

SIXTH SUNDAY IN ORDINARY TIME

FEBRUARY 11, 2018

MASS READINGS

MONDAY: JAS 1:1-11, PS 119, MK 8:11-13
TUESDAY: JAS 1:12-18, PS 94, MK 8:14-21
WEDNESDAY: JL 2:12-18, PS 51, 2 COR 5:20-6:2, MK 6:1-6, 16-18
THURSDAY: DT 30:15-20, PS 1, LK 9:22-25
FRIDAY: IS 58:1-9A, PS 51, MT 9:14-15
SATURDAY: IS 59:9B-14, PS 86, LK 5:27-32
**NEXT SUNDAY: FIRST SUNDAY OF LENT-
RDGS: GN 9:8-15, PS 25, 1 PET 3:18-22, MK
1:12-15**

MASS INTENTIONS

MONDAY: FR. THOMAS LOMBARDI
TUESDAY: ARCH. DANIEL BUECHLEIN
*WEDNESDAY: 7-THERESA BARNES/NOON
-FOR THE PARISH
THURSDAY: J.D. HOUSER
FRIDAY: POOR SOULS
VIGIL: KATHY LESTER
7:30: BEVERLY FITZSIMONS
10:00:FOR THE PARISH
NOON: DOROTHY NELSON

***WEDNESDAY AS ASH WEDNESDAY-
MASSES WILL BE AT 7AM AND NOON**

MEMORIAL FLOWERS

For the Holy Father, all priests, deacon & religious: (Catherine Jane Clapp, Pete & Carrie Synaseal). Jerry & Thomas Butz. Deerr & Schneider families. (Jenny Salvio, Sam & Mabel Johnson, Stanley Pickart, Albert & Florence Schnelzle). (Hank, Jean & Michael Corbin, Gene & Genevieve Bullock). (Keith Gillan, Kris Stevens, Jean Murphy). (Lewis Beeler, Jill Conley, Jim, Paul & Tim Fitzgerald). (Joan Irwin, Pat & James Kingma). Jody Geller & Johnna Parker. Marelina Rangel Llamas. Norb & Mark FitzSimons, Larry White). John Renn.

GOSPEL REFLECTION:

*He remained outside in deserted places,
and people kept coming to him from everywhere.*

Due to unwanted publicity Jesus is forced to remove himself from the presence of others, but that doesn't stop them from finding him. This might serve as a valuable lesson today when "publicity" places an obstacle between ourselves and our encounter with Jesus. By publicity we mean sensational or inaccurate reporting which blurs the true nature of Jesus' mission and, in turn, that of the Church. In the so called information age we find ourselves getting everything but information. Therefore, it becomes necessary to retreat into God's word and their, in a "deserted place" which we call our hearts we encounter the true Christ who has come to set us free from lies and deception. Here we can take all the time we wish to probe the truth in order that we might become better suited to life in this world which in the words of the Apostle is "passing away". In such a retreat we can be sure that through the guidance of the Holy Spirit we are able to remain with the Lord for as long as we wish so that our minds are truly enlightened by the word and we become more than informed we become "conformed" by the power of that Word which has become flesh, dwelt among us and now whose glory fills our lives especially as they become examples thanks to prayer, fasting and works of mercy.

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“When you pray, go to your **inner room**, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you” (Matthew 6:6).

We’re going on an unexpected journey this Lent. It’s not what you had in mind. People associate Lent with “giving things up,” but we’re going to offer a unique kind of sacrifice.

It’s central to how Jesus prodded people to deeper growth and spiritual purification. It’s central to every disciple’s personal exodus from self-centered to Christ-centered.

This journey requires radical humility: a willingness to make a fool of yourself for God if things don’t go well (and things won’t always go well). It takes radical humility to be at peace with unfair judgments and labels that come with being known as a disciple of Jesus. It takes faith to care more about what Jesus thinks of you than what others think. It takes love to share the truth, beauty and power of the Gospel even though you might be rejected for it.

Sharing Jesus demands all of that from us, and more.

When Jesus sent out his apostles (check out Matthew 10), that was the occasion for them to shed all their extra “stuff.” “Take nothing for your journey” he told them. He promised that if they acknowledge him before others, he’ll acknowledge them before the father. And in that same pep talk he spoke the famous words “take up your cross and follow me.” He knows that being an evangelist requires sacrifice.

And that’s what you are. An evangelist.

Evangelist simply means “a person who shares the good news.” It isn’t a “career” for the privileged few...it’s central to the call to holiness. For everyone.

Sure, there are “evangelists” who do that as a special calling and have a special gifting for it, but every Christian is called to be a sharer of the good news in their own way, and within their own sphere of influence.

And this journey of becoming an evangelist, like all great journeys, begins interiorly. So let’s take the first step in the “inner room” of your heart, in prayer. God is with you there.

Prayer accomplishes amazing things. That’s why St. Therese is the patroness of missionaries, though she never left her convent. She prayed for the world. She changed the world by praying. She changed herself too. Her soul was a missionary’s soul, turned outside of herself, passionate about the salvation of others, and making an offering of herself in prayer and daily sacrifice for the salvation of the world. Some of the most powerful “missionaries” are home bound, in hospital beds, or hidden away in convents. We who walk the earth should remember that and let our work for God find the same foundation as theirs.

Let’s begin: Stop. Quiet your heart. Call the people to mind who God has placed in your life who need to know his love. (That’s God placing them on your mind.) Now spend a minute asking God to bless them, break into their lives with the light and hope that only he can bring, and asking him to open doors for you and others to share the Good News with that person.

Throughout this Lent, every day, commit to saying a short prayer and offering some small sacrifice for the people you just lifted up to God. By Chris Stefanic

Have you found that special **room** within yourself? I do not go to mine often enough, but when I do, it is a precious experience—a special gift. You may be far ahead of me.

A room within? What are we talking about? Jesus says, “But when you pray, go to your inner room, close the door, and pray to your Father in secret” (Mt 6:6). The inner room is a figure of speech for your innermost self, your deepest self where you are alone with God. We believe that God dwells within us. At the Last Supper, Jesus said that he and the Father will come and make our home with us.

God is everywhere. We can find God in the vast array of colors in a sunset, the smile of a baby, the majesty of a cascading waterfall, the graceful flight and song of the wren. We can find God in human love and friendship. But we see God not only outside us, but also within us—in our inner room.

Prayer from the Heart

When people “are drawn to think about their real selves,” as it reads in a Vatican II document, “they turn to those deep recesses of their being where God who probes the heart awaits them” (*Church in the Modern World* 14). God is there awaiting us. The same document describes conscience as “the most secret core and the sanctuary of the human person. There they are alone with God whose voice echoes in their depths” (16). Is that the room within?

Let me back up and acknowledge that there are many kinds of prayer. God is ready to talk to us anytime, anywhere: kneeling before a crucifix, worshiping with our sisters and brothers, or in Holy Communion when Jesus is present within us. In a variety of ways, the Holy Spirit helps us to pray. One way is in our inner room: talking to our Father in secret. “Contemplation is a mystery in which God reveals himself to us at the very Center of our most intimate self,” Thomas Merton wrote. Some may think that type of prayer is only for monks or nuns or special people. But talking to God in your heart is for everyone. You may be doing it without calling it by a special name.

Opened to Grace

God takes the initiative and is there before us. We need to show up and listen. How we open ourselves may be different for each person. Personally, I need to turn off all the external stimuli—to quiet down and concentrate. I need to be alone and undisturbed. I like silence. There are different methods: asking help of the Holy Spirit, prayerfully reading the Scriptures, repeating the Jesus prayer, paying attention to our breathing.

It is not a selfish prayer. We emerge from our inner room full of love, ready to reach out to others with a visit or phone call, an apology or a prayer. Have you found your inner room? What steps do you take to get there?

God is always waiting.



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The Inner Room

But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you.

In praying, do not babble like the pagans, who think that they will be heard because of their many words.

Do not be like them.

Your Father knows what you need before you ask him.

Matthew 6:6

From a treatise on Cain and Abel by St. Ambrose, Bishop:

The Lord Jesus, in his divine wisdom, taught you about the goodness of the Father, who knows how to give good things, so that you might ask for the things that are good from Goodness itself. He urges you to pray earnestly and frequently, not offering long and wearisome prayers, but praying often, and with perseverance. Lengthy prayers are usually filled with empty words, while neglect of prayer results in indifference to prayer.

Again, Christ urges you, when you ask forgiveness for yourself, to be especially generous to others, so that your actions may commend your prayer. The Apostle, too, teaches you how to pray: you must avoid anger and contentiousness, so that your prayer may be serene and wholesome. He tells you also that every place is a place of prayer, though our Savior says: *Go into your room.*

But by "room" you understand, not a room enclosed by walls that imprison your body, but the room that is within you, the room where you hide your thoughts, where you keep your affections. This room of prayer is always with you, wherever you are, and it is always a secret room, where only God can see you.

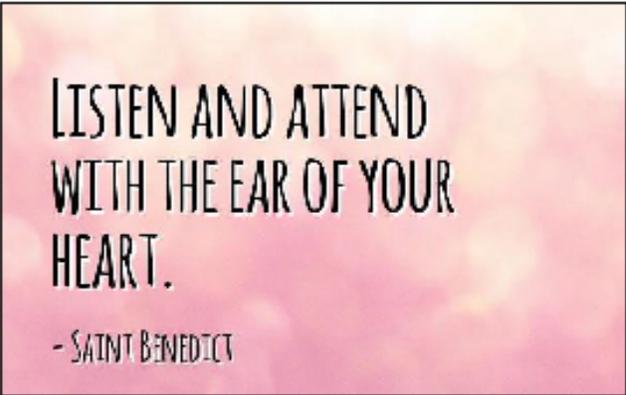
You are told to pray especially for the people, that is, for the whole body, for all its members, the family of your mother the Church; the badge of membership in this body is love for each other. If you pray only for yourself, you pray for yourself alone. If each one prays for himself, he receives less from God's goodness than the one who prays on behalf of others. But as it is, because each prays for all, all are in fact praying for each one.

To conclude...There is here no pride, but an increase of humility for a richer harvest from prayer.

"...The heart is our hidden center, beyond the grasp of our reason and of others; only the Spirit of God can fathom the human heart and know it fully.

The heart is the place of decision, deeper than our psychic drives..."

#2563 Catechism of the Catholic Church



LISTEN AND ATTEND
WITH THE EAR OF YOUR
HEART.

- SAINT BENEDICT

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Join Us This Lent for Soup, Study and Stations

February 16: Prayer

Prayer is one of the most basic elements of a life of faith, but it isn't always easy to do. Though we're taught that prayer is a "conversation," we often feel as if the conversation is completely one-sided. In this first session, Dr. Gray shows how the solution to the problem of prayer can be found in the Scriptures.

February 23: Guigo's Ladder

Prayer may not always be easy, but sometimes we make it more difficult than it needs to be. In this session, Dr. Gray demonstrates how, like climbing the rungs on a ladder, following a simple order of prayer carries us from the cares of this world to intimate conversation with God.

March 2: Lectio & Meditatio

In reading and meditating on Sacred Scripture, we begin to ascend the ladder of *Lectio Divina* as we open our hearts and minds to hear and understand God's words to us.

March 9: Oratio

Using the example of St. Augustine and the Psalms, Dr. Gray teaches us how to make the most out of *oratio* and enjoy the fruits of an intimate conversation with Our Lord.

March 16: Contemplatio

The desire of the Christian's heart is to see God. In *contemplatio* we rest at the pinnacle of the ladder of prayer, gazing upon God in love.

March 23: Resolutio

Prayer that does not lead to action is empty. Dr. Gray demonstrates how, at the end of *lectio divina*, we take the step of *resolutio* and resolve to live out God's love as we put our prayer into action.

Soup and Study will be held in Memorial Hall at 5:00pm. Video starts promptly at 5:15pm. Stations will follow at 6:00pm in the Church.

Can't make the Friday night Soup and Study? You can still join in the study by logging onto stannlafayette.formed.org. Go to Study, Bible Studies, Lectio-Prayer.

The videos and study guides are available for you 24/7. (For more information or to order a study guide, email Sharon at sfitzisme@gmail.com)

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The Basic Steps of Lectio Divina

"Lectio Divina", a Latin term, means "divine reading" and describes a way of reading the Scriptures whereby we gradually let go of our own agenda and open ourselves to what God wants to say to us. In the 12th century, a Carthusian monk called Guigo, described the stages which he saw as essential to the practice of Lectio Divina. There are various ways of practicing Lectio Divina either individually or in groups but Guigo's description remains fundamental.

The Lectio Divina Steps

According to Pope Benedict XVI in the post-synodal Apostolic Exhortation, *Verbum Domini* (nos. 86-87), lectio divina is broken down into the following steps named in Latin:

1. Lectio (reading),
 2. Meditatio (meditation),
 3. Oratio (prayer),
 4. and Contemplatio (contemplation).
5. Then, as a result of the encounter with God in Scripture, we are also called to Actio (action).

Each of these steps together form a process by which we encounter God in his sacred word and respond to his grace. They form parts of a larger whole, but each one comes with a certain set of skills for our us to master. Let's look briefly at each step.

Lectio (Reading)

In the first phase of lectio divina we understand what the passage we are reading says in itself. This is the literal meaning of the Scripture passage and the lessons everyone should recognize in reading it. At this stage we do not yet consider our own lives in connection with the Scriptures. We do not let our opinions influence our reading, but seek to understand the message of the passage as interpreted by the Church independently of anyone's opinions. This phase is summarized with the question: What does the text say that everyone should understand?

Meditatio (Meditation)

In the meditation phase of lectio divina, we ask, what does this text say to me, today, and to my life? We allow God to pull up certain memories of people, places, and events in our lives that relate to the passage we are reading. Meditation is also an opportunity to see ourselves in the text. We can consider our own feelings as if we were a participant in the text or try to understand what it would be like to be one of the people represented in the text. In this way we come to a deeper appreciation of how God is working in our lives through the sacred word. Having entered into the story ourselves, we can return to the present and consider the areas in our own lives that God is calling us to contemplate.

Oratio (Prayer)

Through a meditation on Scripture, we experience an intimate encounter with God that leads us to respond in prayer. Having met our Lord in his holy word, we courageously speak to him in our own words. In this way we consider prayer to be a simple conversation with God. It is a conversation that comes in various forms: we ask petitions (or requests) of him, we give him thanks, and we give him praise. We might also ask for the intercession of Mary or the saints represented in the passage we read. At this phase we can ask ourselves: What can I say to the Lord in response to his word?

Contemplatio (Contemplation)

A true encounter with the Lord always leads to transformation. Indeed, the Lord God proclaimed, "Behold, I make all things new" (Revelation 21:5). Through contemplation we come to an understanding of the parts of our lives that need to be transformed by God's grace. We humble ourselves and open our lives up to his transformative power. This step comes with the willingness to change, an openness and trust in God, and the decision to follow God's will rather than our own. With this decision comes a fear of losing what we find comfortable and safe. At the same time we feel the excitement of a call to heroic adventure and a hopeful future of living the life we are meant to live. At this step in the lectio divina process, we ask ourselves: What conversion of the mind, heart, and life is the Lord asking of me?

Actio (Action)

Finally, although this phase is often not considered to be a part of lectio divina proper, it is an essential result of the encounter with God in Sacred Scripture. As Pope Benedict XVI wrote in *Verbum Domini*, "We do well also to remember that the process of lectio divina is not concluded until it arrives at action (actio), which moves the believer to make his or her life a gift for others in charity" (no. 87). Having received God's love and grace, we go forth to serve others out of the love we have been given. Our transformation calls us to witness to others; it calls us to selflessly serve our brothers and sisters in Christ. These acts are done not so much out of a sense of duty, but out of the inspiration we receive from the acceptance in faith of God's love.

To explore this valuable tool to Christian prayer further please attend our Lenten Friday "Soup, Study and Stations" beginning at 5pm in Memorial Hall. A hearty bowl of soup, an inspiring lesson on prayer and walking with Our Lord the Stations of the Cross. A perfect addition to our Lenten program.

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Announcements and Upcoming Events

The Lafayette Adoration Chapel, located at Franciscan St. Elizabeth Central, has spots open for adorers. At least two adorers are needed each hour, round the clock, seven days a week. Please consider dedicating one hour a week to spend with Jesus in the Blessed Sacrament. It's a perfect Lenten activity. **Urgent needs right now are Tuesdays, 1:00 a.m., and Wednesdays, 3:00 a.m.** But any hour with the Lord is an hour well-spent! Please prayerfully consider signing up to be a weekly adorer. Or team up with your spouse or a friend and take turns, or go together! For more information and to sign up, go to lafayetteadoration.org. Thank you.

LENTEN PILGRIMAGE open to all to the Schoenstatt International Shrine in Waukesha, WI March 10-11, 2018 departing from Lafayette

led by Sister Ann Astell, Notre Dame Theology professor

INCLUDES: transportation, meals and lodging, talks, tours, hiking, children's programs by the Schoenstatt Sisters, Masses, Confession, Adoration

COST: \$100 adult, \$45 child, \$300 family cap

REGISTER soon. For more information contact Julie at (765) 404-2183 Jhas821@aol.com

The 3th Option team of volunteers is ready to receive couples from the Lafayette area who wants to participate in this Marriage enrichment program. The Third Option is for couples or married persons who want to discover communications skills that can make their marriage better, or save their marriage from a crisis. This confidential group support meets **every Monday** night, from 7:00 PM- 9:00 at **Central Catholic High School on s 9th Street**, Lafayette. Please feel free to join us when you want, and to pass this information to your friends. More details could be found in the brochures you will find in the information center in the back of the church under the name: **The third Option**.

Franciscan Discernment Retreat

Come for a weekend of prayer, reflection and community **February 23-25** at the Motherhouse of the Sisters of St. Francis of Perpetual Adoration in Mishwaka. There will be time for Mass, confessions, prayer, conferences, activities, and discussing your spiritual journey with our retreat priest, the Sisters and other young women. Sign up at www.ssfpa.org/retreats. If you are interested in going but would need a ride, email Sr. Lucia at sisterluciarichardson@gmail.com.

A Benedictine Oblate of St. Meinrad is a community united by adherence to the teachings of the Gospel of Jesus Christ and the Holy Rule of St. Benedict and the values shared with the monks of St. Meinrad through prayer, liturgical celebration and fellowship. If you are interested in being an oblate, please contact: oblates@saintmeinrad.edu you can also visit their website at: <https://www.saintmeinrad.org> Currently several in the Lafayette parish area have expressed interest. Questions contact David Tate at dgate@purdue.edu

Franciscan Health Lafayette is currently seeking volunteers for the gift shops. If you enjoy working with people and providing customer service, this may be a good fit for you! All shifts are 4-5 hours in length and proceeds from the shops fund special Auxiliary projects in the hospital to help patients. If you or someone you know may be interested, please contact Volunteer Services at 765-502-4249 for more details or apply online at www.franciscanhealth.org/volunteer.

The Lafayette Fourth Degree Knights of Columbus is pleased to announce that they will be awarding two \$2000.00 scholarships to High School seniors who are practicing Catholics from the local Assembly area. This area covers the parishes of Crawfordsville, Lafayette, Otterbein, Oxford and West Lafayette and Central Catholic High School. Applications may be obtained either on our website www.stannlafayette.org or by contacting the rectory, dominic@stannli.comcastbiz.net. You may also pick the up in the Bell Tower after Mass.

LAFAYETTE CATHOLIC SCHOOLS



Kindergarten REGISTRATION

Friday, Feb. 16

8 am - 1 pm

St. Lawrence School
St. Mary Cathedral School



Bring your child, their birth certificate and the \$50 application fee.

STEWARDSHIP BY THE BOOK: Often one of our human weaknesses has to do with us believing or thinking we know better than God in relation to what we do and what we do in relation to others. Of course, part of that has to do with our failure to pray and consult the Lord, or even more to make no effort to understand what God may be telling us.

In today's Gospel Reading from St. Mark, we hear about Jesus curing a leper. In His instructions to the cured man, He says, "See that you tell no one anything." Of course, the man pays no attention to this instruction from the Lord. Instead, "The man went away and began to publicize the whole matter."

Surely the man meant well; in fact, he probably thought he was helping Jesus, but the reality as stated in the Gospel is that his disobedience hindered the ministry of Jesus, "so that it was impossible for Jesus to enter a town openly." We need to obey the Lord, and we should never think we have a better plan than He does.

Even the eminent scientist Albert Einstein recognized how important Jesus' teachings are. Einstein said, "As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene — no one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."

SUNDAY OFFERING

\$8759

POF: \$1610

"FIND OUT HOW MUCH GOD HAS GIVEN YOU, AND FROM IT TAKE WHAT YOU NEED; THE REMAINDER IS NEEDED BY OTHERS"

ST. AUGUSTINE