

CATHOLIC CAMPUS MINISTRY at the
UNIVERSITY OF DELAWARE

St. Thomas More Oratory

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Mass Schedule

Saturday: 5:00 PM
Sunday: 9:30 AM & 11:30 AM
Daily Mass: 12:30PM
Blue Hen Student Mass will resume February 17th

Confession

Tuesday: 5:30 – 6:30 PM
or by appointment

Office Hours

Monday – Friday: 10 AM – 2 PM
or by appointment

FIFTH SUNDAY IN ORDINARY TIME
FEBRUARY 10, 2019



*"Be patient with everyone, but above all with yourself."
~ St. Francis de Sales*

READINGS

Feb. 10th
Isaiah 6:1-2a, 3-8

FIFTH SUNDAY IN ORDINARY TIME
Psalm 138:1-2, 2-3, 4-5, 7-8 1 Corinthians 15:1-11 Luke 5:1-11

Feb. 17th
Jeremiah 17:5-8

SIXTH SUNDAY IN ORDINARY TIME
Psalm 1:1-2, 3, 4 & 6 1 Corinthians 15:12, 16-20 Luke 6:17, 20-26

OFFERTORY

3 Feb 19 \$6,237.00

Year to Date \$166,914.75
Goal for Fiscal Year \$270,000.00
(7/1/18 – 6/30/19)

Catholic University: \$365.00
& Catholic Communications - 20 Jan

Next 2nd Collection 10 Feb 19
Black & Indian Missions & Home Missions

RELIGIOUS EDUCATION

Upcoming Classes

February 24
March 3
March 17



MARK YOUR CALENDARS!



Cape May Beach Retreat March 8 – 10

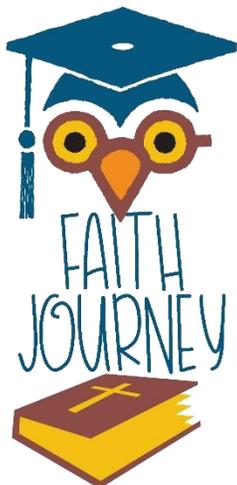
Plan ahead to get away for a weekend at the Jersey Shore in Cape May Point, NJ. Sign up early for our student led beach retreat – great food, lots of fun.

Spring Break with DSW March 30 – April 4

Make a difference during your Spring Break and join us as we take part in service with DeSales Service Works in the city of Camden.



Please visit www.udcatholic.org for signups/details



Need to receive the Sacrament of Confirmation? Thinking about joining the Catholic Church? Our spring Faith Journey classes will be starting on

Monday, February 25th

Sign up for more information online if interested.

Please visit www.udcatholic.org for signups/details

REMINDERS



6:30pm Blue Hen Student Mass will resume next week on

February 17



2019 Offertory Envelopes

If you would like to begin using or have not yet picked up your 2019 Offertory Envelopes, they are available in the office.

HOW WE SHOULD PRAY

In Matthew's Gospel, Jesus tells us that a *prayer of petition*, addressed to God, is infallible: "Ask, and you shall receive; search, and you shall find; knock, and the door shall be opened to you. Everyone who asks receives; everyone who searches finds, and everyone who knocks will have the door opened" (Mt. 7: 7-8). For Matthew prayers of petition have power to the extent that they are linked to *concrete action within a community* of faith and love. As Christians, we have a set formula for ending all of our prayers: "We ask this through Christ our Lord." When we pray "through Christ" we are praying through the Body of Christ, which then includes Jesus, the Eucharist, and the body of believers here on earth. Thus, not only is God in heaven being petitioned and asked to act. We are also *charging ourselves* (as part of the Body of Christ) with some responsibility for answering the prayer.

An example: An *elderly nun* had very much liked a young nun in their community and appreciated the spark and vigor she brought to the community. This young nun had just decided to leave their community. For a year, though, she noticed that the young nun was obviously in distress, agonizing as to whether or not she should leave the community and as to whether, indeed, the community even wanted her. So the elderly nun prayed for the young nun, prayed that she might stay, prayed that she might realize that she was wanted and valued, prayed that God might give her strength to see beyond her doubts. But she never went, at any time, and talked to the young nun. She never told her how much the community appreciated the gift that she, the young nun, was. Now she was upset that the young nun had left. She never put skin to her prayer. She never concretely involved herself in trying to bring about what she was asking God to do. She left things up to God. But how was God to let the young nun know that she was appreciated inside the community when the community itself would never tell her that? When we pray "through Christ" more is involved than merely asking God in heaven to make some kind of intervention.

This is powerfully illustrated in a scene in the movie *The Serpent's Egg*. The scene runs along these lines: A priest has just finished presiding at the Eucharist and is in the sacristy taking off his vestments when a woman enters. Middle-aged, needy, lonely in her marriage, and suffering terribly from religious scruples, she begins to sob and protest that she is unlovable: "I'm so alone, Father, nobody loves me! God is so far away! I don't think he could love me anyway. Not the way I am! Everything is so dark for me!" At first, the priest is more irritated than compassionate, but at one point he says to the woman: "Kneel down and I will bless you. God seems far away. He cannot touch you right now, I know that, but I am going to put my hands on your head and touch you—to let you know that you are not alone, not unlovable, not in the darkness. God is here and God does love you. When I touch you, God will touch you." This is someone who is praying as a Christian, someone who is: *giving skin to his prayer*.

The community (we ourselves) must be involved not just in the petition but also in trying to *bring about what the petition pleads for*. If my mother gets sick, then I am called to both pray for her to get better and then take time to drive her to see the doctor. If I see a colleague who looks depressed or sad, then I am called to pray for her and then take time to reach out and speak to her. If I pray for a close friend, then I am called to pray for him and then to send a note to tell him that I am thinking about him.

