

THE THIRD SUNDAY OF EASTER

APRIL 15, 2018

MASS READINGS

MONDAY: ACTS 6:8-15, PS 119, JN 6:22-29

TUESDAY: ACTS 7:51-8:1A, PS 31, JN 6:30-35

WEDNESDAY: ACTS 8:1B-8, PS 66, JN 6:35-40

THURSDAY: ACTS 8:26-40, PS 66, JN 6:44-51

FRIDAY: ACTS 9:1-20, PS 117, JN 6:52-59

SATURDAY: ACTS 9:31-42, PS 116, JN 6:60-69

**NEXT SUNDAY: FOURTH SUNDAY OF EAST-
ER – RDGS: ACTS 4:8-12, PS 118, 1 JN 3:1-2, JN
10:11-18**

MASS INTENTIONS

MONDAY: JOHN RENN

TUESDAY: FR. GEORGE ASKAR

WEDNESDAY: ANN HENCHT

THURSDAY: MARY JO DANAHER

FRIDAY: POOR SOULS

VIGIL: ROBERT BOHAN

7:30: LUKE SPITZNAGLE

10:00: ED BUCKLES

NOON: FOR THE PARISH

MEMORIAL FLOWERS

Those serving in our Armed Forces, especially those soldiers who have connections to our parish:

Chuck Wallpe & Kevin Klenannel. Gordon Pritchard. Farrell & LaGuire families. Bob Griffin & John Scowden. Charles Connor. George & Mildred Hatke. Alicia Gonzalez. Marvin Anthrop. Jane Clapp. Paul Hanthorn. David & Kenny Synesael.

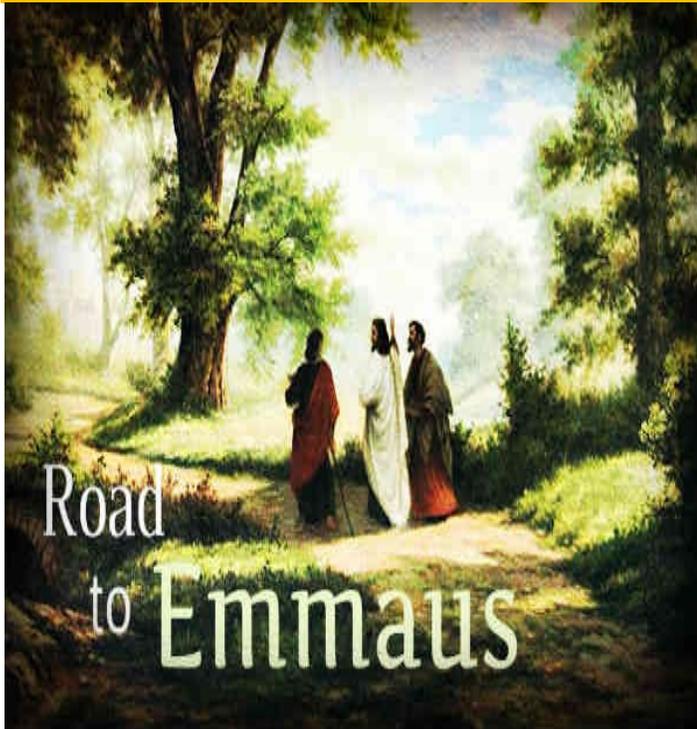
GOSPEL REFLECTION

Then he opened their minds to understand the Scriptures.

Many of those first Christians were certainly intent on showing from their sacred writings how the message of Jesus and his life, death and resurrection were spoken of by such notables as Moses, Isaiah and Ezekiel. They also insisted that figures such as Moses, Solomon, David were connected with the plan God seemed to be unfolding in Jesus. Before searching themselves they of course, had to be taught. Notice however, that Jesus is not employing what we might usually associate with a teacher or instructor, i.e. passing on information from one source to another. Instead he is "witnessing" by way of his own life experience. In the Greek he is "echoing" or more specifically he is catechizing. The root of the work catechesis is to echo. Thus Jesus is the catechist supreme by using his own life experience of devotion to the Father, unwavering obedience to his Father's will and even carrying that to the grave and as a result receiving from the Father the acceptance and approval witnessed in the resurrection. Taken in this vein Christians are then motivated to learn and teach in the manner of Jesus. We are to recognize that this world is a classroom of sorts with plenty of lessons found in nature, in daily events and in our own thoughts and reflections. Set against the backdrop of our Sacred Scriptures and the teachings of the Church we begin to see how important it is for us to witness in the same manner as Jesus specially to proclaim the marvels the Lord has done. In this light we are not just passing on information or instruction we are sharing lived experiences and truer and true accounts of who Jesus is for us and all that he had done for us. In so doing we are imaging the disciples of old and expressing that life-giving Good News. Each of us does this according to our talents, our abilities and our station. Parents are especially valuable as catechists since they are the first encounter their children will have of Jesus. This is why it is imperative that parents receive and value the catechesis given to them so that they may share that with those given to them by God. Each of us participates in this important element of our Christian lives and each is of great worth. Each life of the baptized carries with it important divine messages and from lives of prayer, fasting and works of mercy we make those messages know so that we may give our Father, through His Son in the Holy Spirit all glory and honor and praise, now and forever and ever. AMEN

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Road to Emmaus

by Edward Keyes

Under the paschal skies the weight of dead hopes
lay heavy. Only the wan light of rumour
flickered fitfully. But who heeds women's tales
fashioned of drams, losing the fact in the dream?
The stranger was an irritant, dropping questions
upon their mournful musings

till he spoke again.

Old embalmed sayings broke from their cerements.
Hints and prophesies thrust quivering into the present

with heart-warming life. The past was now.
They walked through time on that Easter afternoon,
yet somehow time was in the stranger, soon to be
no stranger.

They knew him in the breaking of the bread.

On the road to Emmaus Jesus appears to two disciples. This is the longest single post-resurrection narrative in the gospels. Just prior to this encounter, Jesus appears to Mary of Magdala in John. Luke's account of Jesus' appearance in the afternoon is unique. Alfred Plummer (Plummer, Commentary, 552) believes that Luke received the narrative from an eye-witness account and that the narrator was Cleopas.

Jesus appears mysteriously to the depressed and disillusioned disciples on the road to Emmaus on the afternoon of his Resurrection. This road is approximately 11 kilometres from Jerusalem. The disciples think that Jesus is a pilgrim who must have witnessed Jesus' Death. During the walk Jesus remains ignorant about the events of the past few days. He listens intently to their discussion. The disciples tell him of their shattered hopes and dreams for Jesus, the prophet, who through his great and mighty works and preaching would redeem Israel. The concept of redemption for these disciples and for many other Jews meant that a conquering, all-powerful Messiah would come and lead them to freedom. Their idea of redemption had been decimated by the death of Jesus. They also believed that the women's story of Jesus' Resurrection was simply an idle tale.

Jesus, still the stranger to the disciples, proceeds to explain through scriptures that fulfilment of the expectation of the People of God for a Messiah had been accomplished through the Life, Death and Resurrection of Jesus.

Upon arriving at Emmaus the disciples welcome the stranger, who has now become the companion on the journey, to stay and prepare to spend the night with them. Jesus remains and takes bread, gives thanks, breaks it and gives it to them. It is at this moment, as the scriptures have been explained to them that their hearts burn, they are transformed and they realise their companion is the Risen Jesus. It is the message of faith nourished by Jesus, the living bread that many believers take from this narrative. Believers are sustained by faith in Jesus that burns within their hearts.

Another universal message for believers is that death does not put an end to one's life. However, the essence of this passage is that the Messiah must suffer and die before he enters glory (24:26). This explains that the death of Jesus, the Messiah was in keeping with God's purpose.



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Imaginative Prayer: A Meeting on the Road to Emmaus

Vinita Hampton Wright Ignatian Prayer

This imaginative prayer exercise is based on Luke 24:13-35, the story of the disciples on the road to Emmaus. Listen to an audio version of this guided reflection here.

It's a long walk home from Jerusalem, but you're glad for the exertion. The physical work of walking might ease, just slightly, the harder work that's going on inside you today.

It is the work of grief. You lost a friend just a few days ago. Not only a friend, but your leader, your beloved teacher. And he didn't simply die; he was executed in the most torturous, shameful way. You've seen a lot in your lifetime, but the memories of Jesus' ordeal are forever branded into your memory. You close your eyes and see blood; you go to sleep but dream about someone suspended, gasping for air.

At least your friend is with you—both of you followed the teacher, with equal conviction and enthusiasm. So you bear your grief together now. As you walk and walk through the long, rainy afternoon, you encourage better memories—of all that the teacher said, of the people you know whom Jesus healed. You can't seem to stop talking, although several times one or both of you must stop talking because you must cry for a while.

The stranger joins you while you are still several miles from home. Within moments, it's clear that this person has no idea what has been going on in Jerusalem. With great heaviness and some annoyance, you fill in the barest details for him. All you have to say is "crucifixion" and anyone in Roman territories knows exactly what you're talking about.

But the stranger engages in the conversation with great energy. He must be some kind of teacher, because he launches into an explanation of how Jesus' fate is actually a good thing and the proper fulfillment of what was predicted long ago. This is fascinating—you and your friend are all ears. Before you know it, you've arrived at your home and it's getting dark.

You invite the stranger to have supper with you and spend the night, rather than risk injury or other misfortune while on the road at night alone. Also you want to hear more of what he has to say. He graciously accepts your offer.

The first thing you do upon entering the house is prepare the evening meal. The three of you sit down to eat. Then the stranger takes the bread and blesses it. You feel a strange energy move through you and hover in the room.

Where have you heard this sort of blessing before?

The stranger hands each of you a piece of the bread. You take it, and memory washes over you—of a hillside with thousands of hungry people. Of a few loaves and fishes being transformed in an instant to miraculous abundance.

Suddenly, it is clear who this man is, eating at your table. You look into his face.

What do you see? What is his expression? What do you feel? What do you know in the truth of your heart?

Your friend has barely gotten the words out—"Why, it's the Lord!"—when the stranger vanishes.

The room still feels strangely warm, and there are waves of that energy, like lightning sparking all over the room. You and your friend stare at one another, and finally you say, "Weren't our hearts on fire when he explained the Scriptures? Didn't we know something even then—we just couldn't identify it?"

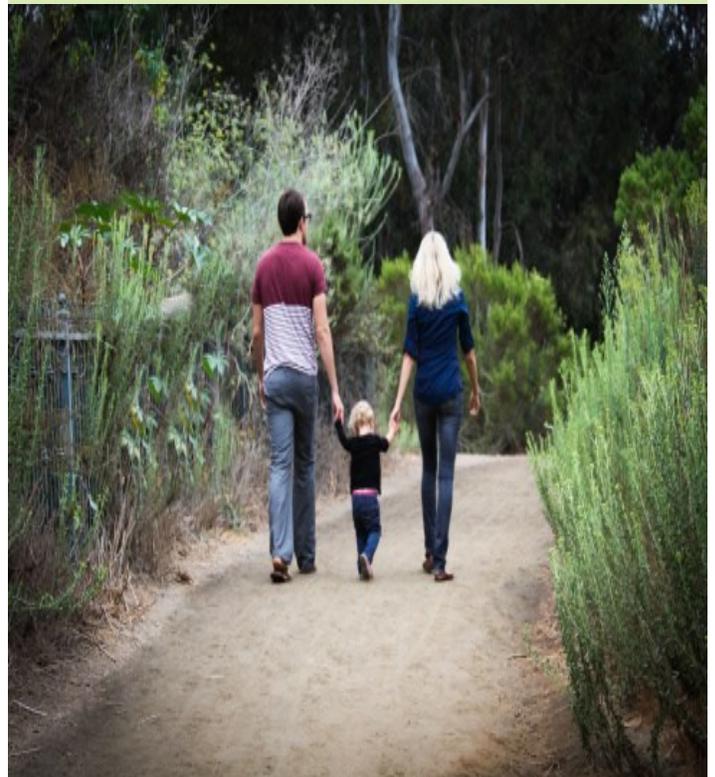
You finish your meal—what a healing pleasure to eat the bread blessed by those hands! But then you look at each other and know what you must do. You head back to Jerusalem. You have to tell Jesus' other followers who are still there in the city.

What is your conversation like on the way back?

You are traveling at night—something you never do, for safety's sake. What does it feel like to be on the road at such a strange hour?

What thoughts keep running through your mind on this journey?

How has your perspective changed, now that you have met the resurrected Jesus?



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Encountering the Lord on the Road to Emmaus Today

The story that we read in the Gospel of Luke about the two disciples who encounter the Risen Lord on the road to Emmaus is in a way our story too in our lives, and the story of every Mass.

As the disciples walk from Jerusalem on the third day after the crucifixion, their eyes are downcast and they do not recognize Jesus when he joins them on the road. Instead, they are discouraged, struggling to comprehend everything that had happened in the preceding days – Jesus, the one in whom they had placed their hopes, was dead and all seemed lost. But then his tomb was found empty and some women in the group reported that angels had announced to them that Jesus was alive!

Then the mysterious stranger walking beside them opened up the scriptures to them, explaining why Jesus had to suffer and die in order to fulfill what the prophets had foretold about the kingdom of God. When they arrived in Emmaus, the disciples' invited him to stay with them. While their visitor was with them at the table, he took bread, said a blessing, broke it, and gave it to them. With that, the disciples' eyes were opened and they finally recognized Jesus in their midst, but he then vanished.

With excitement, they reflected on how their hearts had been burning when Jesus explained the scriptures to them as he walked with them. The joyous disciples then set off at once back to Jerusalem to tell the Apostles and other disciples about their encounter with Jesus ([Luke 24:13-35](#)).

Is this not our own experience? Like the disciples of Emmaus, we can lose heart and become discouraged. Although Jesus is and has been in our midst all along, walking with us, we may not realize his presence because we are perhaps distracted by the troubles and concerns of everyday life. If this happens to us, Pope Francis recommends that we read a passage of the Gospel every day and go to Communion every Sunday to receive Jesus

When we gather together before the table of the Lord, by the prayers of the Mass, Jesus draws out our response. He opens sacred scripture to us. He is revealed to us in the Eucharist and our hearts are opened with faith and grace to recognizing his presence. Joining with him in Holy Communion, he gives life to us. In reliving the experience of the disciples of Emmaus in this way, we can rediscover the blessing of a transforming encounter with the Lord.

Another way that the story of the disciples on the road to Emmaus plays out today, notes Pope Francis, is in those people who lose faith and “under the illusion of alternative ideas, now think that the Church – their Jerusalem – can no longer offer them anything meaningful and important. So they set off on the road alone, with their disappointment”. Faced with this situation, the Holy Father says, we need a Church capable of accompanying them on their journey to offer them meaning and warm their hearts.

Pope Francis encourages us to be missionary disciples and Spirit-filled evangelizers who can help those who are wandering aimlessly or headed in the wrong direction to return to Jerusalem – to the path of God our Father. Having encountered and walked with Jesus ourselves in our lives and in the liturgy, like the disciples on the road to Emmaus we have been transformed. By our witness of this Good News, the eyes of those who are disappointed and disillusioned can be opened to Christ's presence and possibility in their lives. By our lives of prayer and acts of love and mercy, by walking in the footsteps of Jesus, we can be to them his face and voice and hands and feet out on the crowded sidewalks, in our homes and neighborhoods, and at our work places.

The Emmaus journey is our journey as we too encounter the Risen Christ who walks with us and works through us. That road having taken us to the Jubilee Year of Mercy, we are summoned to live by Jesus' words and imitate his actions, all of which reflect the enduring merciful love of God. In this way, Jesus, the face of the Father's mercy, is revealed to our world, here and now in this Easter season of 2016, just as it was to those disciples that first Easter.

With excitement, they reflected on how their hearts had been burning when Jesus explained the scriptures to them as he walked with them.

We are those disciples on the road to *Emmaus*, living our lives in the real world, walking along with Jesus who is always there accompanying us on the road, whether we recognize Him or not. He listens to us, and understands us, because he became like us, in "all things but sin" as the author of the letter to the Hebrews tells us. In Him, the entire human experience has become, in the words of early Church Bishop and Father, Irenaeus of Lyons, "recapitulated".

In the Sacred Humanity of Jesus Christ we can also begin to see who we are called to become as we grow in continual communion with Him. In this encounter with the Risen Lord, made present at every Eucharist because it is outside of time, we receive the grace we need to begin to walk the road of our daily lives differently because we have seen the Risen Lord! He walks with us on our own road to *Emmaus*. We learn to recognize Him, in the breaking of the bread.

M. Scott Pappas

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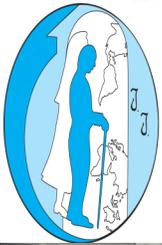
How has your perspective changed, now that you have met the resurrected Jesus?

*Through your Holy Spirit,
we pray that you will open
our eyes, too
Help us see you as our risen
Lord
in all your beauty,
and in all your loving power.
Amen.*

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APRIL 15, 2018

Announcements and Upcoming Events



LITTLE SISTERS *of the* POOR ST. AUGUSTINE HOME

2345 W. 86TH ST. † INDIANAPOLIS, IN 46260 † 317-415-5767
WWW.LITTLESISTERSOFTHEPOORINDIANAPOLIS.ORG



On **Saturday, April 21st** and **Sunday, April 22nd**, the Little Sisters of the Poor from Indianapolis will be at our parish seeking support for their ministry to the elderly poor. Continuing the work of Saint Jeanne Jugan, their Mission is to offer the neediest elderly of every race and religion a home where they will be welcomed as Christ, cared for as family and accompanied with dignity until God calls them to himself. Please prayerfully consider what you can give. Your generosity will be deeply appreciated. You can read more about their home for the elderly or make a donation online at <http://www.littlesistersofthepoorindianapolis.org>. Thank you!

STEWARDSHIP BY THE BOOK: The final line of the First Reading from the Acts of the Apostles is, “Repent, therefore, that your sins may be wiped away.” This is part of a message which Peter evidently often stated as he evangelized and spread the word about the saving grace of Jesus Christ.

Penance, repentance, is an important part of our Catholic faith. One of our seven Sacraments, there is much in Church doctrine about the importance of this sacrament. The Catechism of the Catholic Church (#1424) it states, “It is called the sacrament of confession, since the disclosure or confession of sins to a priest is an essential element. In a profound sense it is also a “confession” — acknowledgement and praise — of the holiness of God and of His mercy toward sinful men and women.”

When St. Peter was speaking and used the term “wiped away,” that had more meaning to the people of his time. Imagine if sins were listed on a document in ink. In ancient times the ink had no acid content, and thus it could be “wiped away” with a damp cloth. That was the image Peter was presenting. For us going to confession literally “wipes away” our sins.

God’s forgiveness is central to the Gospel of Jesus Christ. The Sacrament of Confession (reconciliation) means that from God’s perspective it is as though our sins have never even occurred. In the Book of Hebrews the Lord declares, “I will never again remember their sins” — after repentance, that is.

SUNDAY OFFERING:

\$8078.55

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

ST. AUGUSTINE



THIS WEEKEND, April 14/15 Fr. Eugene Hensell, O.S.B. will be joining us as part of the St. Meinrad program in which monks visit parishes where alumnus of St. Meinrad are appointed pastors. I attended the abbey college from 1968-1972 and am happy to have Father join us and share with us the mission and ministry of the abbey as it continue to form men for the priesthood and others for various ministries in the Church.

