

ST. ELIZABETH CATHOLIC CHURCH

Diocese of Knoxville

Mass intentions for March 14, 2021 Fourth Sunday of Lent

Saturday, 5 p.m. —

† Jorge P. Mitra
By: Mally M. Cruz

Sunday, 8:30 a.m. —

† Marilyn Barker
By: Richard Barker

9:30 a.m. —

† Debbie Cooper
By: Mary Carr

Wednesday, noon—

Parish Life

Holy Hour — The Knights are leading a holy hour service at 3 p.m. Sunday (March 14). It will include scripture, rosary, quiet reflection and benediction.

Laetare Sunday — This weekend we celebrate the fourth Sunday of Lent, also called “Laetare” Sunday, the halfway mark of Lent. The color rose can replace the traditional purple of Lent on this weekend.

Stations of the Cross — Stations of the Cross are prayed at 6 p.m. on Fridays during Lent in the church.

Feast Day — This Friday Catholics are released from their obligation to abstain from meat. This is because it is the feast day of St. Joseph.

Lenten Food Drive — The Knights of Columbus are conducting the 40 Cans for Lent food drive. Please, no glass containers and no items past their expiration date. Cash donations may be given to any Knight. All donations will be given to ARM (Assistance Resource Ministries).

Dispensation

Catholics living in the diocese are not obligated to attend Sunday Mass until further notice. While not required, participating in Mass online is encouraged.



MOSES & THE SERPENT

Jesus makes a strange analogy to explain the crucifixion. He refers to a metal statue Moses made. The Hebrews were traveling through a region in southern Jordan. It was infested with lizards that carried venom. This led to high fever and death. Moses had been a desert dweller for many years and knew that the bites were not always fatal. Panic caused the poison to spread. If the people would relax, the fever would pass. So Moses had to find a way to calm his people. God inspired him to create a statue of the serpent as a sign that the almighty could control real lizards. Jesus may be using this illustration to show the psychological power of the crucifixion. His death on the cross was a reminder of God's ultimate power over sin and evil.

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Weekly readings

Monday

Isaiah 65:17-21
John 4:43-54

Tuesday

Ezekiel 47:1-9, 12
John 5:1-16

Wednesday

Isaiah 49:8-15
John 5:17-30

Thursday

Exodus 32:7-14
John 5:31-47

Friday

St. Joseph
2 Samuel 7:4-5a,
12-14a, 16
Romans 4:13,
16-18, 22
Matthew 1:16,
18-21, 24a

Saturday

Jeremiah 11:18-20
John 7:40-53

Fifth Sunday of Lent

Jeremiah 31:31-34
Psalm 51:3-4, 12-15
Hebrews 5:7-9
John 12:20-33

Saintly Wisdom

“It is only
through shadows
that one
comes to know
the light.”

St. Catherine
of Sienna

Fourth Sunday of Lent

Reading 1

(2 Chronicles 36:14-16, 19-23)
In those days, all the princes of Judah, the priests, and the people added infidelity to infidelity, practicing all the abominations of the nations and polluting the LORD's temple which he had consecrated in Jerusalem. Early and often did the LORD, the God of their fathers, send his messengers to them, for he had compassion on his people and his dwelling place. But they mocked the messengers of God, despised his warnings, and scoffed at his prophets, until the anger of the LORD against his people was so inflamed that there was no remedy. Their enemies burnt the house of God, tore down the walls of Jerusalem, set all its palaces afire, and destroyed all its precious objects. Those who escaped the sword were carried captive to Babylon, where they became servants of the king of the Chaldeans and his sons until the kingdom of the Persians came to power. All this was to fulfill the word of the LORD spoken by Jeremiah: “Until the land has retrieved its lost sabbaths, during all the time it lies waste it shall have rest while seventy years are fulfilled.” In the first year of Cyrus, king of Persia, in order to fulfill the word of the LORD spoken by Jeremiah, the LORD inspired King Cyrus of Persia to issue this proclamation throughout his kingdom, both by word of mouth and in writing: “Thus says Cyrus, king of Persia: All the kingdoms of the earth the LORD, the God of heaven, has given to me, and he has also charged me to build him a house in Jerusalem, which is in Judah. Whoever, therefore, among you belongs to any part of his people, let him go up, and may his God be with him!”

Responsorial Psalm

(Psalm 137:1-6)

R. Let my tongue be silenced, if I ever forget you! By the streams of Babylon we sat and wept when we remembered Zion. On the aspens of that land we hung up our harps. For there our captors asked of us the lyrics of our songs, And our despoilers urged us to be joyous: “Sing for us the songs of Zion!” How could we sing a song of the LORD in a foreign land? If I forget you, Jerusalem, may my right hand be forgotten! May my

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tongue cleave to my palate if I remember you not, If I place not Jerusalem ahead of my joy.

Reading 2

(Ephesians 2:4-10)

Brothers and sisters: God, who is rich in mercy, because of the great love he had for us, even when we were dead in our transgressions, brought us to life with Christ — by grace you have been saved —, raised us up with him, and seated us with him in the heavens in Christ Jesus, that in the ages to come He might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. For by grace you have been saved through faith, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them

Gospel

(John 3:14-21)



Jesus said to Nicodemus: “Just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.” For God so loved the world that he gave his



only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him. Whoever believes in him will not be condemned, but whoever does not believe has already been condemned, because he has not believed in the name of the only Son of God. And this is the verdict, that the light came into the world, but people preferred darkness to light, because their works were evil. For everyone who does wicked things hates the light and does not come toward the light, so that his works might not be exposed. But whoever lives the truth comes to the light, so that his works may be clearly seen as done in God.