

Serving Berlin's English-speaking Catholic Community since 1957



## **Catholic Community**

**Member of the English-Speaking Mission**

**Mass: Fridays at 6 p.m. in the Blessed Sacrament Chapel**

**Sundays at 10 a.m. in the main Sanctuary**

Interfaith Community Center • Hüttenweg 46 • 14195 Berlin-Dahlem

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Office Hours: Mondays and Thursdays 10-12

### **March 26<sup>th</sup>, 2017 - Fourth Sunday of Lent**

**Readings (Missal p 84 et seqq.): 1 Sam 16:1, 6-7, 10-13 • Ps 23:1-6 • Eph 5:8-14 • Jn 9:1-41**

**Welcome to our 10 am Mass at All Saints. Our Celebrant today is Fr Wolfgang Schonecke**

Lector: Jennifer Evans • Eucharistic Ministers: Heide Doblhofer, Jennifer Evans, John Massey • Greeter: Buck Chisolm • Altar Servers: Will Sheehan • Hospitality: Thomas & Josephine Schmidt

### **Jesus sees something in us that we rarely see in ourselves: *God's presence***

Every biblical author has unique characteristics in his or her writings which distinguish them from other writers; traits which surface even when their compositions are intermingled with other writings. Today's **Exodus** passage provides a classic example. The Bible's first five books – called the Torah – are made up of at least four distinct sources. But even as "amateurs" we can pick out the work of one specific writer: when we read passages, which describe the forty-year wilderness experience of the people of Israel, then we read a text written by the so called "Yahwistic writer" – because he or she uses the word "Yahweh" when he or she speaks of God. He or she... - yes, it seems that some biblical scholars think that the author might have been a woman.

The recently freed Hebrew slaves are griping, complaining, or grumbling about the mess they find themselves in in the wilderness – they are really in a difficult situation in the middle of the desert. When we hear the people of Israel described like this, we know the story is from the Yahwistic source. This author often addressed a problem with which many of us can identify today. What is this problem?

Given a choice, we would perhaps prefer living during a different, more significant period of history – and not live in this often monotonous and sometimes boring time we experience today. Especially if we are people of faith, we would perhaps like to have participated in such events as the Exodus. Or maybe we would like to have been one of those fortunate individuals sitting at Jesus' Last Supper table or those on the way from Jerusalem to Emmaus. Having this wish, we pretend: "Yes, our faith would certainly be stronger and more committed if we would actually experience such "saving" events like the Exodus and experience someone like Jesus." This desire to experience outstanding events with God seems to be behind the Yahwistic author's frequent mention of Israelite griping, complaining and grumbling during the Exodus.

The author tried to show one thing: it takes just as much faith to notice God present and working in the lives of the Exodus community as it does to notice and experience God in our present lives. God could be experienced in the 13<sup>th</sup> century before Christ at the time of the historical exodus. God could be experienced in the 10<sup>th</sup> century before Christ when the author wrote about the Exodus and God can be experienced now, in the 21<sup>st</sup> century.

In the Yahwistic author's community in the 10<sup>th</sup> century BC, there were certainly people who began to excuse their lack of faith *on time and place*. Then we can imagine that the author of our Exodus text would look them in the eye and reply: "*Let me tell you about some things that happened during the Exodus three hundred years ago.*" Today's passage is particular: it is significant that what people are complaining about - water - is actually as close as the rocks that are all around them. The very thing hiding the water, the rocks, contain the water. Yahweh was just as much in the midst of 10<sup>th</sup> century BC Jews when the author wrote the text, as Yahweh was in the midst of the complaining 13<sup>th</sup> century Jews in the desert when the Exodus happened. In both situations, God's presence could only be brought to the surface by people of faith.

In many ways, **John's** Jesus is working on the same level as the writer of our Old Testament story, whom we call the "Yahwistic theologian". The very thing the Samaritan woman is willing to spend time and effort to acquire, Jesus offers for free. "*Everyone who drinks this water will be thirsty again, but whoever drinks the water I shall give will never thirst; the water I shall give will become in him and her a spring of water welling up to eternal life*". No wonder the somewhat confused woman responds: "*Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water.*" The **evangelist** is teaching his community that what we most desire - life, symbolized by water - Jesus freely offers us. It is right in front of us, but we never notice it; just like the water Moses made come out from the rock.

As usual, **Paul** provides some of the best insights on the subject. We not only find it difficult to notice God around us, we don't even notice God in us. Listen again to those well-known words: "*God proves his love for us in that while we were still sinners Christ died for us – God showed how much he loved us by having Christ die for us, even though we were sinful*". Obviously, Jesus saw something in us that we rarely see in ourselves: *God's presence*. Even in our sinful selves, that presence makes us more than worthy to be "*died for*." The "biblical trick" is not to pray that God *enter our lives*, but to pray that we *discover* how, when, and where God is already in our lives.

We priests are supposed to say "*God be with you!*" during the Eucharist. This is biblically incorrect - it should be "*God is with you!*" – if we priests would say "*God is with you*" more often, maybe there would be a lot less griping, complaining and grumbling in the Church.

cf. <http://www.dignityusa.org/breath/march-27-2011-third-sunday-lent>

**Fr Wolfgang Felber**



# ANNOUNCEMENTS

**WELCOME!** *Visiting for the first time? At the end of Mass, please introduce yourself and tell us where you are from, so we can welcome you. Please join us for coffee and cake in the Community Hall!*

Attendance on Mar 19th: 139

Collection: All Saints: €279.88



**It's Almost Time ☺**  
**April 1<sup>st</sup>, 18:30 to 21:00 is**  
**Family Bingo Night!**  
Prizes, food and lots  
more! Fun for all ages!  
**Bring Your Friends!**

Join us in the community hall as we spend an evening of fun and games playing classic **BINGO**.

Please RSVP with names and ages to Vanessa ([vhansen980@hotmail.com](mailto:vhansen980@hotmail.com)) so we can plan for prizes and food accordingly.

Bingo cards cost 50 cents per game and there will be food and drinks for purchase.

**Youth 18 and under - bring your bingo flier for a free bag of popcorn.**

## Mark your calendars:

- April 1<sup>st</sup> – **Family Bingo Night** – from 18:30 h in the Community Hall.
- April 1<sup>st</sup> - **Lenten penitential service at St. Bernard's**, located at Königin-Luise-Str. 33, 14195 Berlin-Dahlem at 19:00 h.
- April 2<sup>nd</sup> - **Children's Liturgy of the Word** during Mass.
- April 2<sup>nd</sup> – **High School Youth Group** – meets after Mass at 11:15 h in the Classroom.
- April 2<sup>nd</sup> – **Boys Confirmation Class** meets at 16:00 h at the Dethlefsen residence.
- April 14<sup>th</sup> – **Good Friday Mass** – at 15:00 h in the church.
- April 16<sup>th</sup> - **Children's Liturgy of the Word** during Mass.
- April 16<sup>th</sup> – **High School Youth Group** – meets after Mass at 11:15 h in the Classroom.
- April 16<sup>th</sup> – **Easter Sunday Egg Hunt** – after Mass at 11:15 h in the garden.
- April 19<sup>th</sup> – **Eucharistic Adoration at St. Bernard's**, located at Königin-Luise-Str. 33, 14195 Berlin-Dahlem at 20:00 h.
- May 6<sup>th</sup> – **Altar Server Training** – time to be announced.
- May 6<sup>th</sup> – **Spring Family Bazaar** from 09:00 to 15:00 h.
- May 21<sup>st</sup> – **First Holy Communion Mass** at 10:00 h.
- May 28<sup>th</sup> – **Spring BBQ** after Mass in the garden and community hall. Watch for information on our raffle to support the ministries.



**GIMN Eucharist -**  
**Come to the Lord's**  
**Table at All Saints on**  
**April 29<sup>th</sup> at 18:30 h**

The Catechism of the Catholic Church describes the Eucharist as "the source and summit of the Christian life".

Come and join us at or next "GIMN" (Gather In My Name) event as adults, youth, and children of the English-speaking Roman Catholic Mission gather to pray, share faith, and learn more about the Eucharist and the ways that we can deepen our understanding and appreciation of it. We will start with a meal. Each household is invited to bring a donation of canned vegetables or rice or noodles (suitable for soup), which we will be donating to a soup kitchen after the event.

Please register your family, indicating the number in your party, by contacting Jenny at [jgebhar@yahoo.de](mailto:jgebhar@yahoo.de).

### April 2<sup>nd</sup>, 2017, 10 am Mass: Celebrant: Fr Sylvester Ajunwa

Lector: Christine Tombarge • Eucharistic Ministers: Jennifer Evans, John & Glenda Massey •

Greeter: Buck Chisolm • Altar Servers: Luc and Carl and Noemi Dethlefsen •

Hospitality: Elizabeth Sulzberger & Family •

Designated collections are for special purposes in the Archdiocese of Berlin and are transferred in full. **However, in agreement with the Archdiocese, All Saints receives no financial support, so we are completely dependent upon your donations.** Please continue to donate to All Saints by using the **WHITE ENVELOPES** stamped "**ALL SAINTS FUND**" and/or transferring your donation to the Pax-Bank account written below. **THANK YOU FOR YOUR SUPPORT!** •  
\*Friends of All Saints e.V.\*, IBAN: DE15 3706 0193 6001 6690 18, BIC: GENODED1PAX