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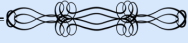
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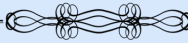
This Week's Intentions

Mary Scanlon

By Russ & Sylvia Coriddi

Patricia Lawrence

By Skip & Mary Jo Carey & Family



Collection

Last weekend's collection was \$470. Thank you for your generosity! As a guide, local residents are encouraged to tithe; graduates students are encouraged to give \$5-\$8 per week and Undergraduates \$3-\$5 per week as you are able. If you are away please consider making up your support.



Newman Laughs



Social Media

Facebook: *University of Rochester Catholic Newman Community*

Twitter: *@UR_Newman*

LinkedIn *University of Rochester Catholic Newman Community*



NEWMAN

Catholic Community at Rochester

5th Sunday in Ordinary Time - February 7st, 2016

COOL THOUGHTS

I recently read this article on fasting by Rev. Daniel Merz ~Rev. Daniel Merz is a former Associate Director of the USCCB Divine Worship office.

In the early Church and, to a lesser extent still today, there were two fasts. There was the "total fast" that preceded all major feasts or sacramental events. The second fast was a fast of abstinence from certain foods, e.g., meats or fats. This was more an act of self-discipline and self-control. The fast of abstinence was more general and personal, to help oneself be more disciplined or self-controlled. The total fast is still kept today prior to reception of Holy Communion.

The Eucharist is always the end of a preparation. It is always the fulfillment of an expectation. How did fasting become such an important means of preparing for the Eucharist and of learning virtue through self-discipline? Christian fasting is revealed in an interdependence between two events in the Bible: the "breaking of the fast" by Adam and Eve; and the "keeping of the fast" by Christ at the beginning of his ministry.

Humanity's "Fall" away from God and into sin began with eating. God had proclaimed a fast from the fruit of only one tree, the tree of knowledge of good and evil and Adam and Eve broke it. Fasting is here connected with the very mystery of life and death, of salvation and damnation. The tragedy is not so much that Adam ate food, but that he ate the food for its own sake, "apart" from God and to be independent of Him. Believing that food had life in itself and thus he could be "like God." And he put his faith in food. This kind of existence seems to be built on the principle that man does indeed live "by bread alone."

Christ is the new Adam. In the Gospel of Matthew, we read, "When He had fasted 40 days and 40 nights, He became hungry." Hunger is that state in which we realize our dependence on something else—when we face the ultimate question: "on what does my life depend?" Satan tempted both Adam and Christ, saying: Eat, for your hunger is proof that you depend entirely on food, that your life is in food. Adam believed and ate. Christ said, "Man does NOT live by bread alone." This liberates us from total dependence on food, on matter, on the world. Thus, for the Christian, fasting is the only means by which we recover our true spiritual nature.

In order for fasting to be effective, then, the spirit must be a part of it. Christian fasting is not concerned with losing weight. The Christian tradition can name at least seven reasons for fasting:

From the beginning, God commanded some fasting, and sin entered into the world because Adam and Eve broke the fast.

For the Christian, fasting is ultimately about fasting from sin.

Fasting reveals our dependence on God and not the resources of this world.

Fasting is an ancient way of preparing for the Eucharist—the truest of foods.

Fasting is preparation for baptism (and all the sacraments)—for the reception of grace.

Fasting is a means of saving resources to give to the poor.

Fasting is a means of self-discipline, chastity, and the restraining of the appetites.

Blessings this Lent! Peace, Fr. Cool

E-Board Notes:

Next Sunday, February 14th, Fr. Cool will finally be performing his dance to **Stayin' Alive** based on your votes in last semester's fundraiser after both Masses.

Are you passionate about UR Newman? Consider joining the Newman Fest Subcommittee. Contact Daniela Burnes (dburnesv@u.rochester.edu) or Griffin Cunningham (gcunnin4@u.rochester.edu) to sign up or for more information.



Volunteering Opportunities:

Alternative Spring Break

Interested in making a difference AND having a great time this coming spring break? Newman sponsors the longest consecutive running Alternative Spring Break on campus to Frenchville, PA. Contact **Anne** for more information or the registration form if you are interested!

St. Joseph's House

Looking for a place to volunteer? Help us have a community impact by volunteering with St. Joseph's House. Contact Ixel Valeriano (ivaleria@u.rochester.edu) if interested.



Graduate Students:

There are various Graduate Assistantships in Student Life that are available for the 2016-2017 academic year. To find out more, please visit their website at <http://rochester.edu/college/wcsa/graduatestudents.html>



Newman Weekly Schedule:

Tuesday: NEWMAN NIGHT

4-6:00PM: Study Break (River Level, Interfaith Chapel)

6-7:00PM: Free Dinner (River Level, Interfaith Chapel)

7-7:30PM: Rosary Group (River Level, Interfaith Chapel)

Wednesday:

10-10:30PM: Instamass (Sue B. Dorm, Friel Lounge)

Friday

7:25-9:30PM: St. Joseph's House Volunteering

Sunday:

10:30-11:30AM: Mass (River Level, Interfaith Chapel)

7-8:00PM: Mass (River Level, Interfaith Chapel)



Discussion Café:

This Thursday, Newman will be co-sponsoring a discussion cafe with the Student Association for Interfaith Cooperation (or SAIC). In light of upcoming Valentine's day, the topic of the cafe will be interfaith dating. Come for free pizza, but more importantly, for lively conversation with people of different faiths on this subject. The event will be held this Thursday from 6:15-7:30PM in the Brennan Room of the Interfaith Chapel. Please come and represent the Newman Community!

World Youth Day 2016:

World Youth Day 2016 in Krakow, Poland takes place from July 24th – July 31st and is being led by the Newman. It is open to anyone 18-27 years old. Price per person is approx. \$2150, simple accommodations, includes flight from Toronto and some meals. If possible, we are planning a 2-3 trip day in Prague. Contact Fr. Cool or Kevin Bonko (kbonko@u.rochester.edu). Deadline is February 21st. **Come to an interest meeting at 7pm on February 9th at the Interfaith Chapel.**



Around the World With Newman:

Featuring Sophia Kaganda from Dar es Salaam, Tanzania

In my home town, a busy, densely populated city half a world away from sedate, snowy Rochester, Catholic Mass is very close to our celebration here at Newman. But our common Church still often looks very different from what many of us are used to here. Outside the city, the biggest difference at Mass is the collection. The basket does not go to the people - the people go to the basket. The community rises and brings money and crops up to the altar as their weekly donation. They symbolism is beautiful; we rise and offer ourselves and what we have to God and to one another.

Near the Indian Ocean, Dar es Salaam is a gorgeous coastal city populated by enormously friendly and family-oriented people. On the street, you greet everyone you pass. At home, devotional prayer is popular. My family prays the rosary and reads a scripture passage together every night. Novenas - nine days of intercessory prayer - is a staple of spiritual life.

Life in Tanzania has provided me these wise words of wisdom to share: "Be a person of service, and be genuine about it. It's not an obligation; it's something you do for the love of it."



How about a Techno-Fast for Lent?

For this Lent, take some time on Mondays to unplug your cell and social media devices for 12 or 24 or less hours (or even 9-5PM). Take that time to devote some heart to heart facetime with God. We "techno-fast" as a community, in solidarity, and know that the reflection, silence and generosity serve as deeply rewarding and spiritually refreshing.



Ash Wednesday:

Services will be held this Wednesday:

Mass at 12:30pm (Chapel); 5:15pm (Chapel) and 10 pm (Friel). Also Word and Ash service anytime from 2-4:00PM. EASTMAN Mass is at 7pm (Dorm).

Ash Wednesday and Good Friday are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence. The norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal. Two smaller meals may also be taken, but not to equal a full meal. The norms concerning abstinence from meat are binding from age 14 onwards.