for foreigners.

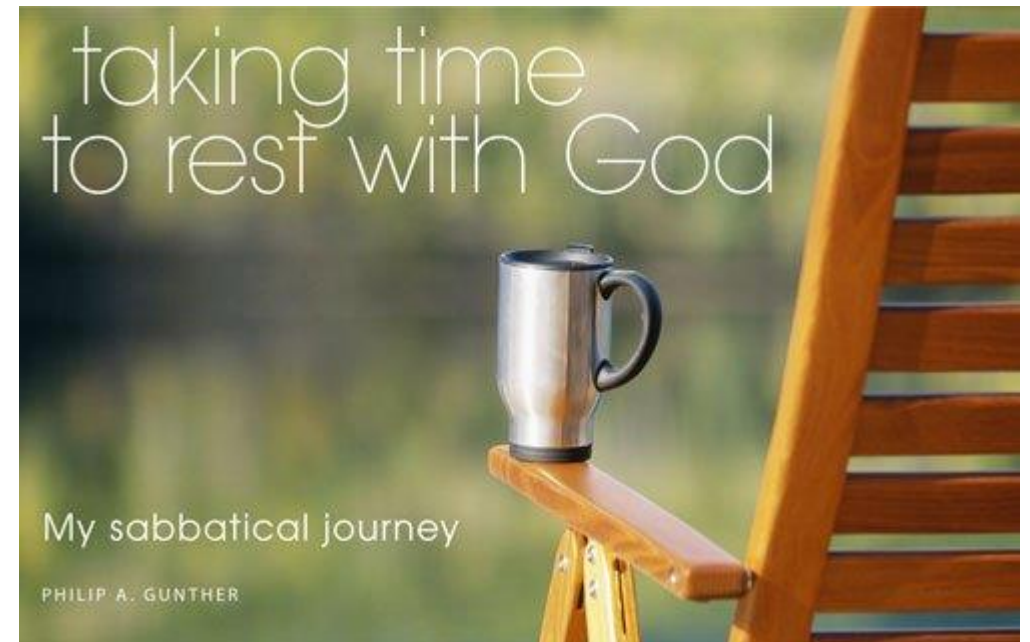
THE SABBATH IS FREEDOM! **THE SABBATICAL YEAR & JUBILEE**

- GOD BLESSED THE 7th DAY, and MADE IT HOLY, because He rested in it from all His work which He had created and made. **GEN 2:3 HNV**
- There will be A SABBATH OF COMPLETE REST FOR THE LAND in the 7th YEAR, A SABBATH TO THE LORD: you are not to sow your field or prune your vineyard. **LEV 25:4 HCSB**
- You shall number 7 SABBATHS OF YEARS to you, 7 x 7 years. The time of the 7 SABBATHS OF YEARS shall be 49 YEARS to you. You shall MAKE THE 50th YEAR HOLY, one year, and PROCLAIM FREEDOM throughout the land... It shall be a JUBILEE to you, and you shall return each man to his possession...

LEV 25:8, 10 MKJV



— Lope Columna



The Jubilee Year

The seventh day of the week, the Sabbath, was a special day; and a special year was also the seventh year or Sabbatical Year. What about the seventh year of seven weeks of years (7x7)? The Jubilee Year – or the fiftieth year - became **an ultra-special year**, with the added stress on **“release”** of acquired properties, of slaves, and of debts. The Jubilee Year began with the sounding of the **YOBEL** (hence the word Jubilee) or shofar (ram’s horn) on the Day of Atonement, the great Jewish day set aside for the forgiveness of sins.

"And you shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall be to you forty-nine years. Then you shall send abroad the loud trumpet on the tenth day of the seventh month; on the Day of Atonement you shall send abroad the trumpet throughout all your land.

*And you shall hallow the fiftieth year, and **proclaim liberty throughout the land to all its inhabitants**; it shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his family.*

In the jubilee year, land acquired had to be returned to its original owner. This custom meant that what in fact was sold was the **usufruct** of the land. Again, underlying this is the idea that the land is a divine gift: **God is the true owner of the land and all the Israelites His tenants. His land should be shared by all the members of His people equally**; should an Israelite be forced to part with his land, it should return either to him or to his family.

There was a strong Israelite conviction that land monopoly in the hands of a few was contrary to the will of the Lord; land monopoly is among the social evils denounced by the prophets (cf. Isa 5, 8; Mic 2, 2).

God's Plans for a Successful Society
Jubilee & the Sabbath Year



In the Book: LEVITICUS 25



The Jubilee Year in the New Testament

JESUS' proclamation of the "favorable year of the Lord", or Jubilee Year

"And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, "The Spirit of the Lord is upon me, Because He anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord." And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing" (Luke 4, 16-21).



**JESUS proclaimed the
FIRST CHRISTIAN
JUBILEE YEAR in the
Synagogue at Nazareth. It
was to be an
EVERLASTING
JUBILEE.**

JESUS is proclaiming the Jubilee, the “*favorable year of the Lord*”. The traditional Jewish Jubilee was held every 50 years; JESUS proclaimed the *everlasting* Jubilee, which included care for the poor, the prisoners, the blind, and the downtrodden. The image derived from it underscored restoration, beginning, and faith in the sovereignty of God, and conviction that structures of social and economic life must reflect God’s reign. Moreover, the Greek word for “*release*” is “*aphesis*” and this word is used to translate the Hebrew word for Jubilee.



Daily Spirit & Word
Rev Donald Davis. www.spiritandword.co.uk



Luke 4:14-21 **Jubilee Year**



Freedom for;
the Poor
the Prisoner
the Blind

come to ME

JUBILEE

OLD TESTAMENT

- Every 50 years
- **Release** from slavery, debts, poverty, insecurity, exploitation of the land and animals
- **RELEASE** from sin: the YOBEL was sounded on the DAY OF ATONEMENT – YOM KIPPUR

NEW TESTAMENT

- **EVERLASTING**, but marked by special dates (25 or 50 years + extraordinary years)
- **APHESIS** or Release from sin. The word Jubilee is translated Aphesis which means FORGIVENESS and MERCY
- **RELEASE** from slavery, poverty, exploitation of nature

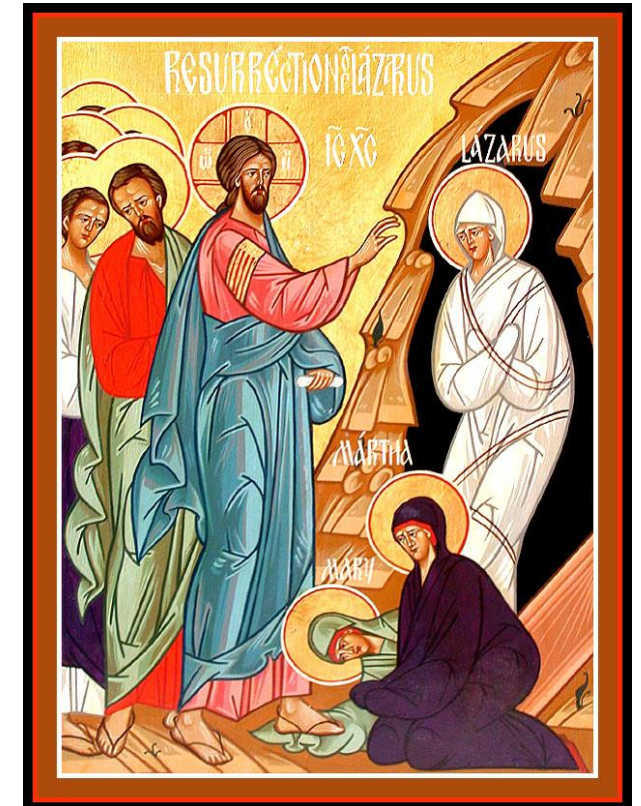
The “**release**” is that of debtors during the jubilee year; but Luke uses the word “**aphesis**” or release to indicate “**forgiveness**” of sins. **In JESUS, God has fulfilled that which was only a shadow in the Old Testament, the full “release” or “aphesis” from all forms of slavery, material and spiritual. In JESUS, there is redemption and forgiveness of sins, as well as commitment to social justice, and to the physical and mental well-being of every human being.**



Miracle over nature



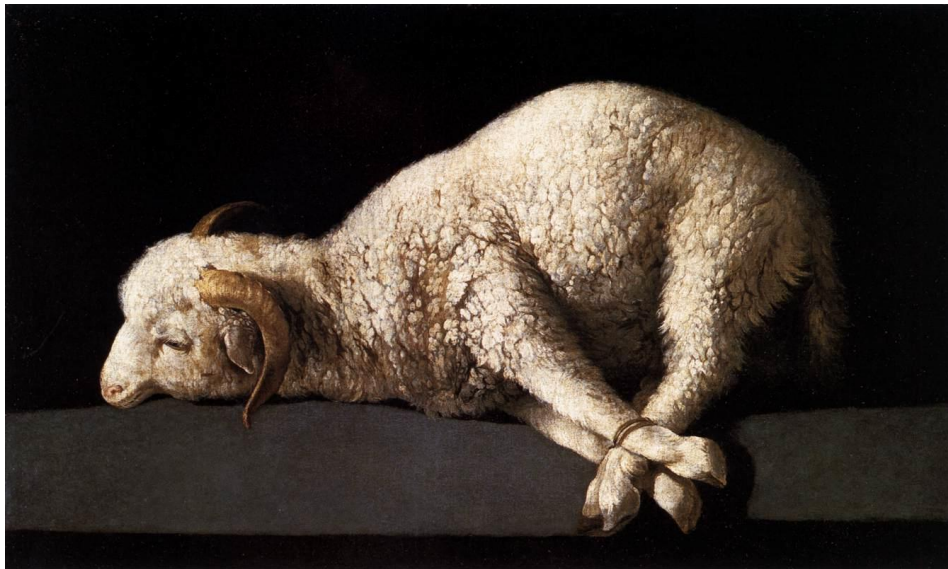
Healing Miracle



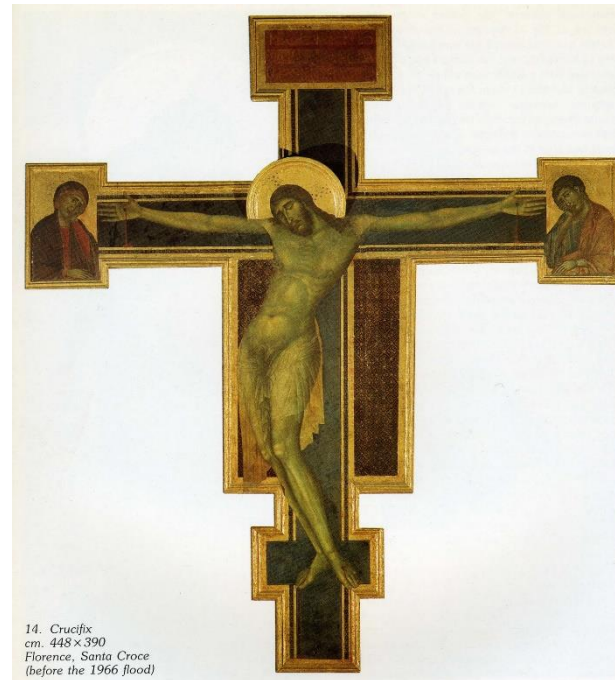
Raising to life

The Jubilee Year and the Early Church

H Conzelmann, in his study of the Gospel of St. Luke, expressed the view that **Luke** had divided the history of humanity into three eras or times: **the time of the Father** (the Old Testament period, up to and including John the Baptist), **the time of JESUS** (the 33 years of JESUS' life); and **the time of the Holy Spirit and of the Church** (from Pentecost until the end of time). For **St John**, “*eternal life*” is already a reality on earth for all those who believe in JESUS. The early Church, therefore, considered the present time as the “*favorable year of the Lord*”, or the perennial Jubilee or Holy Year, and the realization of the Kingdom of God on earth on the pattern of the eternal Kingdom of God in heaven.



OLD TESTAMENT



TIME OF JESUS



TIME OF THE HOLY SPIRIT

This is how the book of Acts presents the beginnings of the new reality of the Kingdom:

“And all those who had believed were together, and had all things in common; and they began selling their property and possessions, and were sharing them with all, as anyone might have need. And day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, praising God, and having favor with all the people” (Acts 2, 44-47).



“And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them. And with great power the apostles were giving witness to the resurrection of the Lord Jesus, and abundant grace was upon them all.

For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales, and lay them at the apostles' feet; and they would be distributed to each, as any had need” (Acts 4, 32-35)



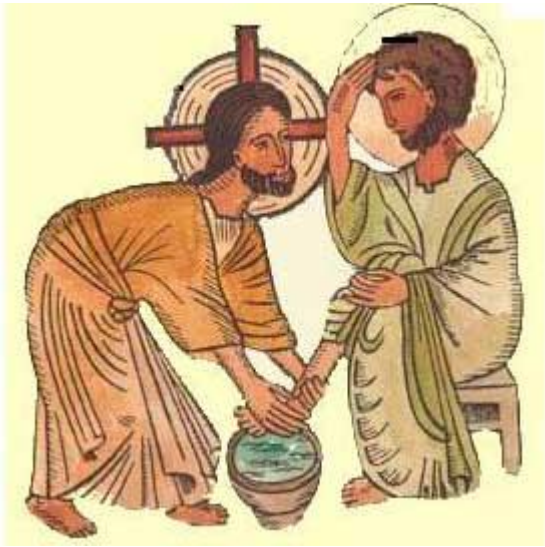


In his Encyclical, *Deus Caritas Est*, **Pope Benedict XVI**, dedicated the entire second part to the practical love expressed by the corporal works of mercy. A powerful line from this section goes as follows:

“The Church cannot neglect the service of [corporal] charity any more than she can neglect the Sacraments and the Word”.

In his examination of the long commitment of the Church to temporal charity and corporal works of mercy, the Pope goes back to the time of the early Church.

*“As the years went by and the Church spread further afield, the exercise of charity became established as one of her essential activities, along with the administration of the sacraments and the proclamation of the word: **love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential to her as the ministry of the sacraments and preaching of the Gospel.** The Church cannot neglect the service of charity any more than she can neglect the Sacraments and the Word” (Deus Caritas Est, n. 22).*



DIAKONIA

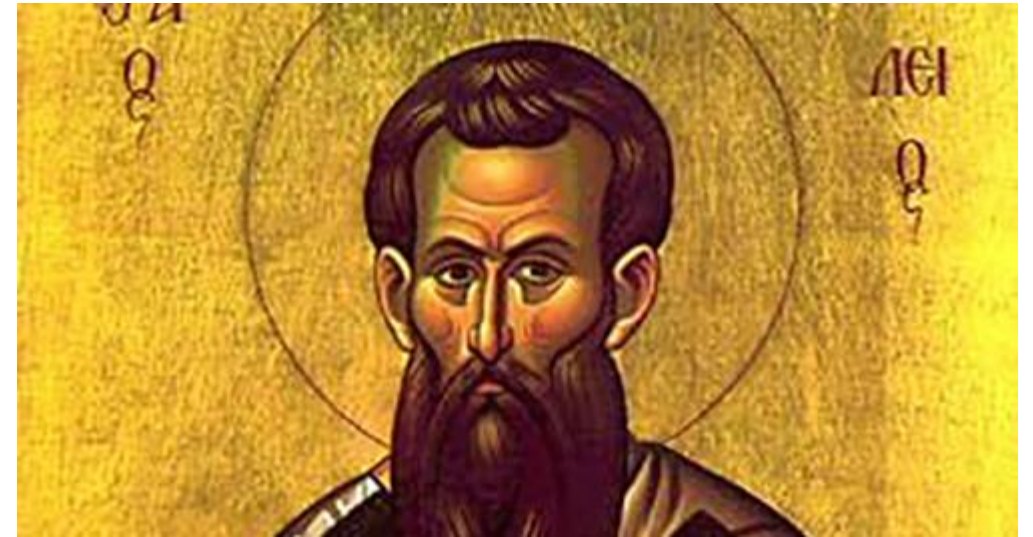


In the beautiful description of the Mass on Sunday in the years between 100AD and 145AD, **St. Justin Martyr** also mentions the collection or offerings brought by the faithful, money or goods, placed at the feet of the bishop. The bishop would call the deacons to distribute the offerings to orphans, widows, the sick, and those who for other reasons found themselves in need, such as prisoners and foreigners.





ST. LAWRENCE



TERTULLIAN

The great Christian writer **Tertullian** († after 220) relates how the pagans were struck by the Christians' concern for the needy of every sort: “*Look how much the Christians love each other*”. And when **Ignatius of Antioch** († c. 117) described the Church of Rome as “presiding in charity (agape)”, we may assume that with this definition he also intended in some sense to express her concrete charitable activity. The example of the **deacon St. Lawrence** in Rome, remained for a long time an outstanding example of the care of the Church for the poor.

***“Do you want to honour Christ’s body?
Then do not scorn him in his
nakedness, nor honour him here in the
church with silken garments while
neglecting him outside where he is cold
and naked.***

***For he who said: This is my body, and
made it so by his words, also said: “You
saw me hungry and did not feed me,
and inasmuch as you did not do it for
one of these, the least of my brothers,
you did not do it for me.” (Mat 25:34ff)
What we do here in the church requires
a pure heart, not special garments;
what we do outside requires great
dedication...***

***For God does not want golden vessels
but golden hearts...***

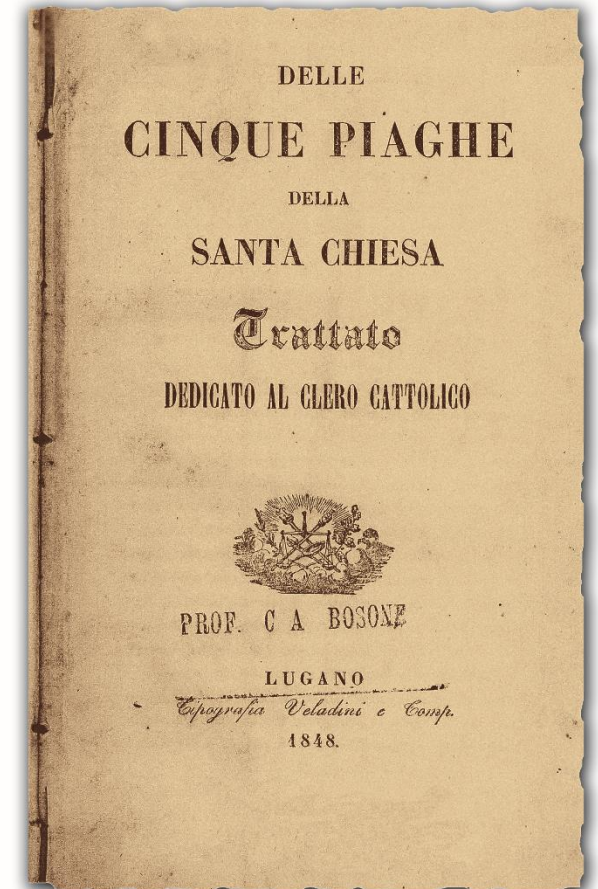


St. JOHN CHRYSOSTOM

Blessed Antonio Rosmini's *"The Five Wounds of Holy Church"*

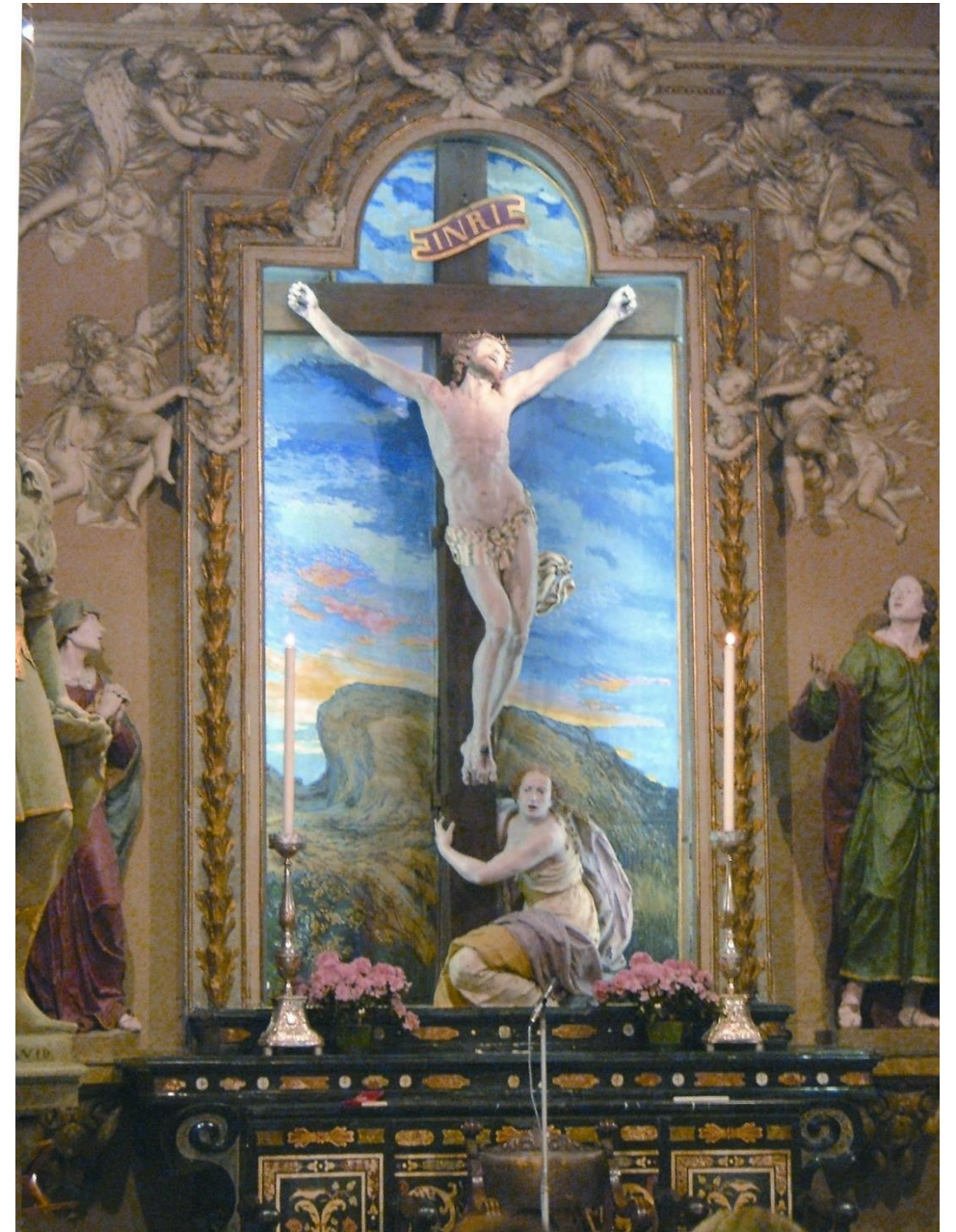
He wrote the book in 1832, but published it in 1848; a year later, in 1849, the book was condemned and placed in the Index of forbidden books.

Pope Paul VI called it a *"prophetic book, well ahead of its time"*, and Pope Francis described Rosmini as a *"persecuted prophet"*.



The Five Wounds highlighted by Blessed Rosmini were the following:

- 1- The division between the people and clergy at public worship (left hand)**
- 2- The insufficient education of the clergy (right hand)**
- 3- The disunion amongst the Bishops (side/heart)**
- 4- The nomination of Bishops left in the hand of civil government [and the neglect of the divine moral right of clergy and people to choose their bishop] (right foot)**
- 5- The restrictions on the free use by the Church of her own possessions (left foot)**



We shall deal briefly with the Fifth Wound, on the free use of money and goods by the Church.

Rosmini's vision of the Church is that the Spouse of Christ should embrace the same poverty as her Bridegroom, who said, *"Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay His head"*.

Rosmini asks that popes, bishops, and priests embrace evangelical poverty, as it was the case in the early church:

"The profession of poverty was for long the glory of the priestly ministry; the majority of men called to the priesthood abandoned their possessions or gave them away to the poor... The outstretched hands of the poor, of widows, lepers, slaves, pilgrims, and the destitute became vaults where the Church could deposit her treasures without fear of theft".



*The early Church, says Rosmini, was poor, but free. Her evangelical poverty was safeguarded by **seven maxims** which regulated the acquisition, administration, and use of material goods. It may be useful to list them:*

- 1- All offerings to the Church must be **spontaneous** (no force, no sanctions).
- 2 -All goods owned by the Church should be possessed, administered, and dispensed in common (**bishop, clergy, and people**).
- 3 - Goods should be distributed according to a four-fold division: to **bishop** and **clergy** (to supply to the strict needs of their maintenance); for the upkeep of **church buildings**; and to **the poor** (morally binding).
- 4 - All money/funds should be used for **charitable purposes**, and assigned to **fixed, determined works** to prevent arbitrariness, self-interest, and corruption. There should not be an accumulation of wealth for its own sake.

5 - The fifth requirement safeguarding the Church from the danger of riches was ***“a generous spirit, prompt to give, slow to receive”***, putting into practice JESUS’ words, *“It is more blessed to give than to receive”*.

St. Augustine had to defend himself against the accusation, ***“Bishop Augustine gives with total generosity, but takes nothing!”*** What a glorious accusation, says Rosmini.

It is truly painful, and damaging to the true interests of the Church, as well as scandalous, if public opinion is generally convinced that the Church’s hands are always extended to receive, but never to give.

6 - The Church must **make public the administration of all her possessions**, following the example of the holy bishops of the early Church (St. Ambrose, St. John Chrysostom, St. Augustine, St. Hilary, St. Paulinus, and many others).

7 - The Church should administer her goods **watchfully and carefully**.

Pope Francis has been trying to re-organize the financial structures of the Vatican, against strong opposition and problems.

Two influential journalists have been taken to court by the Vatican for publishing a great number of highly confidential documents which reveal, **they claim, a huge financial “empire” owned by the Vatican.** The scandal, they claim, consists in the fact that the accumulation of wealth shows very little sign of being used for the poor or for helping the impoverished religious institutions in developing countries world-wide.

The book written by **E. Fittipaldi**, one of the accused, is entitled, *“Avarice”*; the other, written by **Gianluigi Nuzzi**, is entitled *“Merchants in the Temple”*.

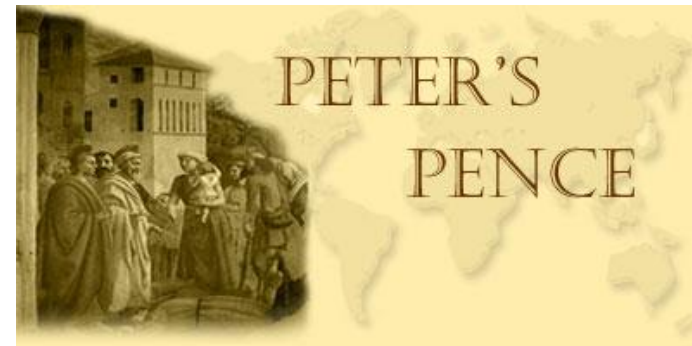


G NUZZI

E FITTIPALDI

Rosmini's claim is that help to the poor should never be an after-thought, but a pressing duty in response to the moral rights of the poor. **Parishes, Dioceses, and the Vatican have a grave moral obligation to help the poor, directly**, by the regular distribution of part of the funds collected from the faithful. The example of JESUS, of the Church of Jerusalem, of St. Paul, and of the churches during the first six centuries should be the example to follow.

*Blessed Rosmini founded the Institute of Charity and the Sisters of Providence with the aim of pursuing holiness through embracing **universal charity in its three essential forms: temporal charity** (corporal works of mercy), **intellectual charity** (leading people to God by means of reason), and **spiritual charity** (pastoral ministry and the Sacraments).*

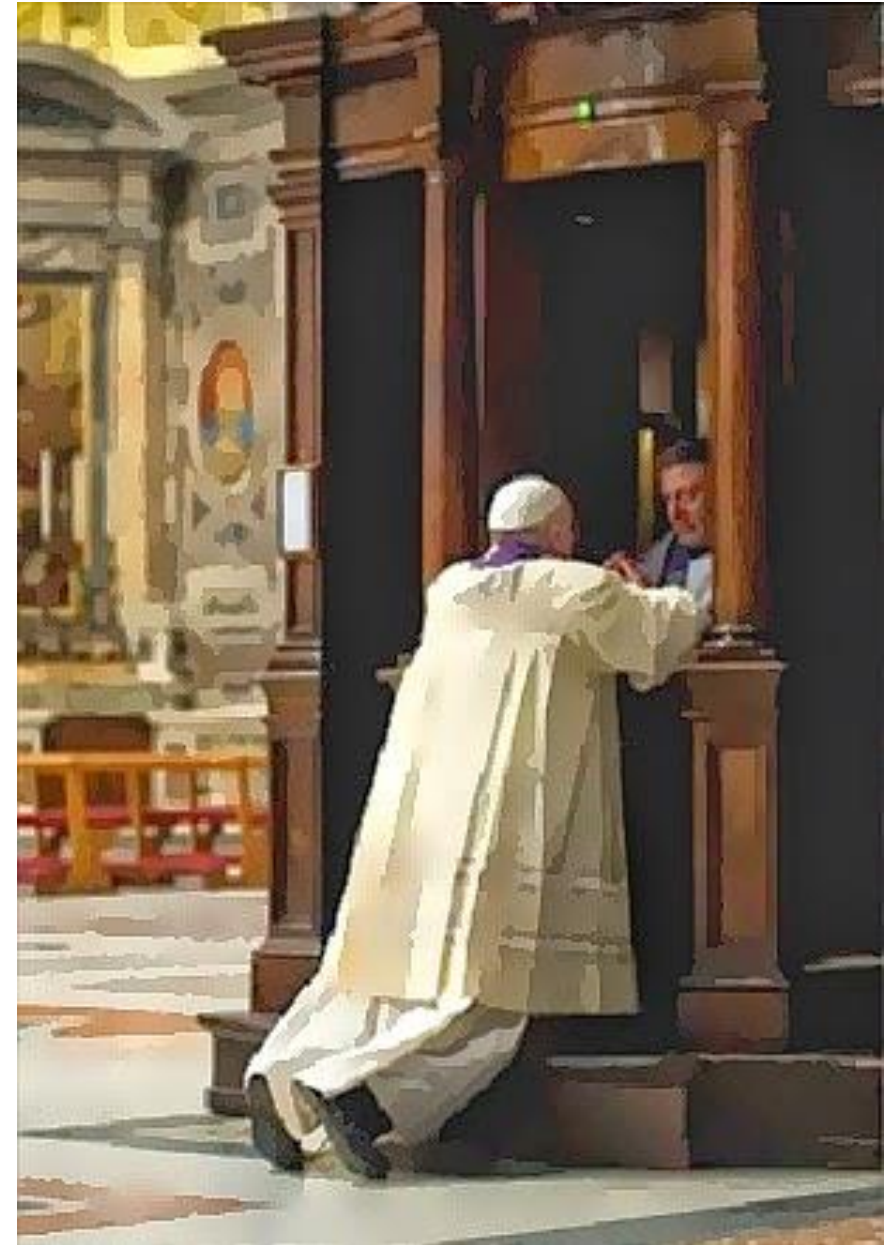


Pope Francis and the Jubilee of Divine Mercy

At a recent meeting in Dublin, the archbishop, the **Right Rev. D. Martin**, spoke about Pope Francis and the Year of Mercy.

He began by saying not to trust anyone who says that he/she “understands” who Pope Francis is! It is not so easy, as he made it clear by giving a number of examples. He spoke about the first interview that Pope Francis gave to a fellow Jesuit who worked for the “*Civiltà Cattolica*”.

The Pope was asked the question: “*Who is Pope Francis?*” After a long silence, the Pope answered, **“I am a sinner... Yes, I am a sinner”**.



To another interviewer, Andrea Tornielli, the Pope said, ***"I have a special relationship with people in prisons, deprived of their freedom. I have always been attached to them, precisely because of my awareness of being a sinner. Every time I go through the gates into a prison to celebrate Mass or for a visit, I always think: why them and not me? I should be here. I deserve to be here. Their fall could have been mine. I do not feel superior to the people who stand before me"***.

It is not surprising, therefore, that the Pope should often speak of human sinfulness and of God's mercy. The joy, which the Pope says should fill the heart and life of every believer [see his Encyclical, ***The Joy of the Gospel***], is the result of acknowledging that the love of God has been poured into our hearts by the merciful Father. Mercy is God's name.

**Pope Francis washing the
feet of prisoners**



The Jubilee of Divine Mercy is, therefore, first of all a **celebration of God's mercy over and against our sinfulness**. It is a real ***"aphesis" or "release"*** – forgiveness of sin. In Old Testament times, the Jubilee had its start with the sounding of the YOBEL on the **Day of Atonement**, the day of God's mercy and forgiveness for Israel's sins. The Jubilee of Divine Mercy brings to completion the Old by proclaiming the **redemption and salvation** brought about by the passion and death of the Son of God.



As it was for the Jubilee of the Old Testament, It is also a **“release” for the land, and for prisoners, slaves, the poor, and the destitute of the world.** The corporal works of mercy have their place under such essential dimension of the Jubilee.

The Encyclical **“Laudato Si’”** is a hymn to creation, and a strong exhortation to protect the land – our planet – from abuse, exploitation, and destruction. The protection of the “land”, in its turn, is one important means for **alleviating poverty, discrimination, and slavery.**

