



**OUR HOLY REDEEMER
SCHOOL OF RELIGIOUS EDUCATION**
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16 August 2020



**REGISTRATION
IS OPEN**

Come in to register your children
for the 2020-2021 Religious
Education School Year

**REGISTRACION ESTA
ABIERTO.**

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**Horario De Oficinas De Verano
Estan Lunes A Jueves
1:00-4: 00 P.M.**

**SEEKING VOLUNTEERS TO BE
CATECHISTS and OTHER
HELPERS
Call (516) 546-1057
To enquire and sign-up**

TO REGISTER for



1) Go to formed.org. 2) Click "I Belong to A Parish or Organization" 3) Begin to enter the Our Holy Redeemer in the box, and a dropdown menu will appear. Click on Our Holy Redeemer. Click NEXT 4) Enter your name and email address and then click sign-up.

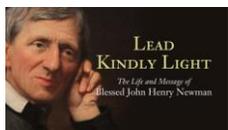


Film Biography of The Week:

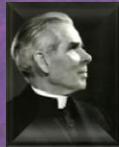
Lead Kindly Light

**The Light and Message of
Saint John Henry Newman**

Fr. Nicholas Schofield and Fr. Marcus Holden, present the inspiring story of Newman's life and visit the places in England where he lived and worked. From London to Oxford, from Littlemore to Birmingham, each revealing an important stage of Newman's life.



Along the way they explore his writings and teachings, his pastoral zeal for his students and parishioners, his journey of conversion to the Catholic faith, and his enduring message for Christians of today.



Week Thirty Selection

Bishop Venerable Fulton J. Sheen

ON "GUILT AND REPARATION"

FROM THE BOOK, "LIFE IS WORTH LIVING, BOOK I)

Our modern world very seldom thinks of the relationship of a world crisis to guilt. The modern world practically ignores guilt as responsibility for the violation of a moral law... It is just as vain to deny that the breaking of moral laws has consequences as to deny that the breaking of physical laws produces certain effects. Unfortunately, many live amidst crises, trials, cold wars, and political disorders without any sense of guilt. They fail to see a connection between what is happening in the world order and the way we live, think, and move.



Nations, too, can get in the habit of denying that their trials, the hatred of other nations, their insecurity...may be related to their moral failings. It is too superficial a justification for any nation to blame another for its crises.

Granted now that nations as well as individuals can violate God's laws, it follows that the evil that brings us to the tragic predicament must be expiated. Greek drama and all the great philosophies of the East and West are full of the idea that guilt must be atoned for. There is no British God, no American God. God is the Father of all men, and His Lordship is exercised over all history. God's Will and man's will are interlocked in every heart and in every nation. When man's will rebels against God's Will, man creates a tragic situation, which in the person is a sense of guilt, and in the community of nations, a crisis. Our tragedy today is due basically to the human will opposing the Divine Will.

The next point is: Guilt needs reparation. There is a great difference between sorrow for the wrong we did and making reparation for it...

Suppose every time we did wrong we were told to drive a nail in a board; and every time we were forgiven we were told to pull a nail out. The board would be full of holes. These holes are the record of how our wrong deeds disturb the order of justice. Many think that all they have to do when they do wrong individually or socially is merely to ask to be forgiven. They must also make reparation for the wrong. The equilibrium and the balance of justice have been disturbed, and that balance must be restored by penance. (to be continued...)

