

Second Sunday of Ordinary Time



Samuel was sleeping in the temple of the LORD where the ark of God was. The LORD called to Samuel, who answered, "Here I am." He ran to Eli and said, "Here I am. You called me." "I did not call you," Eli said. "Go back to sleep." So he went back to sleep. Again the LORD called Samuel, who rose and went to Eli. "Here I am," he said. "You called me." But he answered, "I did not call you, my son. Go back to sleep." At that time Samuel was not familiar with the LORD, because the LORD had not revealed anything to him as yet. The LORD called Samuel again, for the third time. Getting up and going to Eli, he said, "Here I am. You called me." Then Eli understood that the LORD was calling the youth. So he said to Samuel, "Go to sleep, and if you are called, reply, 'Speak, LORD, for your servant is listening.'" When Samuel went to sleep in his place, the LORD came and revealed his presence, calling out as before, "Samuel, Samuel!" Samuel answered, "Speak, for your servant is listening." Samuel grew up, and the LORD was with him, not permitting any word of his to be without effect.

1 Samuel 3:3b-10, 19



"Brothers and sisters: The body is not for immorality, but for the Lord, and the Lord is for the body; God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Shall I then take Christ's members and make them the members of a prostitute? Of course not! But whoever is joined to the Lord becomes one spirit with him. Avoid immorality. Every other sin a person commits is outside the body, but the immoral person sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own? For you have been purchased at a price. Therefore, glorify God in your body.

1 Cor 6:13c-15a, 17-20



John was standing with two of his disciples, and as he watched Jesus walk by, he said, "Behold, the Lamb of God." The two disciples heard what he said and followed Jesus. Jesus turned and saw them following him and said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" He said to them, "Come, and you will see." So they went and saw where he was staying, and they stayed with him that day. It was about four in the afternoon. Andrew, the brother of Simon Peter, was one of the two who heard John and followed Jesus. He first found his own brother Simon and told him, "We have found the Messiah" (which is translated Anointed). Then he brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you will be called Cephas" (which is translated Peter).

John 1:35-42

(This page paid for by the Diocese of Lake Charles.)

Convergence

By Fr. Frank Pavone
Director, Priests for Life

Each January, three observances converge that reinforce each other and summon the Christian world to work together against injustice. January 15 is the birthday of Rev. Dr. Martin Luther King, Jr., and on or around that day we observe a national holiday in his honor. A week later, on January 22, we recall the tragic decision made that day in 1973 by the Supreme Court in *Roe vs. Wade*, unleashing a policy of abortion on demand. On or around January 22, large rallies and marches for life are held from coast to coast. And from January 18 to 25th each year, the Week of Prayer for Christian Unity is observed.

These three great movements are deeply intertwined.

Jesus Christ prayed that his followers would be one, as he and the Father are one. Authentic Christian unity does not mean pretending there are no serious doctrinal disagreements between denominations. It does mean working to come to a deeper understanding of what those differences are and are not, as well as recognizing and building on the real unity that does exist in our common affirmation of Christ and his Lordship in our lives and in the world.

That affirmation of Christ requires that we work to fight injustice. In his encyclical letter on Christian Unity, issued in 1995, Pope John Paul II wrote, "Many Christians from all Communities, by reason of their faith, are jointly involved in bold projects aimed at changing the world by inculcating respect for the rights and needs of everyone, especially the poor, the lowly, and the defenseless...Christians who once acted independently are now engaged together in the service of this cause, so that God's mercy may triumph" (n. 43).

Both the civil rights movement and the pro-life movement are evidence of this common engagement. Both movements seek to secure equal rights for marginalized human beings, despite their appearances, and to apply to law and culture the promises of the Gospel. Both movements have found their "meeting place" and their "launching pad" in the Churches, manifesting this declaration of Dr. Martin Luther King, Jr.:

"I'm always happy to see a relevant ministry. It's alright to talk about 'long white robes over yonder,' in all of its symbolism. But ultimately people want some suits and dresses and shoes to wear down here. It's alright to talk about 'streets flowing with milk and honey,' but God has commanded us to be concerned about the shums down here, and his children who can't eat three square meals a day. It's alright to talk about the new Jerusalem, but one day, God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. This is what we have to do."

Defending the equal dignity of every human being after birth strengthens our witness to the rights of those in danger before birth, and vice-versa. The witness, in fact, is ultimately one: the witness to the one Christ, who restores dignity to every human life.



Deacon Edward Lavine, Secretary for Pastoral Services for the Diocese of Lake Charles, center, shakes hands with Rev. Larry Snyder, right, President of Catholic Charities U.S.A. during Fr. Snyder's visit to Lake Charles. John Keightley, left, Senior Vice President for Planning and External Relations for Catholic Charities, looks on. Catholic Charities U.S.A. is providing the Diocese with a grant of \$2.07 million to aid victims of Hurricane Rita.



Msgr. Harry D. Greig, left, Administrator of the Diocese of Lake Charles, hands a check in the amount of \$50,000 to Rev. Whitney Miller, Rector of St. Louis Catholic High School, for the *Opening Windows Capital Campaign* of the school. The gift is the third from the Diocese to assist in the three-year fundraising program. The Diocese has given a total of \$150,000 to the campaign. The third phase of the program is dedicated to the construction of a new library resource center and a new courtyard for St. Louis. The campaign began in March 2002 and has been responsible for the renovation of classrooms, a new entry, new athletic complex, new science lab and renovations to the Landry Memorial gym. For more information on *Opening Windows* call Wendell Fontenot, the school's Director of Development, at 436-7275.



Deacon Ed Lavine, center, helps with the loading of food, clothing and other goods to aid evacuees from hurricanes Rita and Katrina who were being housed at the Kristyl Inn in Kinder just prior to Christmas. Picking up the supplies, were Lynette Winn, left, manager of the motel, and Terry Cormier, right, representing the Marine Corps League Toys for Tots campaign. The food supplied was used by motel staff and Marine Corps League volunteers to prepare a Christmas dinner for evacuees.

Pope denounces "culture of death"

VATICAN CITY- Pope Benedict XVI administered the sacrament of baptism for the first time in his pontificate to 10 newborns, and urged a "no" to the "prevailing" culture of death on Monday, January 9.

On the day the Church celebrates the Baptism of Jesus, the Pope resumed Pope John Paul II's practice of baptizing infants on the liturgical feast that closes out the Christmas season. John Paul II had been unable to carry out the baptisms the last two years because of his declining health.

The sacrament was administered before Michelangelo's "Last Judgment" in the Sistine Chapel, the same place where Cardinal Joseph Ratzinger was elected Bishop of Rome on April 19.

The Holy Father addressed a spontaneous homily to the parents, godparents and families of the 10 Italian newborns, five boys and five girls. One of them received the second name Karol, in Polish, in memory of the late Pope.

"With baptism, this child is introduced in the company of friends who will never

abandon him in life and in death, and this company of friends is the family of God, which bears in itself the promise of eternity," said the Pope.

Benedict XVI noted: "None of us know what will happen on our planet, in our Europe, in the next 50, 60 or 70 years, but there is something of which we are certain: that the family of God will always be present and that those who belong to this family are never alone, but have the sure friendship of him who is life."

Because of this, coher-

ence with baptism calls for saying "yes" to Christ and to life, and "no" to evil and death, the Pope said.

"We can say," he continued, "that also in our own time it is necessary to say 'no' to a culture largely dominated by death; an anti-culture which shows itself, for example, in drugs, in escape from reality, in illusion, and in the false happiness that is expressed in lies, fraud, injustice, and contempt for others, for solidarity, and for responsibility towards the poor and the suffering."